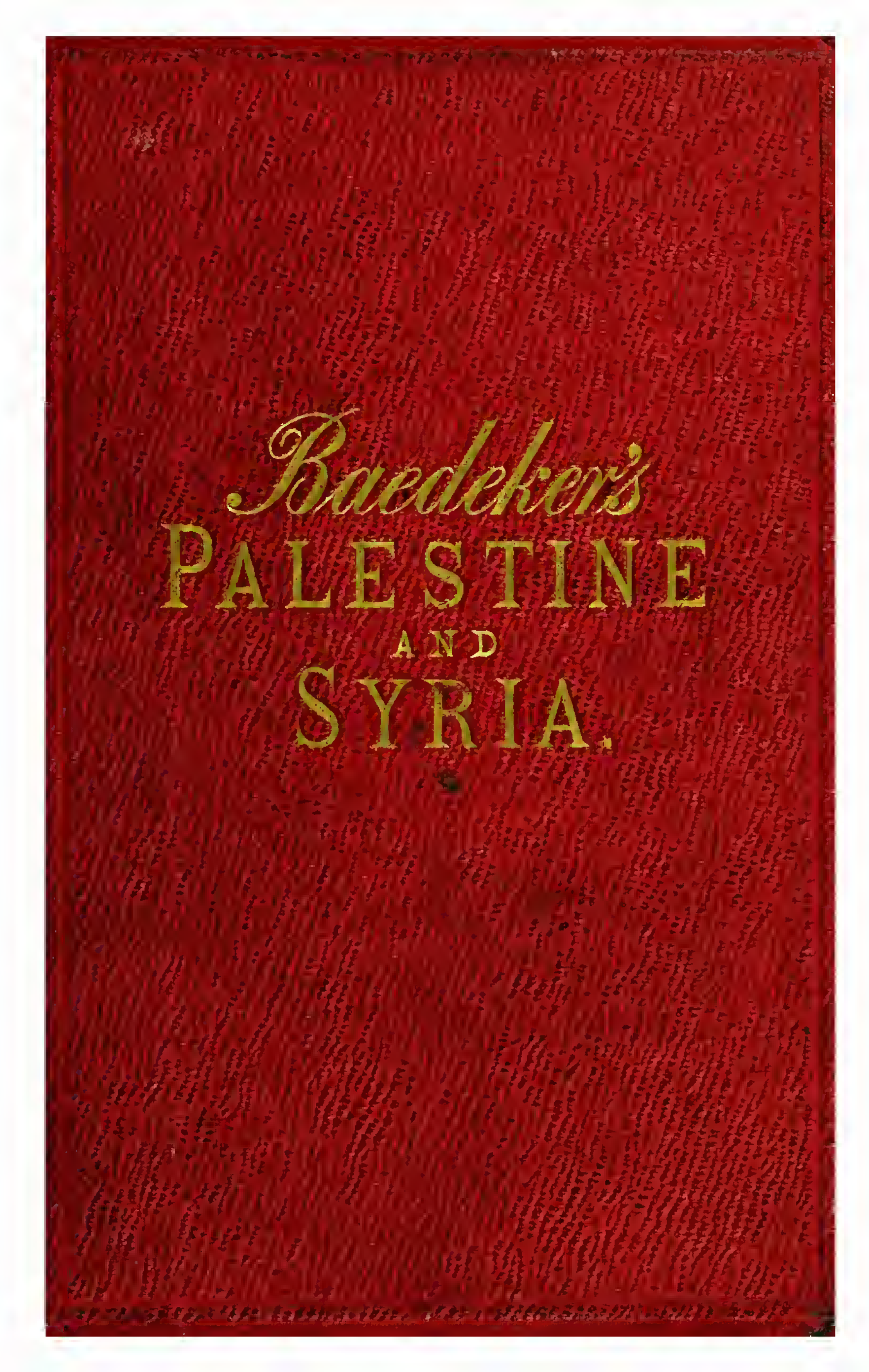

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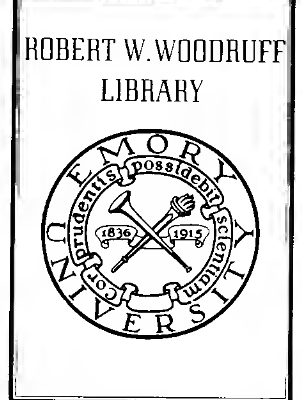
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MAP OF
ROUTES TO THE LEVANT.
Scale 1: 6.000.000
Steamboat Routes.
English
French
Italian
Austrian
Russian
Turkish & Egyptian
Greek
ADRIATIC SEA
TYRRHENIAN SEA
IONIAN SEA
GULF OF SIDRA
GULF OF GENOA
BLACK SEA
ANATOLIA
BULGARIA
RUMELIA
ALBANIA
SERVIA
ROUMANIA
BOSNIA
MOREA
SICILY
SARDINIA
CORSICA
ALGERIA
CRIMEA
Sea of Azov
CRETE (CANDIA)
CYPRUS
Marseilles
Genoa
Naples
Palermo
Malta
Tunis
Tripoli
Athens
Smyrna
Alexandria
CAIRO
Jerusalem
Damascus
Bêrut
Odessa
Bucharest
Adrianople
Venice
Trieste
Rome
Florence
Milan
Desert of Et-Tih

PALESTINE

AND

SYRIA.

HANDBOOK FOR TRAVELLERS

EDITED BY

K. BAEDEKER.

WITH
EIGHTEEN MAPS, FORTY-THREE PLANS,
A
PANORAMA OF JERUSALEM
AND
TEN VIEWS.

LEIPSIC: KARL BAEDEKER.
LONDON: DULAU AND CO. 37. SOHO SQUARE, W.
1876.

'Go, little book, God send thee good passage,
And specially let this be thy prayere
Unto them all that thee will read or hear,
Where thou art wrong, after their help to call,
Thee to correct in any part or all.'

CHAUCER.

PREFACE.

THE present volume is one of a series of HANDBOOKS FOR THE EAST now in course of preparation, and designed, like the Editor's European handbooks, for the guidance of travellers. For the greater part of its contents the Editor gratefully acknowledges his obligation to several Orientalists and scholars of great eminence.

The chief writer of the *Handbook for Palestine and Syria* has been DR. ALBERT SOCIN, Professor of Oriental Languages at Bâle, who has not only repeatedly travelled and studied in the Holy Land, but recently made a tour in that country for the express purpose of preparing the present Handbook. Those who are already acquainted with the country will best appreciate the zeal and energy with which Professor Socin has executed his laborious task.

The Editor has also himself recently explored the greater part of the country described for the purpose of supplementing the information procured by Professor Socin and other contributors, and many of the data afforded by the Handbook have either been founded upon, or corrected from, his personal observation. While the utmost possible pains have been bestowed on the work, it must necessarily contain many imperfections, as travelling in the East is attended with far greater difficulty than in Europe, and as, moreover, some of the most valuable

recent discoveries are still unpublished. The Editor therefore respectfully craves the indulgence of his readers, and begs that they will kindly favour him with any additional information it may be in their power to contribute, especially if the result of their own experience, as many of them have so generously done in the case of his European handbooks.

The Maps and Plans have been an object of the Editor's special care, as he knows by experience how little reliance can be placed on guidance or information sought from the natives, even when the traveller is thoroughly conversant with their language. Most of the maps and plans have been drawn or revised by Professor H. Kiepert, of Berlin, the well known cartographer, while some of them are based on surveys recently made by him in Palestine and hitherto unpublished. The plans of Yâfa and Beirût and the small maps of the environs of these towns are from surveys specially made for the present Handbook. Almost the only tolerable map on a large scale (1 : 450,000) as yet published is that of *Van de Velde*, but it is confidently believed that the maps in the Handbook will suffice for the requirements of all ordinary travellers. At the beginning of the book will be found a map showing the usual routes by which the Holy Land is approached, and at the end a clue map indicating the ground covered by the special maps distributed throughout the volume.

The Panorama of Jerusalem, based on the most recent photographic views, is probably the most complete and accurate yet published.

Heights (above the sea-level) are given in English feet, from the most recent and trustworthy English and other sources.

The PRICES and various items of expenditure mentioned in the Handbook are those which were paid by the Author and by the Editor themselves. It must, however, be observed that they are liable to very great fluctuations, being influenced by the state of trade, the increased or diminished influx of foreigners, the traveller's own demeanour, and a number of other circumstances. It may therefore happen in some cases that the traveller's expenditure will be within the rate indicated in the Handbook; but for so long a journey, on which so many unexpected contingencies may arise, an ample pecuniary margin should always be allowed.

Since the publication of the German edition of the Handbook in June, 1875, and during the preparation of the English edition, the Editor has had the benefit of many valuable suggestions from various friends and correspondents. To the English edition, moreover, have been added the new routes through Northern Syria as far as Aleppo and Adana. The botanical notices have been carefully revised by DR. J. D. HOOKER, C. B., Director of the Royal Gardens, Kew. Several important notes have also been received from LIEUT. C. R. CONDER, R. E., of the Palestine Exploration Fund. To these and other distinguished contributors the Editor tenders his grateful acknowledgments.

CONTENTS.

LIST OF MAPS.

PLANS.

VIEWS.

ASTERISKS
are used as marks of commendation.

PALESTINE.

I. Preliminary Information.

(1). Plan. Season. Companions. Routes.

PLAN. In most European countries travellers are enabled by the modern facilities for locomotion, and with the aid of time-tables, to mete out their time to the best possible advantage, and to apportion each day and even hour with tolerable precision; but the traveller in the still semi-barbarous East must be content with framing a more general plan for his tour, and must leave the minuter details to be filled in according to circumstances as he proceeds on his way. In Syria the horse affords the only mode of conveyance, except for long journeys through the desert, when the camel is chiefly used, but the traveller will rarely have occasion to mount this uncomfortable animal. The country cannot boast of a single carriage-road, except those from Yâfa to Jerusalem and from Beirût to Damascus, far less of a railway; and the success of a tour is therefore mainly dependent on the health and energy of the traveller, on the weather, and on a host of incidental circumstances which do not occur in Europe. For this very reason it is all the more desirable that the traveller should make careful preliminary enquiries regarding the places he ought to see, and how they are to be reached; and to assist him in this respect is one of the primary objects of the present Handbook.

SEASON. Spring and autumn are the best seasons for visiting Syria. The greatest influx of travellers, most of whom come from Egypt, takes place in spring. At that season Jerusalem is crowded with tourists and pilgrims. Then, too, the scenery is in perfection, the vegetation fresh and vigorous, while in autumn the landscape is bare and devoid of life. Autumn, on the other hand, affords more settled weather, especially from the middle of October to the end of November, which would be an admirable season for a tour but for the increasing shortness of the days. Mountain ascents, such as that of the Great Hermon (R. 27), are most easily accomplished in autumn, as the summits are then free from snow. In some respects the pleasantest, and at the same time least expensive, time for a tour

in Syria is perhaps from the middle of September to the middle or even end of November, when the country is far less overrun with travellers than in spring. If this time be chosen the tour should be begun from the North, where the mountains afford a refuge from occasional hot days, while the traveller in spring should reserve Lebanon for the end of his journeyings. A visit to Southern Palestine should not be begun before the middle or end of March, as rainy days in that month are still frequent, and travelling hardly becomes enjoyable till April. Among the mountainous districts excursions are practicable up to the end of June. The proper seasons for a tour in Syria are therefore from the beginning of April to the middle of June, and from the middle of September to the middle of November. All the other months are more or less unfavourable. Lastly, it must be borne in mind that the choice of autumn involves returning to Europe at a cold and dismal season of the year; and, to avoid this unpleasant termination to our tour, we therefore finally decide in favour of spring, and accordingly begin our journey with a visit to Yâfa and Jerusalem (see below).

Companions. Travelling alone in the East, at least for any length of time, is wearisome, and from one-third to one-half more expensive than for members of a party. Many of the items of expenditure which must be incurred are precisely the same for a solitary traveller as for a party; and, apart from pecuniary considerations, the advantages of mutual support and companionship are invaluable in a country with whose language and customs we are as yet unfamiliar, and with whose inhabitants any social intercourse is difficult or impossible. The traveller who is at home in every country in Europe, who at every inn in town or village finds opportunity for adding to his stock of information or for engaging in friendly chat, will speedily be wearied in the East, however familiar he may be with the language, by the stereotyped questions and artificial phraseology of the people with whom he comes in contact. Moreover if he be unaccustomed to fatiguing and often uninteresting rides, he will stand doubly in need of the refreshment and variety afforded by intercourse with friends; and many an untoward incident, which would otherwise have preyed on the mind and damped the spirits, will then lose much of its sting and even become provocative of merriment. Those who start for their tour without companions will in spring have no difficulty in meeting with other travellers in the same position, and parties may thus easily be formed; but caution in the selection of companions is very necessary in a country where arrangements once concluded are not easily altered, and where mutual confidence, congeniality, and forbearance are qualities of the utmost importance. One of the chief points to be settled beforehand is when and where days of rest are to be observed. In conversation, religious topics had better, as a rule, be avoided, as expressions of opinion on these

subjects too often lead to serious misunderstandings and even quarrels.

Routes. Travellers who are pressed for time may obtain a glimpse of the most interestiug points in the South and North of Palestine in *four weeks*, which may be apportioned as follows: —

Tour of a Month.

	Days
On arriving at Yâfa hire horses immediately; as the steamers generally arrive in the morning, there will probably be time to ride to Ramleh the same evening .	1
Start early next morning in order to reach Jerusalem as early as possible	1
1st Day at Jerusalem: leave card at the Consul's, and request his aid for visiting the Harâm; visit Church of the Holy Sepulchre, and towards evening the Mt. of Olives	1
2nd Day at Jerusalem: Via Dolorosa, Tomb of the Virgin, Gethsemane, Valley of Jehoshaphat, Tomb of Absalom, Siloah, Valley of Hinnom, Mt. Zion, City of David	1
3rd Day at Jerusalem: Harâm esh-Sherîf (but not on a Friday), walk round it, both inside and out; Bazaars; Pool of Hezekiah	1
4th Day at Jerusalem: Mt. Scopus, Tombs of the Kings, Tombs of the Judges. — Mûristân	1
Excursion to the Dead Sea, for which order horses in good time, and procure letter of introduction to the Monastery of Mar Sâba. From Jerusalem to Jericho. Walk in the evening towards the Karantel, to the Sultan's Well	1
From Jericho to the Ford of Jordan, to the N. end of the Dead Sea, and to Mar Sâba (a long day)	1
Visit the monastery. From Mar Sâba to Bethlehem or Jerusalem	1
The traveller will now have 3—4 days to spend at Jerusalem; two of these may be devoted to some of the numerous objects of interest mentioned in our description of the Holy City (walk round the walls, Church of St. Anne, Model of the Holy Sepulchre, Leper Hospital, Monastery of the Cross, Russian Buildings etc.) . .	2
Another day may be spent in visiting Solomon's Pools, Neby Samwîl, or 'Ain Kârim	1
Return to Yâfa (viâ Lydda)	2
	14 Days.
Steamboat to Beirût	1
Diligence to Damascus	1
1st Day at Damascus: Mosque, Bazaars	1

	Days
2nd: Walk to the Meidân and round the outside of the city	1
3rd: Visit several of the finest houses, Christian quarter, gardens	1
4th: Excursion to Ṣâlaḥîyeh and Dumar	1
From Damascus to Zebedâni	1
From Zebedâni to Baʿalbek	1
At Baʿalbek 1½ days; on the second day start about noon for Muʿallaḳa	2
From Muʿallaḳa to Beirût	1
At Beirût 3 days, one of which should be spent in visiting the Nahr el-Kelb	3
	14 Days.

Steamboat to Smyrna, etc., and thence homewards.

Or the last 14 days may be spent thus: —

At Beirût	1
To Damascus 1, at Damascus 3, to Baʿalbek 2	6
Leave Baʿalbek on second day for Dêr el-Aḥmar	2
By the Cedars to Ehden	2
From Ehden to Tripoli	1
From Tripoli to Beirût (or better to Nahr el-Kelb, and in ½ day more to Beirût)	2
	14 Days.

As the steamer (in which berths should be secured beforehand) generally leaves in the evening, one day more at Beirût will thus be available.

Tour of Six Weeks.

(A Ride through Palestine.)

	Days
From Yâfa to Jerusalem 2, Jerusalem 6, Dead Sea 3 (comp. p. 3)	11
To Hebron and back	2
From Jerusalem to Nâbulus (1½ days, spending night at Bîreh)	2
From Nâbulus to Jenîn by Sebasṭîyeh	1
From Jenîn (by Zerʿîn) to Tell Ḳasîs (excursion to the Miḥraḳa)	1
Haifa, Carmel	1
From Haifa to Acre (½ day)	1
From Acre to Nazareth	1
From Nazareth to Tiberias (by Mt. Tabor)	1
From Tiberias to Ṣafed by Tell Ḥûm	1
From Ṣafed to Bâniâs by Kedes (fatiguing; better sleep at Hunîn, and proceed more leisurely the next day to Bâniâs by Tell el-Ḳâḍi)	2
From Bâniâs (by Ḳalʿat es-Subêbeh) to Kefr Ḥawâr; from Kefr Ḥawâr to Damascus	2

Damascus	4
To Tripoli and Beirût by Ba'albek	9
Beirût	3
	42 Days.

SUPPLEMENTARY ROUTES

(for extension or modification of the above).

From Jerusalem to Engedi ('Ain Jidy)	2
From Engedi viâ Masada (Sebbeh) to the S. end of the Dead Sea, to Jebel Usdum and Hebron	3
From Hebron to Bêt Jibrîn	1
From Bêt Jibrîn to Gaza	1
Gaza and Ascalon	1
From Ascalon viâ Tell eṣ-Ṣâfiyeh and Bêt Nettîf to Jerusalem	2
	10 Days.

From Jerusalem to Jenîn	3
From Jenîn to Nazareth	1
From Nazareth to Ḥaifa	1
From Ḥaifa to Acre	1
From Acre to Ṣûr (Tyre; a long ride)	1
From Ṣûr to Ṣaida (Sidon)	1
From Ṣaida to Beirût	1
	9 Days.

From Damascus to Râsheyâ 1½	2
Ascent of Hermon	1
From Ḥasbeyâ by Burghuz to Ḳal'at esh-Sheḳîf	1
(From Ḳal'at esh-Sheḳîf to Sidon 1)	
From Ḳal'at esh-Sheḳîf to Jezzîn	1
From Jezzîn to Dêr el-Ḳamar	1
From Dêr el-Ḳamar to Beirût	1
	7 Days.

From Damascus to Palmyra	4
Palmyra	2
From Palmyra to Homṣ	3
From Ḥomṣ to Ba'albek by Riblah	2½
	11 Days.

From Jerusalem to 'Arâḳ el-Emîr by Jericho	2
To 'Ammân	1
From 'Ammân to es-Salṭ	1
From es-Salṭ to Jerash	1
Jerash	1½
To Mḳês	1½
From Mḳês to Tiberias	1
	9 Days.

From Jerash to Boṣra	2
Boṣra, and thence to Ḥebrân	1
From Ḥebrân to Ḳanawât	1
Shohba and Shaḳḳa	1
To Brâḳ	1
To Damascus	1
	7 Days.

(2). Travelling Expenses. Letters of Credit. Money. Weights and Measures.

Expenses. The cost of travelling in the East is considerably greater than in Europe, where the style of travelling may be varied to almost any extent so as to suit the tastes, the pursuits, and the finances of each traveller, while Europeans in the East will find so many unwonted requirements absolutely essential to their comfort that the most economically arranged tour cannot be otherwise than expensive. The average daily charge at the hotels (comp. p. 28) is 15 fr., without wine; table wine 3—4 fr. per bottle ('Jerusalem wine' is sometimes to be had at 1—2 fr.), English beer 2—2½ fr., fees ½—1 fr.; that is, about 20 fr. a day in all, unless the traveller avails himself of the accommodation afforded by the monasteries at Yâfa and Jerusalem for one-half or a third of that sum (comp. p. 29). To this must be added the daily hire of horses and of guides, or 'dragomans' as even the humblest style themselves, without whose aid the traveller, especially if ignorant of the language, would often be at a loss to find his way, even in the streets of Jerusalem or Damascus. When to these items is added the bakhshîsh (p. 27) which has to be bestowed at frequent intervals, the traveller must allow altogether about 30 fr. a day for the routes from Yâfa to Jerusalem, and from Yâfa to Beirût and Damascus. (Steamboat of course extra; see p. 10.)

The charges made by the dragoman when the party travels with tents (see p. 15) depend of course on the requirements and number of the persons composing it. During the height of the travelling season, about Easter, the daily expenditure of a solitary traveller with dragoman, tents, and all necessaries amounts to at least 60 fr. a day, that of two to about 100 fr., that of three to 120 fr., and that of four to 130 fr., after which each additional member of the party would cost about 25 fr. a day. These charges ought to include an ample supply of food, but not wine. The charge for horse-hire has risen very considerably of late years, being of course highest when travellers are most numerous. Less in proportion is generally charged for the shorter tours, such as that of three days from Jerusalem to the Dead Sea and back (R. 7), than for the longer, as in the latter case the dragoman generally has a long return journey with servants and horses to take into account. A much higher charge is made for excursions to the country east of Jordan and to Petra, where the

dragoman has to provide an escort of soldiers or Beduins varying in number according to the political circumstances of the day. Prices are occasionally reckoned in shillings, but the traveller will find it advantageous to adhere to the more usual franc (1 s. = 1 fr. 25 c.).

Letters of Credit. Large sums of money can only be carried safely in the form of circular notes. These convenient 'letters of credit' are issued by the London and some of the provincial banks at a moderate charge.

The most important of the Oriental banks is the *Banque Impériale Ottomane*, which is in correspondence with most of the principal banks in Europe, has offices at Jerusalem and Beirût, and agencies in all the larger towns of Syria. These offices will be mentioned in our description of the places where they are to be found. Money-changers, generally Jews, are to be found at every bazaar, but the traveller should be very cautious in dealing with them.

Money. Such a thing as paper currency is unknown in the East, and great confusion prevails on account of the variety of coins in circulation. Travellers from Egypt should get all their Egyptian money changed into French or English, as the Egyptian does not pass in Syria. The coins most usually met with are Turkish, French, English, Austrian, and Russian.

There are two rates of exchange: (1) at the government offices *(ṣâgh)*, and (2) in trade *(shuruḳ)*; at the Austrian post-office there are also different rates in certain cases. The traveller should always enquire of a banker as to the current rate of exchange, and avoid getting change at bazaars, at hotels, or from his dragoman. For a journey into the interior an abundant supply of the smallest coins should be taken, as the villagers frequently decline to give change; and these coins should be the newest and most perfect procurable, as the peasants and Beduins are very apt to object to coins which are at all defaced by use. Gold coins, such as sovereigns and ducats, which do not give forth a clear metallic ring are also pretty sure to be rejected, even when the imperfection arises from a trifling flaw or crack, and not from any impurity in the metal. The money of Syria consists of piastres (Arabic *Ḳirsh* or *'irsh*, plur. *Ḳurûsh)*, at 40 paras each (Arabic *faḍḍa*, or *maṣrîyeh*). There are copper coins of 5, 10, and 20 paras; and imitation silver coins of 20 paras (Arabic *ḳameri*, in the towns *'ameri*), and also of 1, 2½, and 5 piastres. These last, which are a little larger than a half-crown, are called *beshlik* (from the Turkish *besh* = 5), and there are pieces of 6 piastres, called *altlik* (from the Turkish *alty* = 6). Besides these, there are pieces of ½, 1, 2, 5, and 10 piastres in silver, the 5-piastre piece being about the size of a franc. The *mejîdi*, or Turkish dollar, named after Abdul-Mejîd, is worth 20 piastres at the government rate of exchange. The following table shows the approximate values of the different coins in piastres and paras, the piastre being worth about 2d. English.

	Jerusalem.	Beirût, Yâfa.	Turkish Govt.	Austrian Post.
English sovereign *(lîra inglizîyeh)*	120	126.10($\frac{1}{4}$)	110	118
Turkish lira *(lîra osmanlîyeh)*	109	115	100	108
Russian imperial *(lîra moskowîyeh)*	97	102	90	96
Napoleon (20 fr.) *(lîra fransawîyeh)*	95	100	86($\frac{1}{4}$)	94
Ducat	56	58$\frac{3}{4}$—59$\frac{1}{2}$	52	55
Spanish colonnato (or dollar)	25	26—26$\frac{1}{2}$		25
Mejîdi	21$\frac{1}{2}$—21$\frac{3}{4}$	22.30($\frac{3}{4}$)	20	21
Ruble	18.20($\frac{1}{2}$)	19.35($\frac{7}{8}$)	17.20($\frac{1}{2}$)	18
German dollar	17.35($\frac{7}{8}$)	18.10($\frac{1}{4}$)		18
Austrian florin	12	12.20($\frac{1}{2}$)	11	12
$\frac{1}{2}$-Mejîdi	10.30($\frac{3}{4}$)	11.15($\frac{3}{8}$)	10	10$\frac{1}{2}$
Altlik	6.10($\frac{1}{4}$)	6.20($\frac{1}{2}$)	6	6
Shilling	5.10($\frac{1}{4}$)	6$\frac{1}{4}$		
Beshlik	5$\frac{3}{4}$—6	5.20($\frac{1}{2}$)	5	5
$\frac{1}{4}$-Mejîdi	5.15($\frac{3}{8}$)	5.25($\frac{5}{8}$)	5	5
Franc	4$\frac{3}{4}$—5			
20-Kopeks	3	3.15($\frac{3}{8}$)		
15-Kopeks	2.10($\frac{1}{4}$)	2.20($\frac{1}{2}$)		
10-Kopeks	1.20($\frac{1}{2}$)	1.25($\frac{5}{8}$)		

Besides these coins, Maria Theresa dollars at 25 piastres each, and five-franc pieces of the same value, are occasionally met with at Beirût. The following words are also used colloquially to express various other sums: *fûnas*, 20 paras; *zûlata*, 30 paras; *baraghût*, 1 piastre 5 paras; *saghtût* (pl. *saghatît*), 5 paras ($\frac{1}{8}$th piastre), etc.

The above rate of exchange is liable to constant fluctuation, and deviations from it frequently occur at places in the interior and in Northern Syria. We shall note these deviations when describing these places, but for ordinary use the above list will generally be found approximately correct.

As it is a favourite fashion with women in the East to wear necklaces formed of gold or silver coins strung together, numerous pieces of money perforated with holes are in common circulation. Such coins, especially if the holes are large, should be rejected by the traveller, as he would often have difficulty in passing them. Money should always be carefully kept under lock and key, and shown as little as possible, in order that the cupidity of at-

tendants may not be excited. As a rule, it is advisable to keep all accounts, ask prices, etc., in piastres, a system which the traveller will generally find much more advantageous than reckoning in francs or shillings.

Weights and Measures. The standard of weight in Syria is the *Oḳḳa* (about 2½ lbs.), which contains 400 *drams* (drachms), or 5⅓ *oḳîyeh*; 1 oḳîyeh contains 75 drams (about 7 oz.); 1 *roṭl* contains 2¼ oḳḳas, or 12 oḳîyeh, or 900 drams; 44 oḳḳas are 1 *ḳanṭâr* (about 1 cwt.). Wine and other liquids are generally sold by weight.

The *Drâʿ*, or ell, the unit of linear measurement, is about 26½ inches, that of Aleppo 30¾ inches.

(3). Passports and Custom House.

Passports. On arrival at a Syrian port the traveller's passport is sometimes asked for, but an ordinary visiting-card will answer the purpose equally well. It is advisable, however, to be provided with a passport, as it may occasionally be of use; but if it is given up to the officials on landing, they will send it to the consul, and much needless delay and trouble will thus be occasioned. Should any difficulty arise, a trifling 'bakhshîsh' affords an almost certain solution.

Custom House. The traveller's luggage is generally subjected to examination at the *douane*. Personal effects are free, but other articles are liable to duty. Cigars are often eagerly sought for and taxed at apparently quite an arbitrary rate (comp. p. 33). Difficulties are also frequently made about firearms, and particularly about cartridges or other ammunition. Books are sometimes examined, and Ḳorâns and religious works of a controversial character are liable to seizure. In all these cases a bakhshîsh of a few francs will generally ensure the traveller against molestation, but it should of course not be offered too openly, or in presence of the superior officials. The formalities of the custom-house are strictest at Beirût.

All goods exported are liable to a duty of 1 per cent on their value, and the exportation of antiquities is entirely prohibited. The traveller is therefore liable to another examination on leaving the country, but he will generally have no difficulty in securing exemption in the way above indicated. If luggage has to be sent across a frontier, the keys must be sent with it in order that it may undergo the custom-house examination; but the traveller should never part from his luggage unless absolutely compelled, and should always endeavour to be present at such examinations. Luggage belonging to all the foreign consulates is entirely exempt from duty.

(4). Consulates.

Consuls in the East enjoy the same privilege of exterritoriality as ambassadors in Europe. Some of these are consuls by profession, or consuls-general ('consules missi'), others merely commercial, or

vice-consuls. The English and American consuls of the former class (at Jerusalem and Beirût only) exercise jurisdiction in all civil matters of dispute between their countrymen, and in complaints against their countrymen by other foreigners. The vice-consuls or consular agents have no judicial functions. Disputes between Turkish subjects and foreigners are decided by the Turkish courts, with the aid of the dragoman of the foreigner's consulate. In all emergencies the traveller should, if possible, apply to his consul, with whose aid the annoyance of a lawsuit in a native court may generally be avoided. Politeness, as well as self-interest, will generally prompt new-comers to call on their national representatives; and a special introduction to them is of course very desirable. The 'kawasses', or consular attendants, are often very useful to travellers, and though not entitled to ask payment for their services, generally expect a gratuity.

(5). Steamboats.

Most travellers reach and quit Syria by sea. The present services of the different steamboat companies are enumerated below; but, as alterations often take place, enquiry on the subject should always be made at the local offices, or on board of the vessels themselves. Before leaving home the traveller should write to the '*Administration des Services des Messageries Maritimes*, 16 *Rue Cannebière*, *Marseilles*' for a '*Livret des Lignes de la Méditerranée et de la Mer Noire*' (or to 19 Quai de Bacalan, Bordeaux; or 20 Rue Notre Dame des Victoires, Paris; or 97 Cannon St., E. C., London; or G. H. Fletcher & Co., Liverpool), and also to the '*Administration of the Austrian Lloyd's Steamboat Company, Trieste*' for '*Information for Passengers by the Austrian Lloyd's Steamboats*'. The latter time-tables are published in English. With the aid of these two sets of time-tables the general outline of the tour may be sketched before starting. The Austrian and Russian steamers are less punctual and regular than the French.

Messageries Maritimes. The steamers of this company are the cleanest and most comfortable of all those which ply regularly from Western Europe to Syria. The services are punctual, the cabins well fitted up, the food (including wine) generally good, and the officials civil. The traveller should, however, endeavour to avoid encountering the crowds of Christian pilgrims who converge towards Jerusalem before Easter from every part of the Mediterranean, and above all the Muslim pilgrims to Mecca in the month of Ramaḍân, a festival which occurs at a different time every year, as on these occasions considerable confusion and discomfort are inevitable. The fares in the first and second cabins include provisions and wine, the second being not greatly inferior to the first in point of accommodation and food. Steerage, or third-class passengers pay extra for food.

Austrian Lloyd. The vessels of this company, which are generally manned by Italians and Dalmatians, though inferior to those of the Messageries, and more patronised by German than by English travellers, are on the whole well managed. Food is included in the fare, but wine is charged extra. The beer is generally good. Travellers of the upper classes seldom travel in the second cabin in these vessels, as they frequently do in the vessels of the Messageries.

Russian Steamboat Company. Russian steamers ply to several of the Syrian ports from Constantinople, but are not to be depended on for cleanliness or punctuality. Another drawback is, that few or none of the languages of Western Europe are spoken by the officers or crew. Some of these vessels, however, are favourably spoken of by travellers.

English Steamers. There is no regular passenger service between England and Syria, but the fine steamers of the Peninsular and Oriental Co. ply weekly from Southampton and from Brindisi to *Alexandria*. Italian and a few English steamers also ply from Genoa, Naples, Brindisi, Venice, and Trieste to Alexandria, whence the Syrian coast is reached by one of the other companies.

On board most of these vessels tea or *café noir* is served at an early hour in the morning; about 10 there is a *déjeûner à la fourchette*, and at 5 dinner, followed by tea or coffee. The steward expects a fee of ½—1 fr. per day from each passenger.

Services of the Messageries.

The following are the *Lignes Circulaires de l'Egypte et de la Syrie*, on each of which a steamer of this company plies fortnightly: —

Stations.	Arrival.	Departure.	Stations.	Arrival.	Departure.
larseilles		Frid., noon.	Marseilles		Thurs., noon.
alermo	Sund., noon.	Sund., 6 p. m.	Naples	Sat., 9 a. m.	Sat., noon.
yra	Wed., 8 a. m.	Wed., 2 p. m.	Alexandria	Wed., 5 p. m.	Sat., 4 p. m.
myrna	Thurs., 6.a. m.	Frid., 3 p. m.	Port Said	Sund., 8 a. m.	Sund., 5 p. m.
hodes	Sat., 4 p. m.	Sat., 7 p. m.	Yâfa	Mon., 6 a. m.	Mon., 6 p. m.
lersina	Mon., 6 a. m.	Mon. 6 p. m.	Beirût	Tues., 6 a. m.	Tues., 10 p. m.
lexandrette	Tues., 1 a. m.	Tues., 8. p. m.	Tripoli	Wed., 3 a. m.	Wed., 6 p. m.
âdikîyeh	Wed., 4 a. m.	Wed., 9 a. m.	Lâdikîyeh	Thurs., 1 a. m.	Thurs., 1 p. m.
ripoli	Wed., 4 p. m.	Wed., 10 p. m.	Alexandrette	Thurs., 9 p. m.	Frid., 10 p. m.
eirût	Thurs., 3 a. m.	Thurs., 6 p. m.	Mersina	Sat., 5 a. m.	Sund., 7 p. m.
âfa	Frid., 6 a. m.	Frid., 6 p. m.	Rhodes	Tues., noon.	Tues., 10 p. m.
ort Said	Sat., 7 a. m.	Sat., 6 p. m.	Smyrna	Wed., noon.	Frid., 4 p. m.
lexandria	Sund., 6 a. m.	Tues., 9 a m.	Syra	Sat., 8 a. m.	Sat. 4 p. m.
aples	Sat. 2 p. m.	Sat., 7 p. m.	Palermo	Tues., 6 a. m.	Tues., noon.
larseilles	Mon., 4 p. m.		Marseilles	Thurs., noon.	

Each passenger is allowed 2 cwt. of luggage in the first cabin, 130 lbs. in the second, and 65 lbs. in the third. Overweight must be booked and paid for according to tariff.

FARES (in francs) from	Cabin	to Alexandrette.	Alexandria.	Beirût.	Lâdikîyeh.	Marseilles a. Viâ Alexandria.	b. Viâ Smyrna.	Mersina.	Naples.	Palermo.	Port Said.	Rhodes.	Smyrna.	Syra.	Tripoli.	Yâfa.
						a.	b.									
Alexandrette.	1.	—	176	56	17	602	564	14	490	418	133	114	184	231	42	100
	2.	—	133	43	13	379	425	11	345	314	100	85	138	173	31	76
Alexandria.	1.	182	—	110	155	375	752	207	275	601	45	306	377	433	135	78
	2.	138	—	82	117	225	568	157	175	452	34	231	284	327	101	59
Beirût.	1.	62	110	—	36	530	632	87	430	491	70	187	257	313	15	34
	2.	48	82	—	27	345	478	66	295	370	53	141	194	236	11	25
Lâdikîyeh.	1.	23	149	30	—	575	660	48	465	451	115	147	218	274	14	73
	2.	18	112	20	—	371	446	36	320	340	88	111	164	207	11	55
Marseilles.	1.	602	375	530	575	—	—	627	125	141	455	726	857	313	540	490
	2.	379	225	345	371	—	—	387	100	108	285	461	583	236	361	316
Mersina.	1.	14	201	81	42	627	539	—	—	400	157	95	166	222	66	125
	2.	11	152	61	31	387	406	—	—	301	119	72	124	167	50	95
Naples.	1.	490	275	430	465	125		—	—	—	355	—	—	—	445	390
	2.	345	175	295	320	100		—	—	—	235	—	—	—	305	265
Palermo.	1.	418	601	485	445	141		394	—	—	561	308	212	166	470	529
	2.	314	452	365	335	108		296	—	—	423	224	158	127	354	399
Port Said.	1.	133	45	70	115	455	702	157	355	551	—	257	329	389	91	38
	2.	100	34	53	88	289	531	119	235	423	—	194	249	294	69	29
Rhodes.	1.	120	306	187	147	726	446	95	—	314	257	—	71	127	172	230
	2.	90	231	141	111	461	337	72	—	229	194	—	53	96	130	174
Smyrna.	1.	186	373	253	214	857		162	—	218	329	67	—	40	238	297
	2.	140	281	191	161	583		121	—	163	249	50	—	30	180	224
Syra.	1.	247	433	313	274	313		222	—	172	389	127	40	—	298	357
	2.	186	327	236	207	236		167	—	129	294	96	30	—	225	270
Tripoli.	1.	42	135	15	14	540	615	66	445	470	91	166	236	292	—	59
	2.	31	101	11	11	361	465	50	305	354	69	125	178	220	—	45
Yâfa.	1.	100	76	28	73	490	674	125	390	529	38	224	295	451	53	—
	2.	76	57	20	55	360	509	95	265	399	29	169	222	265	40	—

Tickets for the complete circuit may be purchased at the office at Marseilles. 16 Rue Cannebière, four hours or more before the departure of the steamer. These tickets are available for four months. Return-tickets. also available for four months. are issued at a reduction of 10 per cent. but these tickets are not available for the vessels of the Egyptian line which ply to India. A party of three or more persons in the first or second cabin are entitled to a discount of 10 per cent on single tickets. and 15 per cent on return-tickets; but this reduction is not extended to that part of the fare which is charged for food.

Services of the Austrian Lloyd.

Weekly Service between Trieste and Alexandria.

Dep. from Trieste	Frid., midnt.	Dep. from Alexandria on arrival of Indian post	Tues.
Dep. from Corfu .	Mon., 5 a. m.	Dep. from Corfu	Frid.
Arr. at Alexandria	Thurs., 5 a. m.	Arr. at Trieste	Sund.

From Alexandria to Beirût, Smyrna, and Constantinople.
Fortnightly Service.

Dep. fr. Alexandria .	Frid., 11 a. m.	Dep.fr.Constantinople	Thurs., 4 p. m.
Dep. fr. Port Said .	Sat., 5 p. m.	Dep. from Gallipoli	Frid., 5 a. m.
Dep. from Yâfa . .	Sun., 3 p. m.	Dep. fr. Dardanelles	Frid., 9 a. m.
Dep. from Ḥaifa . .	Mon., 1 a. m.	Dep. from Tenedos .	Frid., 1 p. m.
Arr. at Beirût . .	Mon., 9 a. m.	Dep. from Mytilini .	Frid., 8 p. m.
Dep. from Beirût .	Mon., 7 p. m.	Arr. at Smyrna . .	Sat., 3 a. m.
Dep. from Larnaka .	Tues. 7 p. m.	Dep. from Smyrna .	Sun., noon.
Dep. from Rhodes .	Thurs., 8 a. m.	Dep. from Chios . .	Sun., 4 p. m.
Dep. from Chios . .	Frid., 4 a. m.	Dep. from Rhodes .	Mon., 9 p. m.
Arr. at Smyrna . .	Frid., 11 a. m.	Dep. from Larnaka .	Mon., 4 p. m.
Dep. from Smyrna .	Sat., 3 p. m.	Arr. at Beirût . . .	Thurs., 5 a. m.
Dep. from Mytilini .	Sat., 11 p. m.	Dep. from Beirût . .	Frid., 7 a. m.
Dep. from Tenedos .	Sun., 6 a. m.	Dep. from Ḥaifa . .	Frid., noon.
Dep. fr. Dardanelles	Sun., 10. a. m.	Dep. from Yâfa . .	Sat., 4 p. m.
Dep. from Gallipoli	Sun., 1. p. m.	Dep. from Port Said	Sun., 6 p. m.
At Constantinople .	Mon., 2 a. m.	Arr. at Alexandria .	Mon., noon.

FARES (*in florins*) from	Cabin	to											
		Alexandria	Beirût	Brindisi	Ḥaifa	Corfu	Constantinople	Yâfa	Piræus	Port Said	Syra	Smyrna	Trieste
Alexandria . .	1	—	55	91	46	81	98	37	95	20	83	62	132
	2	—	40	68	33	60	72	27	69	14	61	46	92
Beirût	1	56	—	157	10	140	110	18	107	35	95	76	187
	2	41	—	115	7	103	81	13	78	25	71	57	134
Brindisi . . .	1	95	147	—	138	15	103	132	78	114	62	83	50
	2	70	108	—	102	11	74	96	56	84	44	59	36
Constantinople .	1	98	112	101	125	81	—	131	48	124	38	32	133
	2	72	82	73	91	58	—	95	34	89	27	23	96
Corfu	1	81	135	13	127	—	80	118	57	101	42	61	53
	2	60	99	9.60	93	—	58	87	40	73	30	43	39
Ḥaifa	1	45	9.20	135	—	126	121	6.20	119	25	106	86	173
	2	33	6.80	99	—	93	87	4.70	87	18	77	64	123
Piræus (Athens)	1	98	112	74	126	55	46	132	—	126	8.60	27	107
	2	72	81	54	91	39	33	96	—	90	6.60	20	78
Port Said . .	1	20	32	111	24	101	120	16	118	—	104	82	148
	2	14	23	82	18	73	87	11.60	85	—	75	60	105
Smyrna . . .	1	62	75	83	89	63	33	94	31	88	18	—	115
	2	46	57	59	65	44	24	69	22	64	12	—	83
Syra	1	90	103	60	117	43	38	122	11	116	—	18	96
	2	65	76	43	84	30	28	89	8	83	—	13	69
Trieste . . .	1	132	182	46	174	54	132	164	108	149	96	113	—
	2	91.35	130	33	123	39	95	117	79	105	69	82	—
Varna	1	114	127	116	142	95	17	145	63	141	52	49	145
	2	83	93	84	103	69	12.20	105	46	102	38	35	106
Yâfa	1	39	18	131	9	120	128	—	126	18	113	93	166
	2	28	12	96	6.50	88	93	—	92	13	82	69	118

Passengers in the first cabin are allowed 165 lbs. of luggage, and in the second 56 lbs.; overweight according to tariff. Return-tickets for four months at a reduction of 20 per cent. A discount of 20 per cent is also allowed when three single tickets are pur-

chased by one party. These reductions are not extended to that proportion of the fare which is charged for food.

Russian Steamers.

From Constantinople a fortnightly departure, every alternate	Wed. p. m.	From Alexandria fortnightly, every alternate	Sat. p. m.
From Smyrna	Frid. a. m.	From Yâfa	Monday.
From Tripoli	Thurs. p. m.	From Beirût	Wed. a. m.
From Beirût	Frid. a. m.	From Tripoli	Thurs. 10 a. m.
From Yâfa	Sun. a. m.	From Smyrna	Thurs. 4. p. m.
At Alexandria	Tuesday.	At Constantinople	Sat. a. m.

(6). Mode of Travelling.

There are as yet no railways in Syria, but one from Yâfa to Jerusalem has for some years been projected. A firman authorising its construction was granted in September, 1875, but it is doubtful whether it will pay, as there is no trade of importance in the *cul de sac* of Southern Palestine, and the yearly influx of pilgrims is of but short duration. Traces of Roman military roads are still numerous, but the only modern roads in Syria are the diligence route over Mt. Lebanon from Beirût to Damascus, which was constructed by a French company (R. 26), and the road from Yâfa to Jerusalem (R. 2). In the absence of railways, roads, and carriages, the traveller has therefore no alternative but to ride, in accordance with the custom of the country.

Horses (*khêl*, caravan-horse *gedîsh)*. Oriental horses are generally very docile, and may therefore be safely mounted by the most inexperienced rider (comp. p. 19). In climbing rough and precipitous paths they are so nimble and sure-footed that the traveller will soon accustom himself to remain in the saddle at places where in other countries one would hardly venture even to lead a horse. The saddles and bridles are generally bad (see p. 18). The horse-owner or muleteer and his servants are called *mukâri*, a word sometimes corrupted by Europeans to 'muker'.

Camels (for riding *dhelûl*, in Egypt *hegîn*; for burdens *jemel;* the Arabian camel with one hump is the only one known in Syria). The patient 'ship of the desert', which the traveller need never use except for a long journey through the desert (comp. R. 32), is a sullen looking animal; and although he commands our respect, and even admiration, be rarely gains our affection. The difference between camels bred and trained for riding and camels of burden is quite as great as that between saddle and cart horses. Riding on the former is far from unpleasant; but as those of the best class are not easily procured, travellers are often compelled to ride on ill-trained animals of uneasy gait, sometimes even on mere camels of burden, and it is of this class only that complaints can justly be made.

In hiring a horse or camel it is of great importance to secure a well-trained animal of easy gait; and, having done so, the traveller should carefully note its colour, size, and other peculiarities, as it is a very common trick of the owner, after the completion of the contract, to substitute an inferior animal for the one selected. In the case of horses, mules, and donkeys the traveller should also satisfy himself that they are free from the sores from which they too often suffer; and he should ascertain, if possible, that they are not addicted to lying down and rolling, a habit in which beasts of burden are sometimes apt to indulge. Before starting it is usual to give the owner a *ghabûn*, or earnest-money, which falls to be deducted from the final reckoning.

As we have already remarked, the traveller in Syria will find little room for variety in the style of travelling. We may, however, enumerate four different plans for his consideration.

I. WITH DRAGOMAN AND TENTS. Travellers who are unacquainted with the language and customs of the country will find a dragoman (Arabic *terjumân*) almost indispensable.

The word *dragoman* is derived from the Chaldæan 'targem' to explain ('targûm' explanation). The Arabic 'terjem' signifies to interpret. A dragoman was therefore originally a mere interpreter and 'cicerone'. In Egypt dragomans have existed as a class since the time of Psammetichus I. (7th cent. B. C.), the first monarch who admitted travellers to his dominions, from which strangers had previously been excluded with the utmost jealousy. Herodotus mentions these dragomans as a distinct caste. He tells us that Psammetichus directed a number of Egyptian children to be educated by Greeks, and it was these children who became the progenitors of the Egyptian caste of interpreters.

Dragomans in Syria are more than mere interpreters; they are contractors for the management of tours and of caravans, and they relieve the traveller of all the difficulties of preparation and of intercourse with the natives. Throughout the whole journey they are useful in many important particulars; but in knowledge of the country, and especially of its antiquities, they are often sadly deficient. So accustomed are they, moreover, like the horses and their owners, to certain beaten tracks, that it is often a matter of great difficulty to induce them to make the slightest deviation from the usual routes, which in all probability have been followed by the caravans for many centuries. It is customary for the traveller to enter into a written contract with the dragoman, and to get it signed by him and attested at the consulate. Printed forms of contract are as yet procurable at the American consulate at Jerusalem only. Many travellers bring their dragomans from the Nile to Syria; but, now that the Nile voyage is frequently made by steamer, this is less usual than formerly.

The contract should if possible be drawn up in a language intelligible to the dragoman, in order that he may not have any pretext for deviating from its terms. French, English, Italian, and sometimes German, are the Western languages most commonly

understood by the dragomans. The annexed form of contract is one which includes almost every possible detail.

Contract. The following contract, dated . . . . . . , has been entered into between the travellers A. and B. and the dragoman C.

§ 1. The dragoman C. binds himself to conduct the travellers A. and B., two in number, from Jerusalem to Beirût by way of Nâbulus, Jenîn, Carmel, Acre, Nazareth, Tiberias, Ṣafed, Bâniâs, Damascus, ʿAin Fîjeh, Zebedâni, Baʿalbek, and Shtôra.

§ 2. The dragoman binds himself to defray the whole cost of the said journey, including transport, food, expense incurred through delays, bakhshîsh, fees for visiting mosques and churches, and outlay for all excursions and digressions.

§ 3. The dragoman binds himself to provide for the daily use of the said travellers . . . horses with good bridles and European (or Arabian) saddles, including . . . ladies' saddles, and . . . strong mules or horses for the transport of the travellers' luggage; also to provide fodder for the said horses and mules sufficient to keep them in health and strength. In case he do not provide fodder sufficient, the travellers shall have power to purchase enough to make up the deficiency, and to deduct the amount from the final payment to be made to the dragoman.

§ 4. The travellers shall not be liable for any damage which may be occasioned by the fall of the horses, by theft, or in any other manner, unless by their own fault. They shall be entitled to use the horses daily as much as they please, and also to make digressions while the beasts of burden follow the ordinary track. They shall likewise have power to prevent the overloading of the beasts of burden, either by their owner or by the dragoman, in order that the speed of the journey may not be unduly retarded.

§ 5. The dragoman shall provide one good tent (or . . . good tents for two persons each), and for each traveller one complete bed, with clean mattresses, blankets, sheets, and pillows. The whole of the materials necessary for encamping, including a table and chairs sufficient for the party, shall be in good condition; otherwise, the travellers shall be entitled to cause them to be repaired at the expense of the dragoman.

§ 6. When the drogoman is unacquainted with the route, he shall always engage well-informed guides. He shall also, when necessary, provide watchmen to guard the tents by night, and an escort to accompany the travellers by day, and take every measure necessary for the safety of the party, all at his own expense.

§ 7. The dragoman shall provide a good cook, and a sufficient number of servants and of attendants for the horses, in order that there may be no delay in packing and unpacking. The servants and attendants shall avoid disturbing the travellers at night or annoying them in any way, and shall be in every respect obedient and obliging.

§ 8. Breakfast shall consist daily of . . . dishes with coffee (tea, chocolate, etc.); luncheon, at midday, of cold meat, fowls, eggs, and fruit; dinner, at the eud of the day's journey, of . . . dishes, followed by coffee (tea, etc.). The travellers shall be supplied with oranges at any hour of the day they please. The dragoman shall provide . . . bottles of wine for each traveller per day. (Or: the dragoman is bound to provide for the carriage, without extra charge, of any wine, beer, etc., which the travellers may purchase for the journey.)

§ 9. The dragoman shall be courteous and obliging towards the travellers; if otherwise, they shall be entitled to dismiss him at any time before the termination of the journey. The travellers shall have liberty to fix the hours for halting and for meals, and choose the places for pitching the tents. They shall in every respect be masters of their own movements, and the dragoman shall not be entitled to interfere.

§ 10. The dragoman shall have everything in readiness for starting on . . . April, at . . . o'clock, from and including which day the journey shall occupy, or shall be reckoned as occupying, eighteen days at least, to which the travellers shall have liberty to add days of rest whenever they desire. The dragoman shall *not* be entitled to make any charge for his return-journey.

§ 11. The travellers shall pay the dragoman for each day during the whole journey the sum of . . . francs. In towns or villages, such as Damascus, Ḥaifa, etc., the travellers shall have the option of living at hotels, or monasteries, or in the tents, all at the cost of the dragoman.

Or: During the stay of the travellers at Damascus, Beirût, etc., they shall have the option of lodging at a hotel at their own expense, during which time the dragoman shall receive no payment; but, if they desire it, they shall be entitled to use the horses on payment of their daily hire (3—4 fr. each).

§ 12. In case any dispute should arise between the dragoman and the travellers, he hereby undertakes to submit to the decision of the matter by the nearest British consul.

§ 13. The dragoman shall receive payment of one-half (or one-third) of the estimated minimum cost of the journey before starting, and the remaining half (or two-thirds) on the termination of the whole journey. He is prohibited from asking the travellers for money during the journey.

Signatures.

A. B. C, Dragoman.

Consular attestation and stamp.

I, the undersigned C, acknowledge receipt of . . . francs from Messrs. A and B, as the first instalment of one-half (or one-third) of the estimated minimum cost of the above journey.

Date. C, Dragoman.

Remarks on § 1. The route should be laid down beforehand with the utmost possible accuracy, as the Mukâri, or muleteers, always endeavour to take the shortest way without the slightest regard to points of interest lying off the beaten track.

On § 2. If the traveller is satisfied with the muleteers, he may give them a bakhshîsh at the end of the journey. If, during the journey, they are importunate for bakhshîsh for every trifling service rendered, they will be most effectually checked by silence on the part of the traveller.

On § 3 (a). *Riding Gear.* On a long journey the comfort of the traveller depends to a great extent on the character of the horses and on the kind of saddle used. Riding day after day on an uneasy horse, or on a bad saddle, or both, is very fatiguing. The Arabian saddles are narrow, very high before and behind, and unpadded; the rider cannot alter his position; and, unless they are well covered with rugs, they are very apt to cut or rub the skin. A European saddle should therefore invariably be stipulated for. Those who contemplate a journey of unusual length will find it desirable to have a saddle of their own, which may either be purchased at Alexandria, or brought from home, packed in a box made for the purpose, and fastened with straps to keep it in place and prevent its being injured. Bags for hanging over the horses' backs, and straps for fastening various objects to the saddle, are also useful. The Arab generally carries on his saddle a small double pouch *(khurj)*, which the traveller will find very convenient, though apt to fall off a European saddle if not strapped. They may be purchased at Jerusalem for 5—6 fr. each, but a better choice is to be had at Damascus. The muleteers sometimes make difficulties about putting the travellers' own saddles on their horses, as they have then to carry other saddles for the return-journey, but the travellers should insist on having their own way. Saddles for which the traveller has no farther use may be sold at the end of the journey. — Ladies' saddles are not easily procured, and the muleteers who have them generally stipulate for an extra bakhshîsh from the traveller or from the dragoman. — Good bridles are rarely to be had except at Beirût. The horse-owners prefer the Arabian bit, which lies on the horse's tongue, to the European snaffle and curb, with the use of which they are unacquainted. Spurs may sometimes be useful, but it is preferable to be provided with a whip of hippopotamus leather, which may be purchased in Egypt or at Jerusalem for about 3 fr.

(b). *Luggage.* For a journey into the interior of the country the traveller should endeavour to dispense with all articles of luggage not absolutely necessary, as heavy baggage not only greatly increases the cost and trouble, but often materially diminishes the speed of travelling. Heavy trunks are unsuitable, owing to their cumbrousness and the difficulty of packing them so as to weigh equally on each side of the baggage horses. Small portmanteaus and bags of

solid leather, with good locks, are far preferable, being more easily and quickly packed, and more readily adjusted on the horses' backs. Those who make short excursions from headquarters where they are making some stay will of course be able to reduce their 'impedimenta' to a minimum.

On § 4. On long journeys the horses should be made to walk or amble at a good steady pace, but seldom allowed to trot or gallop, as they would thereby be unduly fatigued for the next day's march. The riding-gear, moreover, is generally in such a condition that a rapid pace implies serious risk of breakages and mishaps. This should be particularly borne in mind in a country where in case of an accident no medical aid is procurable. The conductors of Oriental caravans generally make the first day's journey a short one, in order that their beasts may gradually shake off the inactivity of the stable; and for the traveller himself this course is not undesirable. As the horses are accustomed to march in single file, the rider should take care not to be too near his neighbour, as kicking horses are not uncommon. With a little patience and persuasion horses can generally be got to walk abreast, but mules are much more inveterately addicted to their single file. Riding behind the baggage-horses, as the mukâri would fain make the traveller do, is intolerably slow and tedious. In many cases, therefore, we indicate side-paths and digressions, which will often enable the traveller to escape from the baggage train, and of which he should avail himself without the least regard to the remonstrances and warnings of the muleteers. Many of the horses are so quiet and sure-footed that the rider may safely let go the reins altogether. When mounting, the traveller should direct the muleteer to hold the right stirrup, to prevent the not uncommon slipping round of the saddle; and on dismounting he should see that his horse is properly secured and prevented from straying.

On § 7. The attendants have a very common and annoying habit of tethering their horses close to the tents, and of chatting half the night so loudly as effectually to prevent the traveller from sleeping.

On § 8. The items of the bill of fare may be stipulated for according to taste. Dinner should always be postponed till the day's journey is over, and the same may be said of indulgence in alcoholic beverages in hot weather, as riding is otherwise apt to be uncomfortably soporific. Fresh meat is rarely procurable except in the larger towns and villages, and then generally in the morning only. Fowls and eggs are always to be had, but are apt to pall on the taste. The bread which the dragoman proposes to take should be inspected. The Arabian *bread*, a thin round kind of biscuit, is only palatable when fresh. Frank bread, of which the dragoman should have a good supply, soon gets very stale, and should therefore be in the form of as large loaves as possible. The traveller may

also stipulate for preserves of various kinds, which are to be had at the larger towns. He had better buy his own *wine;* claret or Burgundy is the best. On the route from Jerusalem to Damascus, Ḥaifa is the only place where a supply can be obtained. The sweet wine of the country is unrefreshing and unwholesome. If, as rarely happens, the dragoman is entrusted with the purchase of wine, it should be tasted before starting. An abundant supply of *tobacco*, which need not be of very good quality, should be taken for the purpose of keeping the muleteers, escorts, and occasional guides in good humour.

On § 9. The stages of the journey depend on the distances between the wells and places where provender is procurable. The start should always be made early, in order that time may be left at the end of the journey for rest or a refreshing walk before dinner.

On § 10. This article is for the protection of the dragoman, and is to prevent his being arbitrarily dismissed at a distance from home and without compensation. As a dragoman rarely has the opportunity of making more than two or three journeys of any length during one year, it is natural that he should stipulate for as high a minimum of days for the journey as possible, and it is but fair that a certain sum at least should be secured to him, as otherwise he might reasonably decline to enter into the contract.

The charges of the dragomans are high, partly because the duration of their harvest is short, and partly because many travellers are too ready to give whatever is demanded. There have moreover been of late various government and other expeditions in Syria, whose members have been unnecessarily lavish in their expenditure, and therefore unjust to succeeding travellers.

On § 11. The traveller will sometimes, for the sake of change, prefer sleeping at a hotel to camping in his tent, and it is therefore important that he should reserve liberty to do so at pleasure. When the dragoman is bound to defray the hotel expenses, he obtains a considerable reduction from the landlords, paying not more than 8—10 fr. per day for each traveller, and being himself boarded and lodged gratuitously. Those who are likely to make a prolonged stay at hotels should therefore consider, before entering into the contract, what stipulations on this head are most advantageous. Again, at places where some stay is to be made, the dragomans often dismiss the original horses, or some of them, and hire fresh ones, in which case, especially as the baggage horses are not required, the traveller may fairly stipulate for a considerable reduction on the sum to be paid for each marching day.

II. With Dragoman, but without Tents. This mode of travelling will suit very few travellers, and for ladies it is quite impracticable. On all the more frequented tracks there are caravanserais or khâns, and at the larger villages there are houses or rooms where travellers are accommodated, but unfortunately such places always swarm with vermin (see p. 29). The cottages of the pea-

santry and their floors are generally of mud, which harbours fleas innumerable. When such a room is taken possession of, the straw matting which covers the floor should be taken up and thoroughly beaten, and the whole place carefully swept and sprinkled with water. Every article of clothing belonging to the inmates should also be removed to another room. Even after these precautions the room will often be barely habitable. Bugs are less common, except where the houses are chiefly built of wood. The tents of the Beduîns are free from these insects, but on the other hand are terribly infested with lice. 'Persian' insect powder, which is sold at a somewhat exorbitant price at Jerusalem and Beirût only, and camphor, are indispensable for a journey of this description, and had better be brought from home, where they are of better quality and less expensive. Scorpions abound in Syria, but they seldom sting unless irritated (p. 52). They are often found under loose stones. If the bed is slightly raised from the ground, the sleeper is quite safe from their attacks. Mosquitoes are troublesome in the height of summer, and in marshy places, but Syria generally is tolerably free from these tormentors, as the nights are too cold for them. Gauze or mosquito bed-curtains *(nâmûsîyeh)* are used to prevent their intrusion at night.

Those who are not deterred by these drawbacks may dispense with a tent. Nor is bedding an absolutely necessary item of the baggage, as a blanket or carpet is always procurable as a substitute. The baggage train, moreover, need not be swelled with horses laden with comestibles, as the dragoman will generally have no difficulty in providing fowls, rice, burghul (p. 45), eggs, and Arabian bread. For the traveller who desires to become thoroughly acquainted with the customs and resources of the natives, this style of travelling is not without its attractions; it is of course much less costly than the first named, as many expensive items are dispensed with, and its accompanying element of adventure and independence will recommend it to some. The cost of a journey of this kind will be about 30—35 fr. per day for a single traveller, about 25 fr. each for two, 20 fr. for three, and 15—18 fr. for a larger party. We must, however, mention, that it is not always possible to induce a dragoman to enter into a contract of this character.

III. With Servants, but without Dragoman. A still bolder proceeding is entirely to dispense with the attendance of a dragoman, and to rely on the services of one or more trustworthy attendants, coupled with those of the muleteers. As the Syrians generally display marvellous aptitude for learning foreign languages, it will always be an easy matter for the traveller to find a native acquainted with French, English, or Italian, and competent to teach him a few of the most necessary Arabic words for the journey. Thus instructed, supplementing his vocabulary with signs when necessary, and provided with one or more native servants and a sufficient number of horses and muleteers, he may start on his novel, but in some respects most

interesting journey. Those who intend making a prolonged tour should purchase tents, bedding, and kitchen utensils for themselves, all of which may be disposed of at the end of the journey. A man to act as vâlet and cook may be hired for 60—80 fr. per month. An attendant of this kind will act in many respects the part of a dragoman, but he should be made strictly to account for all his expenditure, as he is apt to charge his employer considerably more than he has expended for him. This kind of travelling becomes still more venturesome and independent when tents are dispensed with, and accommodation is sought at khâns, or villages, or the tents of Beduîns, in the way already mentioned. The annoyance of repeated bargaining with the mukâri may be avoided if the traveller purchases, instead of hiring, the horses necessary for his journey; but as this plan involves a larger staff of servants, and gives rise to various unforeseen difficulties and items of expenditure, it can hardly be recommended. In hiring horses the traveller should make a point of inspecting them previously; for, if he leaves this important matter to his servants, he is almost certain to be victimised.

The rates of horse-hire, as already observed (p. 6), are very fluctuating. During the spring travelling season a good horse can rarely be hired at Jerusalem under 6 fr. per day, and 8—10 fr. are even occasionally demanded. In treating with the muleteers it is advisable always to reckon the charges in piastres. When a tour of any length is contemplated, a written contract between the traveller and the mukâri should be drawn up in Arabic by the dragoman of the consulate, somewhat in the following terms: —

§ 1. The mukâri shall provide the travellers A and B. with . . . horses, consisting of . . . saddle-horses with European saddles (or without saddles), and . . . baggage-horses (or mules).

§ 2. The route shall be from Jerusalem to Damascus, *viâ* . . . .; it shall begin on the morning of . . , and occupy at least . . days; but the travellers shall have full liberty to make whatever digressions they please, and to choose halting-places for the day or night.

§ 3. The horses (and mules) shall be well fed; if otherwise, the travellers shall be entitled to purchase provender for them at the expense of the mukâri. They shall be laden with nothing except what the travellers authorise.

§ 4. The whole cost of food for the attendants, as well as for the horses, shall be defrayed by the mukâri. The attendants shall be . . in number, and they must be well acquainted with the route.

§ 5. The travellers shall pay for each of the . . . horses the sum of 35 piastres per day, 50 fr. of the whole sum to be paid to the mukâri before starting, and the residue at the end of the journey.

§ 6. In case of dispute the mukâri shall submit to the decision of the matter by the nearest British consul.

Siguatures, etc.

Remark on § 3. The mukâri, from motives of economy, sometimes take a considerable part of the barley which they require for their cattle from the starting-point, and therefore overload the horses so much as seriously to retard the rate of travelling. Sometimes, too, they add a donkey to the train to carry this supply of provender, and, to make matters worse, ride upon it themselves. All encroachments of this kind should be strenuously resisted.

On § 4. If the travellers are satisfied with their mukâri they may give him the remains of their meals when convenient, or an occasional loaf of bread. He and his frugal attendants will be grateful for such contributions when they are not permitted to regard them as their rightful perquisites.

IV. With a Muleteer only. Lastly the enterprising traveller, whose love of adventure and independence is stronger than his dislike to privations, may dispense with personal attendants and start on his journey with a mukâri only. The contract will be of the same character as the last mentioned. This of course is the cheapest mode of travelling, as fewest horses are required; while, as the traveller caters for himself, the expense and extortions of attendants are avoided. For a frugal meal and a night's lodging at the house of a farmer or peasant 4—5 fr. will generally suffice for one person, or 3—4 fr. each for a party. If a cook be attached to the party he should be directed to pay ready money for all eatables, in which case 2—3 fr. for a night's lodging for each person will suffice. A supply of sugar for the children of the peasants will be found useful. Luggage, weapons, and saddles should be safely housed for the night; if left outside, they are sure to be handled by curious bystanders, if not damaged or stolen.

(7). Equipment. Health.

Dress. A few remarks on this subject will not be unacceptable to the less experienced of our readers. In order that the traveller may not be overburdened with luggage on his riding tour, we recommend him not to take with him more than a couple of suits of clothes, light in colour, but of woollen material, as the mornings and evenings are often cold during the travelling season. A darker suit, though not essential, may be added for wearing in towns, visiting consuls, attending divine service, etc., but dress clothes are quite unnecessary. If the journey is to be prolonged into the middle of summer, a suit of flannel, or the lightest possible tweed, and another of cotton material for the hottest weather will be indispensable. Such garments may be purchased in the larger towns, but are more satisfactory when brought from home. Linen clothing is not recommended. Flannel or soft cotton shirts are the most suitable. Starched linen shirts cannot be properly washed except in the larger towns.

Woollen stockings and strong boots or shoes are essential to comfort, as most travellers will generally have occasion to walk considerable distances, and often over very rough ground. Knickerbockers are pleasant both for walking and riding. Those who do not wear them should take trouser-straps for riding. Shoes that are easily taken off should be worn when a visit is about to be paid at an Oriental house (p. 36). Slippers are procurable almost everywhere, and, if not, Arabian shoes (at 15—25 piastres) may serve the purpose.

The best covering for the head is a 'Billy-cock' hat, or a pith helmet (Tress's), as these afford both shade and ventilation. In the hottest weather a 'puggery' may be added — i. e. an ample piece of strong white or grey muslin, the ends of which hang down in broad folds at the back as a protection against sunstroke. Straw-hats do not afford sufficient protection against the rays of a southern sun, and felt hats are too hot for the head. Some travellers prefer the *ṭarbûsh*, or fez, a red cloth skull cap with black silk tassel, over which, in Arabian fashion, they tie a silk *keffîyeh* (manufactured in the country, 15—20 fr. each; see p. 89), extending from under the chin to the top of the head, and falling down behind in a triangular shape. This head-dress protects the cheeks and neck admirably against the sun, and will not be found too warm if a folded pocket-handkerchief or a white cotton cap be worn under the fez. White parasols or sun-shades of tolerable quality may be purchased in the larger towns for 4—5 fr. each. It is fatiguing to carry them for any length of time when riding; but in towns they are most useful. An umbrella may probably be dispensed with, as it does not afford much shelter to riders, and as rain does not often fall during the travelling seasons, while in towns and villages shelter from a passing shower is easily obtained. If not provided with a waterproof overcoat, the traveller may purchase an Arabian '*abâyeh*', or Beduîn mantle of native manufacture, which will answer the same purpose tolerably well. The wide brown 'Bagdad cloaks' of finer texture cost about 30 fr. each, the coarser striped mantles 15—20 fr. Light shawls of fine white wool, well adapted for keeping off dust, may also be purchased. A blue or green gauze veil is a most useful protection against glare, dust, and insects. On some occasions large spectacles of neutral tint will be pleasanter.

Miscellaneous. Travellers who deviate from the ordinary routes and intend to explore comparatively unknown districts may consult *Galton's Art of Travel* (5th edit., 1872) for a complete description of their necessary outfit, the whole of which had better be brought from Europe. A few of the most important articles may be noticed here. A drinking-cup of leather or metal, a flask, a strong pocket-knife, a punch for making holes in leather straps, several good note-books, writing materials, straps and india-rubber rings, twine, a pocket-compass of medium size, a thermometer, and an aneroid

barometer are among the more indispensable articles, to which the scientific traveller will add those pertaining to his special object of research. Blotting or stout cartridge paper is useful for obtaining impressions of inscriptions. This is done by wetting the paper, pressing it on the inscription with the aid of a brush, and removing it when dry. The impressions thus obtained may be rolled up and kept in a long round botanist's canister. A small charcoal filter will often be very useful. Presents for distribution among the natives are among the essential items for a tour of exploration; these should include a few guns, loud ticking watches or clocks, etc., besides a variety of trifling knick-knacks. Knives, scissors, needles, and thread, bought wholesale, make cheap, portable, and always acceptable presents. The traveller himself should have a couple of trustworthy watches for his own use, including perhaps a 'remontoir' or keyless watch, as a watch-key lost during the journey is not easily replaced. Good coffee, tea, and spirituous liquors are obtainable at the principal towns, but chocolate rarely.

Various other preparations are necessary if the traveller adopts the third of the above mentioned plans (p. 21). He will probably have to buy a tent with its belongings, which will cost 120—160 fr. in the travelling season, cooking utensils, a carpet, and a table and chairs. Bedding of the ordinary kind is cumbersome and may be left out of the list of requisites; but a light, portable cork mattress, with waterproof flaps to cover the sleeper in rainy weather, is essential to comfort, as tents almost invariably leak. In case of necessity a pillow and a *leḥâf*, or large square Arabian quilted coverlet, together with a carpet, form a tolerable though very hard couch. If these articles are not to be had ready made, the materials must be purchased and given to a tailor to make up. Those who wish to be luxurious may be provided with a hammock, the adjustment and use of which, however, require a little practice. Sleeping on the ground is often unsafe, unless, in addition to carpets and blankets, a sheet of waterproof material be spread under the sleeper. A *fânûs*, or Arabian lantern, and candles should be taken for lighting the tent and the rooms in which quarters for the night are obtained; candle-boxes with candlesticks attached are also useful; but best of all are the portable candle-lamps now made for reading in cabin, tent, or carriage. No comestibles need be taken, as they are procurable on all the ordinary routes, but a supply of rice and fat for occasional distribution among the mukâri or escort is desirable. Lastly, a stock of needles and thread, cord and rope. and a hammer and axe should not be forgotten.

Health. Medical men are to be found at Jerusalem, Beirût, Aleppo, and Damascus, but nowhere else. The climate of Syria is not unhealthy, but the chilly mornings and evenings are often treacherous. Intermittent fever, of which fits of shivering are the prelude, is a frequent result of catching cold. Quinine is the best

remedy, of which 1—3 doses should be taken on the days when the patient is free from fever. Rest and copious perspiration will also materially aid in affording relief.

Diarrhœa, a very common complaint in this country, is often caused by eating unripe fruit. In purchasing fruit in the markets, therefore, great care should be exercised. This disorder is also sometimes the result of a cold. Remedies against it, such as the concentrated tincture of camphor, had better be brought from home. A simple farinaceous diet, with tea, and well matured red wine, will be beneficial in such cases, while fruit, meat, and fat are to be avoided. In cases of diarrhœa, as well as of fever, the only effectual remedy will be sometimes found to be a change of climate, especially if the patient is residing in a marshy or unhealthy neighbourhood. A stock of slightly aperient medicines, effervescing powders, sticking-plaster, lint, etc. will also be useful, all of which should be carefully kept from exposure to moisture.

As sunstroke is common in Syria, even in comparatively cool weather, the neck and head should be well protected with broad-brimmed hat, veil, etc. (p. 24). When headache is caused by exposure to the heat, the usual remedies are rest and shade, cold compresses, a warm bath, and applications of cold water to the head and neck. Ophthalmia and other diseases of the eye are less common in Syria than in Egypt. Grey spectacles may be used with advantage when the eyes suffer from the glare of bright and hot weather. Zinc eye-wash, or some other innocuous lotion will afford relief in such cases.

In a country where riding and walking are the only modes of travelling it need hardly be said that it is of especial importance to avoid risk of sprains, bruises, and over-fatigue in exploring ruins, botanising, geologising, or sight-seeing. An ordinary sprain is most effectually treated with cold compresses, and the injured part should be tightly bandaged and allowed perfect rest.

(8). Beggars. Bakhshish.

Most Orientals regard the European traveller as a Crœsus, and sometimes as a madman, — so unintelligible to them are the objects and pleasures of travelling. Poverty, they imagine, is unknown among us, whilst in reality we feel its privations far more keenly than they. That such erroneous views prevail is to some extent the fault of travellers themselves. In a country where nature's requirements are few and simple, and money is scarce, a few piastres seem a fortune to many. Travellers are therefore often tempted to give for the sake of producing temporary pleasure at trifling cost, forgetting that the seeds of insatiable cupidity are thereby sown, to the infinite annoyance of their successors and the demoralisation of the recipients themselves. As a rule bakhshîsh should never be given except for services rendered, or to the sick and aged.

In every village the traveller is assailed with crowds of ragged, half-naked children, shouting *'bakhshîsh, bakhshîsh, yâ khowâja!'* The best reply is to complete the rhyme with, *'mâ fîsh, mâ fîsh'* (there is nothing), which will generally have the effect of dispersing them. A beggar may also be answered with the words *'Allah ya'ṭîk'* (may God give thee!), which always have a silencing effect.

The word *bakhshîsh*, which resounds so perpetually in the traveller's ears during his sojourn in the East, and haunts him long afterwards, simply means 'a gift', and as everything is to be had for gifts the word has many different applications. Thus with bakhshîsh the tardy operations of the custom-house officer are accelerated, bakhshîsh supplies the place of a passport, bakhshîsh is the alms bestowed on a beggar, bakhshîsh means black mail, and lastly a large proportion of the public officials of the country are said to live almost exclusively on bakhshîsh.

(9). Public Safety. Weapons. Escorts. Dogs.

Public Safety. Syria used, at no very distant period, to be regarded as a country overrun with robbers and assassins, but at the present day there is no danger whatever in traversing the more frequented routes. The consuls, moreover, are bound, and are always most willing to warn the traveller of any impending danger. On the less frequented routes, in the valley of the Jordan, and more particularly to the east of Jordan, danger from the nomadic Beduîns might perhaps be apprehended but for the custom of travellers in these parts to provide themselves with a Beduîn escort (*e. g.* on the shores of the Dead Sea), to whom a fee of 5 fr. per day is usually paid. (The same charge is made for an escort of Turkish soldiers, *e. g.* on the excursion to Palmyra.) In return for these fees, a number of Beduîn village shêkhs, settled near Jerusalem, have undertaken to protect the interests of travellers, make compensation for thefts, etc., and the traveller who neglects to avail himself of this kind of insurance will profit little by appealing to his consul. Far higher demands are of course made for escorting travellers beyond Jordan, where the Turkish supremacy is but nominally recognised, and where, especially in the border districts, the petty shêkhs affect to disdain francs and shillings, and often demand English sovereigns for their services.

The desert proper, the proprietorship of which is shared by certain tribes, is safer than the border land between it and the cultivated country. Its confines are infested with marauders of all kinds, but once in the interior of the territory of a desert-tribe, and under the protection of one of its shêkhs, the traveller will generally meet with much kindness and hospitality. Feuds between the border tribes are not uncommon, and it would be rash to attempt to cross the desert when such are known to be going on; but the writer has known instances

where pretended attacks have been preconcerted between the Beduîns and the dragoman in order to extort a higher bakhshîsh from the traveller, which was afterwards divided among the conspirators. Predatory attacks are occasionally made on travellers by Beduîns from remote districts, but only when the attacking party is the more powerful. To use one's weapons in such cases may lead to serious consequences, as the traveller who kills an Arab immediately exposes himself to the danger of retaliation from the whole tribe.

Weapons. The sportsman should of course be provided with his gun and rifle, although the ordinary routes afford few opportunities for sport. Many travellers rejoice in displaying a stock of revolvers and other arms, which add greatly to their importance in the estimation of the natives, but are not often brought into actual use.

In unsafe districts a guard should be posted outside the tents, and objects of value should be placed either under the traveller's pillow or as near the middle of the tent as possible, lest they should be within reach of hands intruding from the outside. In case anything should be missed, a complaint should at once be lodged with the shêkh of the nearest village and also with the chief magistrate of the nearest town of importance. The traveller should likewise be on his guard against the thievish propensities of beggars.

Escorts. With regard to the fees to be paid to Beduîn escorts in districts which do not recognise the Turkish supremacy, no definite rule can be laid down. In describing the different tours we shall mention the average charges of the last few years. Information on this head should be applied for at the consulates. The larger the party, the smaller of course is the cost in proportion. In each case the arrangements must be made the subject of a special bargain.

The Beduîns are generally obstinate to a most provoking degree, hoping to weary out the traveller by delay, and thus induce him to accept their exorbitant terms. They frequently demand a certain sum from each member of the travelling party, but it is more convenient and advantageous to stipulate to pay them a fixed sum in piastres for the whole party. Negociations should be conducted through trustworthy agents, or through the medium of the consulate, never through unknown persons who officiously proffer their services.

Dogs. The numerous masterless, ill-looking dogs which the traveller encounters in the villages and towns, particularly in Damascus, are often a source of some alarm, but they fortunately never bite (comp. p. 50).

(10). Hotels. Monasteries. Hospitality. Khâns.

Hotels. Yâfa, Jerusalem, Ḥaifa, Damascus, Beirût, and Aleppo are the only places which boast of hotels properly so called, many of them having been opened quite recently. Most of these establishments are tolerably comfortable, but as the landlords and servants

are generally Syrian Christians (often retired dragomans), the arrangements are not so satisfactory as in European hotels. The average charge for board and lodging is 12—16 fr. (sometimes shillings) per day; for a servant, 3—4 fr. For a prolonged stay a fixed 'pension' should be stipulated for. Wine is generally extra. Attendance is not charged in the bill. Orientals attract the attention of waiters by clapping their hands, and sometimes with the exclamation — '*Yâ weled*' (Oh boy)! There are no restaurants in the European style in the East.

Monasteries. Most of the religious houses have accommodation for pilgrims, and also for travellers of the wealthier classes. The fare is generally tolerable, although fasts are very frequent. The traveller is of course expected to pay as much as he would have done for the same accommodation at a hotel, although no formal charge is made. The monks are for the most part Italian Franciscans (p. 88), of gentle, obliging and self-denying dispositions. Protestant missionaries may also be applied to for accommodation, on the same understanding as to payment. The monasteries of Mt. Lebanon, those of the Maronites, and others, likewise afford quarters to travellers, but in these cases the food and the beds are in the Arabian style.

On arriving at a village, the traveller usually enquires for the house at which strangers are in the habit of alighting ('*wên ḳônaḳ?*'). Payment varies according to the accommodation; but a bargain should be made beforehand if possible.

Hospitality. At the towns and villages lying on the principal routes the traveller need not hesitate to ask for quarters in private houses, as the inmates are aware that the Franks always pay, and therefore receive them gladly. The dragoman or mukâri should be sent to enquire where the party can be received; and if there is a consular agent at the place, application should be made to that official. The rules as to removal of shoes and other points of Oriental etiquette (p. 36) should of course be strictly observed. Payment is made on the same principle as in the monasteries.

Khâns. The Khân, or caravanserai (p. 20), which is generally suitable for the reception of the muleteers and horses only, and swarms with vermin, should never be resorted to except in case of absolute necessity.

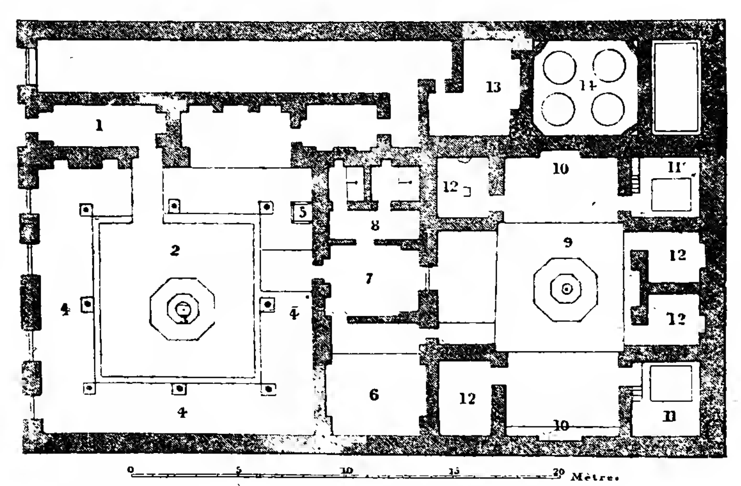
(11). Cafés.

Coffee-houses abound everywhere, consisting of slight wooden booths, furnished with a few seats of plaited rushes. Those at Damascus are on a grander scale, containing chairs for the use of European visitors. The coffee, which is served in diminutive cups *(finjân)*, is not so good as in Egypt. It is usually presented to the customer highly sweetened, but may be asked for without sugar *(sâdeh)*, or with little sugar *(shwoyyet sukkar)*. The coffee of the Be-

duîns is the best, being always freshly roasted, and pounded in wooden mortars. Europeans are charged 20 paras (½ piastre) per cup, but natives half that sum only. The café owner provides nargîlehs, or water-pipes, for his guests. Natives bring their own tobacco with them (p. 33); the host charges other visitors half-a-piastre per pipe. The nargîleh should never be smoked quite to the bottom. If a second is wanted, the request is made in the words '*ghayyir en-nefes*' ('bring another pipe'), whereupon the bowl is removed and replaced by one fresh filled. To prevent contact with the mouthpiece of the stem *(marbîsh)*, a small tube of paper may be inserted in it.

(12). Baths.

The baths used in Syria are those commonly known as Russian and Turkish baths. The *Ḥarâra* (see Plan), as well as the separate baths *(Maghṭas* and *Ḥanafîyeh)*, are roofed with flat ceilings, in which are openings covered with coloured glass. The maghṭas contain a bath let into the pavement and a marble basin for washing, provided with taps for cold and warm water, while the ḥanafîyeh have warm water only. All these chambers are paved with marble slabs. The ḥarâra, or public bath-chamber, is less heated than the separate rooms, and is filled with steam. All the chambers are heated by flues under the pavement and behind the walls.



1. Entrance. 2. *Meslak* (a kind of antechamber, where the poorer bathers undress). 3. *Faskîyeh* (fountain). 4. *Dîwân* (better dressing-rooms). 5. Coffee-seller. 6. *Beit-el-awwel* (warm dressing room for cold weather). 8. W. C's. 7. Entrance to the (9) *Ḥarâra* (or 'sudatorium'). 10. *Dîwân*. 11. *Maghṭas* (chambers with basins). 12. *Ḥanafîyeh* (chambers with basins and taps for hot and cold water). 13. Furnaces. 14. Boilers.

When a cloth is hung up at the entrance to the baths they are occupied by women only. The baths are always cleanest in the early morning. Friday is a day to be avoided, as numerous Muslims bathe early on that day, which is their Sabbath.

The visitor first enters a large vaulted chamber covered with a cupola, having a fountain of cold water in the centre, and the bathing towels hung around on strings, these last being swung into their places or taken down with bamboo rods according to requirement. The visitor is next conducted to one of the raised divans which are still unoccupied (those next the street are to be avoided), and having given his shoes to the attendant and had his divan covered with clean sheets, he proceeds to undress. Valuables may, if desired, be entrusted to the bath-owner. Wrapping a cloth round his loins, the bather now issues from his divan, and having been provided with pattens or wooden shoes *(ḳabḳab)* he proceeds to the hot rooms in the interior of the baths, to which the attendant will show the way if required. These sweating-chambers are vaulted and dimly lighted from above. Near one of the basins here a linen cloth is spread for the bather, and he is now left to perspire. As soon as the skin is thoroughly moist, he calls for the attendant, who pulls and kneads the joints till they crack, a process to which Europeans are not generally subjected. This is followed by the pleasanter operation of shampooing, which is performed by the *abu kîs*, or *abu ṣâbûn* (whence 'shampoo'), who is requested to do his duty with the word *'keyyisni'*, and who then rubs the bather with the *kîs*, or rough piece of felt. The attendant next thoroughly soaps the bather, and concludes the operations by pouring bowls of warm water over his head. If the water is too hot the bather may ask for cold (*'jîb môyeh bârideh'*), or say 'enough' *(bes)*. After this douches of hot or cold water may be indulged in according to inclination, but the most refreshing plan is to change the temperature gradually from hot to cold, the direction to the attendant being *'môyeh bârideh'!* When desirous of leaving the hot room, the bather says to the attendant *'jîb el-fuwaṭ'* (bring the towels), whereupon he is provided with one for his loins, another for his shoulders, and a third for his head. The slippers or pattens are then put on, and the antechamber re-entered. When the ḳabḳabs are removed, cold water is sprinkled over the feet, fresh cloths are then provided, and the bather at last throws himself down on his divan, wonderfully refreshed, yet glad to enjoy perfect repose for a short time. Every bath contains a coffee and pipe establishment. Coffee and hot *eau sucrée* are the favourite beverages. Before dressing, the bather is generally provided with two or three more relays of fresh towels, and thus the proceedings terminate. — Many of the baths are charitable foundations, where the natives pay little or nothing. Europeans are generally expected to pay 5 piastres or more, and a fee of about 1 p. is given to the 'soap man'. Coffee, see p. 29. — A Turkish bath is particularly refreshing after

a long journey, and is an admirable preventive of colds and rheumatism, but if too often repeated sometimes occasions boils.

(13). Bazaars.

Shops in the East, frequently connected with the workshops where the wares are made, are generally congregated together according to handicrafts in a certain quarter of the town, a street, or a lane, named after the respective trades, such as '*Sûḳ en-Naḥḥâsîn*' (market of the copper smiths), *Joharjîyeh* (of the jewellers), *Khurdajîyeh* (of the ironmongers), '*Aṣṣâbîn* (of the butchers), etc., and sometimes after a neighbouring mosque. In all the larger towns and villages there are extensive *Khâns*, or depôts of the goods of wholesale merchants, who however often sell by retail to strangers.

The shop *(dukkân)* is a recess, quite open to the street, and generally about 6 ft. in depth, the floor being on a level with the *maṣṭaba*, or seat in front, on which the owner smokes his pipe, retails his goods, chats with his friends, and performs his devotions. When the owner leaves his shop, he either hangs a net in front of it, or begs a neighbour to keep guard over it. The intending purchaser seats himself on the maṣṭaba, and after the customary salutations proceeds to mention his wishes. Unless the purchaser is prepared to pay whatever is asked, he will find that the conclusion of a satisfactory bargain involves a prodigious waste of time and patience.

As a rule, a much higher price is demanded than will ultimately be accepted, and bargaining is therefore the universal custom. If the purchaser knows the proper price of the goods beforehand, he offers it to the seller, who will probably remark '*ḳalîl*' (it is little), but will nevertheless sell the goods. The seller sometimes entertains the purchaser with coffee from a neighbouring coffee-shop in order to facilitate the progress of the negociations. If the shopkeeper insists on too high a price, the purchaser withdraws, but is often called back and at last offered the article at a reasonable price. A favourite expression with Oriental shopkeepers is '*khudu balâsh*' (take it for nothing), which is of course no more meant to be taken literally than the well known '*bêtî bêtak*' (my house is thy house). When in the course of the bargaining the purchaser increases his offer in order to make a concession, he generally uses the expression '*min shânak*' (for thy sake). Persons who are in the habit of dealing with the natives sometimes resort to the expedient of asking the merchant what he has paid for his goods, a question which in the great majority of cases is answered truly. When the word of a Muslim is doubted, it is not uncommon to make him swear by the Ḳorân or by the threefold divorce *(ṭalâḳ)*.

Nothing raises the traveller so much in the estimation of Orientals as firmness in resisting imposition; but even the most wary and experienced must be prepared to pay somewhat higher prices for everything than the natives themselves. The charges mentioned in

the Handbook will generally afford the traveller an idea of the demands which may be justly made, but in Syria, as in most other countries frequented by travellers, prices have a strong upward tendency. The dragomans and valets-de-place are always in league with the shopkeepers, and if the traveller does his shopping under their guidance he is invariably charged a higher price, as these worthies receive a commission of 10—20 per cent on each purchase. — Antiquities, see p. 122.

Travellers who make purchases of more than ordinary bulk, or who have made collections of any kind, will find it convenient and comparatively inexpensive to send them home through one of the goods-agents at Jerusalem or Beirût (pp. 144, 437).

(14). **Tobacco.**

Cigar-smokers must endeavour to accustom themselves to the Oriental mode of smoking. Cigars are hardly to be had except at Beirût, and they are almost always dear and bad. The duty on imported cigars is high, and is often raised arbitrarily by the custom-house officers; while on entering and quitting the principal towns renewed examinations of luggage are liable to take place, so that the traveller had better at once dispense with this luxury. The difficulties are hardly less formidable when tobacco is purchased in the country to take home.

In the East every one smokes pipes or cigarettes. The former had better be bought in the country itself; the latter the smoker must learn to make for himself. Strong tobacco *(tütün)* is *takîl*, mild is *khafîf*. The price of a good quality per okka (2½ lbs.) is 10—12 fr. The usual way of keeping it moist is to mix it with strips of carrot.

The Syrian tobacco is cut in long strips like the Turkish *(stambûli)*, but less regularly, and is often mixed with woody fibres. Many smokers prefer it to the Turkish, as the after-taste is pleasanter, and the mouth less parched. *Korâni* is light brown, *Jebeli* dark brown, the latter deriving its colour from being dried in the smoke of resinous woods. The latter kind is called *Lâdikîyeh*, or Latakia, in Europe, a name not applied to it in the East. *Tumbak*, or Persian tobacco, is moistened, lighted with a particular kind of charcoal, and smoked in the *nargîlehs* or long water-pipes only. Those who use this kind of pipe draw the smoke into their lungs. Women generally smoke the nargîleh, and peasants the *jôzeh* (comp. p. 470).

(15). **Mosques.**

Down to the time of the Crimean war Christians were rarely permitted to visit Muslim places of worship, but, in consequence of the increased influx of Europeans in the Turkish dominions since that period, the ancient exclusiveness has been greatly modified.

although strict Muslims still dislike to see 'unbelievers' (Christians and Jews) enter their holy places. It need hardly be said that the visitor should show all possible consideration for the feelings of the worshippers and his Muslim companions, should abstain from touching the Korâns lying about, and avoid doing anything calculated to arouse their well-known fanaticism. Visitors exchange their shoes at the entrance for slippers, which are generally provided for their use, but in some cases must be brought for the purpose. In some mosques it is held sufficient to put on galoshes or over-shoes, or to bind a cloth round the boots.

Mosques are divided, according to their form, into two leading classes: (1) Those which consist of a simple building surrounding a *rectangular* open court, with an internal arrangement of columns or pilasters; (2) Those where a court, either *rectangular* or *cruciform*, is surrounded by closed chambers. — The name *jâmʿa* is applied to the large, or cathedral mosques, in which sermons *(khuṭba)* are preached on Fridays and prayers are offered up for the sovereign of the country. The general term for a place of worship is *mesjid*, even when it consists of a single chamber *(muṣâllâ)* only.

Every jâmʿa possesses a court of considerable size, generally uncovered, called the *fasḥa* or *ṣaḥn el-jâmʿa*, in the centre of which is the fountain for the ablutions *(ḥanafîyeh)* prescribed by the Mohammedan religion. Adjoining the E. side of the court is the *maḳṣûra*, containing the sacred vessels, and covered with carpets or mats.

The maḳṣûra contains: (1) The *Miḥrâb*, or recess for prayer, turned towards Mecca (the Ḳibla), where the Ḳorân is read; (2) The *Mimbar*, or pulpit, to the right of the Miḥrâb, from which the *Khaṭîb* preaches to the faithful; (3) The *Kursi* (plur. *Kerâsi*), or desk, on which the Ḳorân lies open during divine service (at other times the Ḳorân is kept in a cabinet set apart for the purpose); (4) The *Dikkeh*, a podium placed on columns and enclosed by a low railing, from which the *Moballigh* (assistants of the Khaṭîb) repeat the words of the Ḳorân for the benefit of the people at a distance; (5) The various lamps and lanterns (*ḳanâdîl* and *fânûs*) belonging to the mosque.

At the side of the ṣaḥn el-jâmʿa is another and smaller court, with a basin in the centre and niches along the walls. The worshipper generally enters this court before proceeding to the ṣaḥn el-jâmʿa. — Adjacent to the maḳṣûra usually rises the monument of the founder of the mosque, and further distant, by the principal entrance, is the *Sebîl* (fountain) with the *Medreseh* (school). These fountains are often richly adorned with marble and surrounded by handsome bronze railings. They are covered by a widely spreading roof, and above them is sometimes a more or less handsome hall for the school. A flight of several steps generally ascends to the railings where the water is distributed. The interior of the sebîl consists

of one large chamber only, raised about 3 ft. above the level of the street, where vessels are filled with water from the tank for distribution to the faithful.

The Muslims also perform their devotions at the grated windows of the mausoleums of their saints (*shêkh*, or *wely)*, behind which is seen a catafalque covered with carpets of every hue, where however the remains of the holy man are by no means invariably deposited. These *welies* (see p. 98) are observable all over the country, sometimes built into the houses, and easily recognised by their outward appearance. They are cubical in form and covered with a dome, whence they derive the name of *ḳubbeh*; they seldom cover an area of more than 20—30 sq. yds., they are generally whitewashed, and often empty and infested with scorpions.

(16). Dwellings.

The private houses of Orientals are seldom more than two stories in height, and vary greatly in their construction. The following, however, is the most usual arrangement: (1) The *Principal Rooms*, particularly those of the *Harem*, look into the court or garden, if there is one. (2) The windows looking towards the street are small, at a considerable height from the ground, and closely barred, while those of the upper floor are closed with wooden lattices, which however are gradually giving way to glass windows with shutters. (3) The *Corridor*, which leads from the street into the court, takes an abrupt turn, in order that passers-by may not be able to see into the court. (4) The *Court* (ḥôsh) is paved with slabs of stone, and frequently planted with orange and citron trees, with a large basin of clear water in the centre.

Close to the entrance to the court is the *Manḍara*, or reception-room of the master of the house, from which a door covered with a curtain leads into the court. To the right and left of the passage running in a straight direction from this door the floor is slightly raised. Visitors leave their shoes below, step upon the straw matting placed on this raised floor, and take their seats upon the divan which runs round three sides of the room. In the walls are generally a number of cupboards, and higher up are shelves. Many rooms are adorned with enamelled inscriptions. In summer visitors are not received in the reception chamber, but under an open arch usually adjoining the court and facing the north. — A small door leads into a second court and to the women's apartments. The houses are very irregularly built, so that each apartment often seems to have been constructed without reference to any other. The ceilings are of wood and clay.

(17). **Intercourse with Orientals.**

Orientals accuse Europeans of doing everything the wrong way, such as writing from left to right, while they do the reverse, and uncovering the head on entering a room, while they remove their shoes, but keep their heads covered. The traveller should endeavour to habituate himself to the custom of taking off the shoes on entering a house, as it is considered a grave breach of politeness to tread upon the carpets with them. They should be left outside before stepping upon the straw matting with which every reception-room is covered.

The following rules should be observed in paying a visit at an Oriental house. The visitor knocks at the door with the iron knocker attached to it, whereupon the question '*mîn*' (who is there?) is usually asked from within. In the case of Muslim houses the visitor has to wait outside for a few minutes in order to give the women who happen to be in the court time to retire. He is then conducted into the reception-room, where a low divan or sofa runs round three sides of the room, the place of honour always being exactly opposite the door. According to the greater or less degree of respect which the host desires to show for his guest, he rises more or less from his seat, and approaches one or more steps towards him. The first enquiries are concerning the health (see p. 115). The transaction of business in the East always involves an immense waste of time, and as Orientals attach no value whatever to their time, the European will often find his patience sorely tried. If a visitor drops in and interrupts the business, it would be an unpardonable affront on the part of the host to dismiss him on the plea of being engaged. Again, when a visitor is announced at meal-time, it is *de rigueur* to invite him, at least as a matter of form, to partake. At all other hours visitors are supplied with coffee, which a servant, with his left hand on his heart, presents to each in turn, according to his rank. To be passed over when coffee is handed round is deemed by the Beduîns an insult of the gravest kind. Having emptied his cup, the visitor must not put it down on the ground, which is contrary to etiquette, but keep it in his hand until it is taken from him by the servant, after which he salutes his host in the usual Oriental fashion by placing his right hand on his breast and afterwards raising it to his forehead. The longer the host wishes to have the company of his visitor, the later he orders the coffee to be brought, as the visitor cannot take his leave before partaking of coffee. This custom originated with the Beduîns, who only regarded the persons of their guests as inviolable after they had eaten or drunk with them. When visited by natives, the European should in his turn regale them liberally with coffee, particularly when he has occasion to confer with his Beduîn escort. — It is also usual to offer tobacco to the visitor, the cigarette being now the ordinary form.

The long pipe with amber mouth-piece, and its bowl resting on a brazen plate on the ground, is more in vogue with the Turks. Visitors are often asked whether they prefer the nargîleh, or water-pipe, to the cigarette or the ordinary pipe; and if they wish to try it, a servant brings it in and lights it for them. — All visits must of course be returned as in Europe. Those who return to a place after an absence receive visits from their acquaintance before they are expected to call on them.

Europeans, as a rule, should never enquire after the wives of a Muslim, his relations to the fair sex being sedulously veiled from the public. Even looking at women in the street or in a house is considered indecorous, and may in some cases be attended with danger. Intimate acquaintance with Orientals is also to be avoided, disinterested friendship being still rarer in the East than elsewhere. Beneath the interminable protestations of friendship with which the traveller is overwhelmed, lurks in most cases the demon of cupidity, the sole motive of those who use them being merely the hope of higher bakhshîsh than usual. The best way of dealiug with persons who 'do protest too much' is to pay for every service or civility on the spot, and as far as possible to fix the price of every article beforehand, a plan which is usually effectual in putting an end to their mercenary designs.

On the other hand the most ordinary observer cannot fail to be struck with the fact that the degraded ruffianism so common in the most civilised countries is quite unknown in Syria, and it will probably occur to him that the modern expression 'street Arabs' is a misnomer and an insult to the people from whom it is inappropriately derived. The people of the country, even of the poorest and entirely uneducated class, often possess a native dignity, self-respect, and gracefulness of manner, of which, the traveller will grieve to admit, his own countrymen of a far higher status in society are for the most part utterly destitute. Notwithstanding their individual selfishness, too, the different native communities will be observed to hold together with remarkable faithfulness, and the bond of a common religion, which takes the place of 'party' in other countries, and requires its adherents to address each other as '*yâ akhûi*' (my brother), is far more than a mere name.

While much caution and firmness are requisite in dealing with the people, it need hardly be added that the traveller should avoid being too exacting or suspicious. He should bear in mind that many of the natives with whom he comes in contact are mere children, whose waywardness should excite compassion rather than anger, and who often display a touching simplicity and kindliness of disposition. He should, moreover, do all in his power to sustain the well established reputation of the '*kilmeh frenjîyeh*', the 'word of a Frank', in which Orientals are wont to place implicit confidence.

(18). Post Office and Telegraph.

Postal Arrangements. Turkey, as well as the other countries of Europe, has joined the Bernese Postal Union, but the transmission of letters to foreign countries still takes place under the superintendence of the different consulates. Letters are received at the different steamboat-offices in the coast-towns. The postage for European letters of ½ oz. is 1 piastre, and for pamphlets 10 paras.

At Beirût there is also a *British Post Office* for letters to and from England; and under the superintendence of the British consul letters are transmitted fortnightly to Bagdad, and thence to India. There is also a *Russian Post Office* for certain local traffic only, and a *Turkish*, managed by very ignorant officials, for the inland and coast service, except in so far as managed by the different consulates. Postage of a letter of ⅓ oz., 1 piastre. The addresses for these inland offices should be in Turkish or Arabic, as well as in English.

Telegraph Offices. There are two kinds of telegraph offices in Syria, *International* and *Turkish*, the former class being included within the latter. Telegrams in Arabic and Turkish only are received at the Turkish offices, while at the international they may be written in any of the principal modern languages, particularly English, French, and German. The charge for an ordinary Turkish or Arabic telegram of 20 words within a governmental district is ½ silver mejîdi (10 piastres in government money), and for each additional wilâyet, or district, traversed, one-half more (5 piastres).

The following is the tariff for international telegrams of 20 words, from offices on the sea-coast: —

Austria	11 fr.	Germany	12 fr.	Norway	15 fr.
Belgium	13 -	Great Britain	16 -	Russia	13 -
Denmark	13 -	Greece	8 -	Spain	16½ -
Egypt	13 -	Holland	13 -	Sweden	15½ -
France	14 -	London	15 -	Switzerland	12 -

From offices in the interior of the country an additional charge of 4 fr. is made for a telegram to Europe.

Telegrams should be written in a very bold and legible hand. Payment at the international offices should be made in French money, and at the Turkish in Turkish silver, as a considerable loss is incurred in the exchange of other currencies. If no international office is at hand, the telegram must be sent in Arabic or Turkish to the coast, where it is translated, and then forwarded to Europe. This had better be done through a mercantile house or a consulate.

II. Geographical Notice.

Geography. Climate. Geology. Flora. Fauna.

Geography. Syria is a country which possesses very marked geographical limits, although the name was originally of much wider application than at the present day. The subjects of the Assyrian

Empire, from the Black Sea to the Mediterranean, were known in ancient times as *Assyrians*, or, in the abbreviated form, *Syrians*. At a later period these two names came to have different applications, and it became usual with the Greeks to apply the name of Syria to the more western of these regions. It should therefore be borne in mind that the Syrians were formerly, and to some extent still are, a people spreading considerably beyond the confines of modern Syria.

Syria, in the ordinary sense of the name, is the long and narrow district on the E. shore of the Mediterranean, extending from the highlands of the Taurus on the N. to Egypt on the S., between 36° 5′ and 31° N. latitude, a distance of about 370 M. — Admirably adapted by its situation to form a connecting link between Europe, Asia, and Africa, it displayed within itself, more than any other country in the world, all the strongly contrasted characteristics of the different empires of antiquity. From time immemorial it has been inhabited by people of many different races, and its history has therefore been a singularly chequered one.

The country is divided lengthwise into several regions of very different character. From N. to S. extends a range of hills, broken by but few transverse valleys. To the W. of these hills lies the sea-board of the Mediterranean, a district which has witnessed some of the most important events of ancient times. To the E. extends the interior of the country, a fertile steppe, which when artificially watered yields the most luxuriant produce. This region, which is sometimes called the desert on account of its lack of water, extends at a mean level of 1900 ft. to the neighbourhood of the Euphrates. It is inhabited by independent, nomadic Beduîns, and frequently traversed by caravans.

Syria in the wider sense of the word extends eastwards as far as the Euphrates; but, if it is taken as meaning that part of the country only which is cultivated and governed by the Turks, its eastern limit is the desert, and is therefore but vaguely defined. Whilst the seaboard, with its expanse of country more or less covered with sand, offers but little variety, and the desert none whatever, the intervening mountainous region presents numerous features of interest, which have not failed to exercise an influence on the inhabitants of that part of the country. An important connecting link between the heterogeneous regions of the desert and the sea-board is formed by the great valley which extends from Antioch on the N. to the neighbourhood of the Red Sea towards the S.

Robinson conveniently divides the country into four different regions by three imaginary transverse lines drawn across it. The northern boundary of the most northern of these regions stretches from the Bay of Issus to the Euphrates, while its southern boundary is formed by a line drawn from the river Eleutherus (Nahr el-Kebîr) to Ḥomṣ. This is N. Syria, a district rarely visited by tourists, but abounding in most interesting ancient ruins.

The second line is drawn from a point a little S. of Tyre (Ṣûr) towards the E., skirting the S. base of Hermon. Within this second zone would be included the ancient sea-board of Phœnicia, the most important part of Lebanon and Anti-Libanus, rising inland; and, farther E., the famous region around Damascus, the capital of Syria. — A third section, to the S. of the last, would be formed; by drawing a line from the S. E. angle of the Mediterranean towards the E.; this region would be identical with the ancient Palestine from Dan to Beersheba, and would include the course of the Jordan. — The fourth region would consist of the desert Et-Tîh, the ʿAraba (the valley descending to ʿAḳaba), and to the E. of the latter the mountains of Petra, which properly speaking belong to Arabia.

Of these four sections of Syria the two extreme parts are less frequently visited by travellers than the other two, the difficulties, fatigue, and even danger to be encountered there being considerably greater. Our attention will therefore be chiefly directed to the two central sections, including Palestine and Lebanon, the former of which in particular justly claims the greatest attractions for the majority of travellers, and will be treated of most fully in the Handbook.

With regard to scenery, the attractions steadily decrease as we proceed from N. to S. While the two northernmost of the four sections of the country possess the highest mountains in Syria, and beautiful, well-watered valleys, the southern regions are comparatively flat and sterile. In the midst of the table-land of the *Beḳâʿa*, as the beautiful basin which separates Lebanon from Anti-Libanus is called, rise within a short distance of each other two streams, one of which, the *Liṭâny*, flows towards the S. and after numerous sinuosities falls into the sea to the N. of Tyre, while the other, the *Orontes*, flowing towards the N., describes a more circuitous route round the mountains before it reaches the sea. On the Anti-Libanus again rise two rivers which debouch into inland lakes, viz. the *Barada* near Zebedâni, which waters the oasis of Damascus, and farther S. the *Jordan*, the principal river of Palestine. All these streams thus emanate from the great central mountain group of Syria. These mountains are divided, in the two northernmost regions of Syria, into two parallel ranges, running from N. to S., the most eastern of which is the *Anti-Libanus* (Arab. *Jebel esh-Sherḳi*, the eastern mountains), culminating at its southern extremity in the *Great Hermon* (9383 ft.). The western and higher of the two ranges is the *Lebanon* (Arab. *Jebel Libnân*), which culminates near Beirût and Tripoli in the *Jebel Makhmal* (10,016 ft.), and the *Ḍahr el-Ḳoḍîb* (10,052 ft.). Lebanon terminates towards the N. near the Nahr el-Kebîr (see above), to the N. of which begins a range of hills called the *Nusairîyeh Mts.* after the people by whom they are inhabited. Beyond these rises the *Jebel ʿAḳrâ*, the *Mons Casius* of the ancients, with its con-

spicuous summit towering above the coast. To the N. of the Orontes begins the *Jaur Dagh* (the *Amanus* of antiquity), which afterwards merges in the Cilician Taurus.

An offshoot of the Lebanon range also stretches southwards, with slight interruptions, throughout the whole of Palestine. On this broad chain, the upper part of which approaches the sea and at Mt. Carmel sends forth a lateral branch, but which farther S. is separated from the sea by a fertile plain, lie the oldest and most famous places in Palestine, and within it are included the mountains of Naphtali, the mountains of Ephraim, and the mountains of Judah mentioned in the Bible. It is this range which prevents the Jordan from flowing towards the sea, and compels it to pursue its southern course until it loses itself in the Dead Sea, a remarkable basin which lies far below the sea-level. The secluded character of this part of the country has exercised a very marked influence on its climate, its inhabitants, and its products, as the traveller will often have occasion to observe.

Beyond Jordan, not far from Hermon, rise the volcanic hills of *Tulûl*. The whole of the Haurân, which is of basaltic formation, also exhibits to this day a number of volcanic craters (comp. p. 44). Farther S. extend the mountains of Gilead, partially wooded. The mountains of Moab form an extensive table-land, separated from the desert towards the E. by a low range of hills only.

Climate. Owing to the great inequalities in the surface of the country, the climate varies greatly in different parts of Syria. The year, as a rule, consists of two seasons only, the rainy and the dry. Spring, the pleasantest time of the year, lasts from the middle of March to the middle of May. From the beginning of May to the end of October the sky is almost uninterruptedly cloudless. Thunder and rain during the wheat harvest (1 Sam. xii. 17, 18) are of very rare occurrence, but in May there are occasional thunderstorms and showers. In early summer, mists still hover about the mountains, but later in the season they disappear entirely, and the atmosphere is generally brilliantly clear, as is apparent from the intenser brightness of the moon and stars. Heavy dews usually fall at night, even in the height of summer, but this is not the case in the desert. The wind at this season usually blows from the N.W.; the E. wind brings drought; while the S. wind, or Khamsîn (so called from its prevailing for *fifty* days), which fortunately seldom lasts for more than two days at a time, effectually deprives the air of all moisture, brings with it an unpleasant haze, and causes headache, languor, and sleeplessness. At times it blows in violent gusts. Owing to the want of rain, nature soon loses her beauty in summer excepting in places like Damascus where there is water enough for artificial irrigation. The desert then exhibits a dreary waste of withered stalks and burnt up grass, the springs gradually dry up, and the nomadic tribes retire to the mountains. In the hot

season many of the natives sleep on the flat roofs of their houses, but owing to the dewfall, travellers cannot be recommended to follow their example, unless well wrapped up.

Harvest-time varies in different parts of the country: in the lower districts it is generally in the latter half of May, and in the higher in the first half of June.

Towards the end of October clouds begin to rise, and the rainy season is sometimes ushered in by several thunderstorms. This is the 'first' or 'former' rain of the Bible (Deut. xi. 14; Joel ii. 23), which so far softens the parched soil that the husbandman can plough it. The S. and S.W. winds then bring showers which last one or more days, and these are generally followed by N. or E. winds, lasting for a few days, during which the weather is delightful. In November there is frequently a considerable proportion of fine weather, but by this time almost all vegetation has disappeared. December is generally stormy, January and February cold and rainy, the rain taking the form of snow among the higher mountains in January. The 'latter' rains falling in March and April promote the growth of the crops. If they are scanty, or do not fall at all at this season, the crops are much impaired or even destroyed, the flocks of the nomadic tribes find no pasture, and as there are no roads by which supplies can be brought from a distance, a famine is the inevitable result. In Syria, therefore, rain is always acceptable, though, when too violent, it sometimes causes the collapse of the mud hovels of the peasantry.

The variations of temperature in Syria are very considerable. In the interior of the country, in the desert, and in the hill country of Palestine, as well as of course among the mountains, the thermometer often falls below the freezing point. At Damascus (2265 ft. above the sea-level), Jerusalem (2494 ft.), and even at Aleppo (1143 ft.), snow falls almost every winter, although it does not lie except on the higher mountains. According to Dr. Barclay (Robinson's Phys. Geog., p. 272) the highest temperature at Jerusalem is 92° Fahr., the lowest 28°, the mean temperature about 62½°. These data may be held to apply to the whole of the hill country. The heat at Damascus and Aleppo, as well as in the desert, is necessarily greater, as the mountains to the N.W. keep off the cool sea-breezes. The mean temperature on the sea-board is higher than that of the interior, but the heat of summer is tempered by the sea air. With the exception of the days when the khamsîn or sirocco prevails, a cool breeze generally blows on summer evenings at Damascus, and the nights and mornings are delightful. Owing, however, to the extensive irrigation which is carried on here, colds are easily caught if proper precautions are not taken.

The climate of the *Valley of the Jordan* is very variable. The first small lake through which the river flows, the triangular basin of Ḥûleh, lies 275 ft. only above the Mediterranean. A little far-

ther on, the Jordan descends into a ravine 625 ft. below the sea-level, this being the altitude of the Lake of Tiberias. The whole of the district traversed by the Jordan as far as the Dead Sea (1293 ft. below the sea-level) is called in Arabic *El-Ghôr*, i. e. the depression or cavity. The climate resembles that of Egypt, but is much more unhealthy. The inhabitants are a sickly race, and many of them are cretins. In the height of summer the heat in this valley is terrible. On 8th May Lynch's thermometer marked 110° in the shade. The harvest in the Ghôr is much earlier than in the rest of Syria, taking place at the end of April and the beginning of May.

Geology. According to the excellent maps of Lartet (Luynes, Voyage autour de la Mer Morte), the geological structure of Syria is as follows: —

(1). From both sides of the Red Sea extend masses of *granite* and *gneiss* across the S. part of the peninsula of Sinai to the ʿAraba, in the vicinity of the Dead Sea, the same formation occurring also at places on the eastern slopes to the N. of the watershed between the Dead Sea and the Bay of ʿAḳaba.

(2). Next to this primitive formation occurs a kind of *sandstone*, called by Lartet 'grès nubien' from its extensive occurrence in Nubia. This sandstone, which is often very hard and generally of a dark red or blackish colour, also overlies the edge of the granite and gneiss of Sinai and ascends both the slopes of the ʿAraba, but farthest on the E. slope, and is thus exposed to view almost all along the lower (Moabitish) shore of the Dead Sea. On the W. slopes, both of Lebanon and Anti-Libanus, the same sandstone also occurs, forming a basis for the superincumbent limestone.

(3). Succeeding the primitive formation and the sandstone appears the limestone, which forms the main mass of the lofty Lebanon and Hermon, and which Lartet identifies by its fossils with the 'Néocomien' which occurs in the Swiss Jura and belongs to the lowest chalk formation. The limestone of this formation occupies the whole plateau of Palestine and the country to the E. of the Jordan, the peninsula of Sinai to the N. of the part occupied by the primitive rocks, and the valley of the Nile to a point far above Carnac.

(4). The nummulite limestone, which belongs to the lower *tertiary* formation, is of rare occurrence, appearing on Carmel, Ebal, and Gerizim only, while the tertiary sandstone, though it stretches from Lower Egypt to the vicinity of Gaza, does not extend into Syria.

(5). The *most recent* formations, on the other hand, such as the dunes of sea-sand, the alluvium of rivers, and the deposits of lakes, cover the whole of the W. margin of Syria, from the Delta of Egypt as far as the point where Lebanon approaches the coast, that is, the whole of Philistia, the plain of Sharon, and the entire valley of the Jordan from the watershed in the ʿAraba as far as Hermon.

The above are the fundamental rock-formations of Syria, but the following also occupies a prominent position.

(6). The basaltic rocks of the *Plutonic* or *Volcanic* formation occur extensively in Syria. From the vast alluvial tract of the desert in the centre of Arabia there begin to rise towards the N.W. those masses of basalt which form the plateau of the Tulûl (p. 41) and the whole of the Haurân, as well as the region to the E. of the Lake of Tiberias (Jôlân), the hills of Safed to the W. of that lake, and lastly part of the districts of Tiberias and Nazareth. This basaltic region frequently rises into wildly riven and inaccessible mountains, furrowed by labyrinthine gullies, and many miles in diameter *(Ḥarra)*. Basaltic trap, however, when disintegrated, affords the richest arable land.

To recapitulate, the geological structure of Syria is as follows: In the south the primitive rocks prevail; next occurs a layer of red sandstone; then comes the chalky limestone which forms the mass of the country, overlaid with nummulite limestone and alluvial soil; lastly, in central Syria, appear the colossal erupted masses of volcanic rock.

Flora. The soil of Syria is exceedingly fertile, and in ancient times supported a much greater population than it does at the present day. Its fertility is extolled in the Talmud and by classical anthors (Tacitus, v. 6), as well as in the Bible. Even the Syrian 'desert' consists, not of sand, but of excellent soil, which after the early rain produces a rich crop of grasses and floweriug herbs, affording the most luxuriant pasture. Lebanou also, though at the present day for the most part barren, was to a great extent under cultivatiou in ancient times, and still possesses fertile soil which would well repay the industry of the husbandmau. A proof of this is afforded by the beautiful cultivated terraces of Phœuician origin, chiefly on the W. side of the mouutaiu. In many of the valleys, too, traces of similar terraces, of the watchmen's houses mentioned in the Bible, and of the enclosures of ancient gardens, are still observable in the midst of what is now a complete wilderness.

In accordance with Boissier's Flora Orientalis, we may distinguish the following different regious of Syrian vegetation.

(1). The whole of the coast-district belongs to the region of the *Mediterranean Flora*, which extends around the basin of that sea, reaching inland as far as the lower hill-country. Of this flora the most characteristic plants are numerous evergreen shrubs with narrow, leathery leaves, aud short-lived spriug flowers. The vegetation of the coasts of Syria aud Palestine is therefore similar to that of Spain, Algeria and Sicily, with some few modifications, especially towards the S., in the direction of Egypt. The squill, tulip, and anemone, the annual grasses, the shrubs of oleander and myrtle, the pine, and the olive clearly distinguish this flora as a member of the great Mediterranean family, while the *Melia*

Azederach which abounds on the coast of Phœnicia, and the *Ficus Sycomorus* near Beirût mark the transition to a warmer region.

The region of this Mediterranean flora is a somewhat narrow one; for, as soon as the coast is quitted and the higher ground of the interior approached, the character of the vegetation changes.

(2). This next region is that of the *Oriental Vegetation of the Steppes.* The W. limit of this region is formed by drawing a line from the pass of Lebanon, towards the E. of Beirût, to the crest of the hills of Judah in the S. of Palestine. Beyond this line is the domain of the Oriental Flora. One of its characteristics is a great variety of species, but the underwood is of a dry and thorny description, and the growth of trees very stunted. Numerous small, grey, prickly bushes of *Poterium;* the grey, aromatic *Eremostachys;* brilliant, but small and rapidly withering spring plants; in summer the predominating *Cousinia*, a peculiar kind of thistle which flourishes at a time when every green leaf is burnt up; on the hills scanty groups of oaks with prickly leaves, pistachios, etc.; here and there a plantation of conifers (cedar, juniper, cypress, *Pinus Brutia*); on the mountain-tops the peculiar spiny dwarf *Astragalus* and *Acantholimon* — such are the most frequently recurring plants of the Oriental family. Others of a much handsomer kind are also met with, but these are exceptions.

(3). *Subtropical Flora of the Ghôr.* In consequence of its extraordinary depression, the valley of the Jordan has a hot and winterless climate, which gives rise to a vegetation of very remarkable character, somewhat resembling that of Nubia on the verge of the tropics. Here occurs the 'Oshr *(Asclepias procera)*, a plant characteristic of the southern Sahara, the umbrella-shaped *Acacia Seyal*, the blood-red parasitic *Loranthus*, the *Trichodesma Africana*, the *Forskahlea*, the *Aerua Javanica*, the *Boerhavia verticillata*, the *Daemia cordata*, the *Aristida*; then, near Engedi, the very curious *Moringa aptera*, and lastly, on Lake Ḥûleh, the genuine African *Papyrus Antiquorum.* Altogether these species present a picture of the vegetation of Abyssinia or Nubia, investing the subtropical oasis of the Ghôr with great interest.

Crops. In ancient times Solomon was able to send Hiram twenty thousand measures of wheat (about 1165 quarters) and twenty measures of oil (1 Kings v. 11). To this day the so-called *Nuḳra*, the great plain of the Ḥaurân, is the granary of N. Arabia. The chief markets for the export of wheat are Yâfa, Acre, and Beirût. From wheat is made the *burghul*, the ordinary food of the Syrian peasant, a kind of dough boiled with leaven and dried in the sun. The poorer classes make bread of barley, but this grain is generally given to the cattle. Oats are not cultivated in Syria, though wild varieties, unfit for use, are frequently found. Besides wheat and barley, there are crops of doḥân wheat *(Holcus sorghum)*, millet, maize, beans, peas, and lentils. Aniseed, cumin, coriander, and

fennel are grown around Damascus. Liquorice is cultivated chiefly in N. Syria, whence about 130 tons are exported annually, and rose-leaves also form an article of commerce.

The traveller nowhere sees fields of turnip, beet, mangold wurzel, or the English fodder grasses, which might all be cultivated to advantage. On the other hand the sweet potato and yam may be met with, together with other hot country vegetables, which with the banana, orange, shaddock, and lime give a tropical aspect to the gardens of the warmer localities.

Damascus carries on a very brisk trade in apricots *(mishmish)*, preserved by exposure to the sun, of which between 3000 and 4000 tons are exported annually. The kernels, of which 400 to 500 tons are sent into the market, form a separate article. Around Damascus are grown annually about 125 tons of fine raisins, and 2000 to 2500 tons of an inferior quality. Wine and brandy are prepared from raisins in Syria, but experiments lately made there, particularly in the neighbourhood of Jerusalem, have proved that good wine can be prepared in the more cleanly European manner from fresh grapes. The Vino d'Oro of Lebanon enjoys a high reputation.

Nuts *(jôz)* come principally from Central Syria, which yields a crop of about 600 tons yearly, while pistachios *(fustuḳ)* are chiefly cultivated in N. Syria (Aleppo), whence 4—500 tons are exported. Olives *(zêtûn)* are another staple product of Syria, but they are chiefly used for home consumption and for the manufacture of soap (see below). The environs of Damascus yield an annual crop of about 150 tons of green olives, and 200 tons of the inferior black kind. The fruit is often eaten raw. The oil expressed from them is, as a rule, carelessly prepared, and has an unpleasant taste. The cultivation of the olive is steadily increasing in Syria, especially on the coast near Tripoli and Ṣaida. About 7500 tons of oil are produced annually. Oil is also obtained from the sesame, which is cultivated in the districts of Syria to the N. of Damascus, as also at Jezreel. In Central Syria one of the principal crops is alizari, or madder, the root of which is used as a dye, and is exported to the extent of about 180 tons annually.

Syria is also famous for its tobacco (comp. p. 33). In 1872 Lebanon yielded about 1250 tons, four-fifths of which were exported.

In the desert near Damascus, and on Jebel 'Ajlûn and in the Belḳâ to the E. of Jordan, kali or saltwort (comp. p. 284) is grown extensively. The potass prepared from it averages 620 tons annually, and is chiefly used in the soap-works of the country. About 2500 tons of soap are consumed annually in Syria, principally in the large towns.

An important article of commerce in Northern Syria are the gall apples produced by the oaks there; they are used in dyeing, and are largely exported to Europe. The bark of the pomegranate tree is in great request for tanning purposes. On the slopes of Anti-

Libanus, to the N. of Damascus, grows the sumach, which yields another dyeing material, but in small quantities only.

Cotton was cultivated and manufactured as far back as the time of the Israelites, and the Syrian cotton fabrics of the middle ages were celebrated, but the trade has suffered greatly from foreign competition. A coarse, but very durable kind of cotton stuff is still woven in extremely primitive looms by the natives, but most of it is used in the country itself. In 1869 the quantity of raw cotton exported amounted to 2100 tons, but Mersina, beyond the confines of Syria, is now the principal seat of the cotton trade.

Silk-culture is another considerable source of profit, the tree most frequently planted for the food of the worms being the mulberry-tree with white fruit *(Morus alba)*, which was first introduced into Syria in the time of the Emperor Justinian (6th cent.). The first silkworms' eggs were brought from Central Asia, and the culture rapidly found favour in the environs of Beirût and Tyre. The silk-culture of Syria is frequently mentioned in the history of the Crusades. Throughout Lebanon the mulberry-tree occupies the most important place in every garden. It requires careful manuring and irrigation, and the soil round it has to be kept in a loosened condition. The feeding of the worms with the mulberry leaves also requires great care. In 1872 the fresh cocoons produced amounted to 2500 tons. About the year 1862 eggs were imported fresh from Japan, as the worms were affected with an epidemic, but the eggs of the Syrian silkworm have recently come into great request in the European market, and the silkworm breeders have also begun to produce raw silk for exportation. As in the case of cotton, the native silk manufacture has greatly fallen off since ancient times, the fabrics being now exclusively disposed of in the home market. They are woven in rude, old-fashioned looms at Beirût, Damascus, in several parts of Lebanon, at Antioch, and Aleppo.

Besides the above-mentioned vegetable products there are several others which only occur sporadically, or are used exclusively for native consumption. One of these is flax, another is mustard. Sugar-cane was formerly cultivated near Jericho; for several centuries it has thriven in the neighbourhood of Tripoli and Antioch; and it has of late been planted near Acre and Yâfa. The date-palm thrives in the southern sea-coast districts of Palestine only, but occasionally grows wild and fruitless in the gorges on the E. coast of the Dead Sea, and here and there in the interior. The banana, though not a native, ripens in Southern Syria.

Trees. The largest of the trees of Syria is the noble cedar (comp. p. 504), which, as well as the cypress, has now become rare. The Aleppo pine, however, is still very common on the W. slopes of Lebanon. In the lower part of the Jordan valley the tamarisk and the poplar willow occur. The Valonia oak flourishes in the N. and E. of Palestine, and the evergreen oak frequently occurs to the S.

of Carmel. The terebinth is another tree of common occurrence. The white or silver poplar is planted chiefly in the neighbourhood of Damascus, for the sake of its timber for building purposes. The carob (*Ceratonia siliqua*; Arab. *kharrûb*; Luke xv. 16) is by far the handsomest tree of Syria. Its massive green foliage is unmatched, always affording an agreeable shade, and its fruit, the St. John's bread, is a staple article of food with the lower orders. The disagreeable smell of the fermenting pods is a familiar one to the traveller as he rides by a troop of laden camels. It is imported largely into England, and forms an ingredient in various cattle-foods. Its bark is used for tanning, and a sherbet is made with the pulp of the fruit. — Various English trees give a northern aspect to the hilly districts. Such are, besides many oaks, the maple, walnut, juniper, alder, willow, ash, elder, plane, arbutus, and hawthorn. The dog-rose, cotoneaster, bramble, and sweet bay also occur.

Syria possesses a great variety of fruit-trees. Vines flourish in every part of the country. They are not generally trained on poles, but either grow on the ground, or on trellises, or against trees. The grapes are excellent. The fig-tree is also very common; it thrives admirably, even on stony soil, and yields fruit throughout a considerable part of the year. The fruit, either fresh or dried, forms an important article of food. The wild fig-tree occurs sporadically. In the height of summer the cactus, which in the warmer districts forms excellent and formidable hedges, yields its sweet, but somewhat mawkish prickly pear with its numerous seeds. Pear and apple trees are rare, and the pomegranates of Syria are inferior in flavour to those of Egypt and Bagdad. Yâfa is famed for its oranges, which are exported in great quantities. Citrons, peaches, and almonds are also frequently seen. The famous *Styrax* of the ancients is a common bush, especially on Carmel and Tabor, but the gum is not collected from it.

The cucumbers of Syria are much prized. The long green ones with notched skins are the juiciest. They are eaten raw by the natives without any dressing whatever. The lettuce and other salads, as purslane and endive, are eaten in the same simple manner. Onions form another article of food; they thrive best in the sandy soil about Ascalon. Several varieties of melon, especially the water-melon, gourd, and pumpkin, some of them attaining a great size, are common. The other vegetables of the country are cauliflowers, the egg-plant (*Melongena badinjan*), and the bâmieh (*Hibiscus esculentus*). Artichokes and asparagus grow wild, and the delicious truffle is found in the desert. Potatoes are planted in various places, as at Yabrûd, two days' journey to the N. of Damascus, and at Jerusalem. The caper plant (*Capparis spinosa*) abounds in all hot parts of Syria, and is extensively used. The date is the only palm, and does not ripen its fruit. In the Jordan valley it is now probably all but extinct, but bushy tufts of it are to be seen at Ḥaifa,

Tiberias, etc., being probably seedling plants from stones dropped by travellers.

Fauna. In the animal as well as in the vegetable kingdom of Syria very marked differences are observable between the mountainous and the low-lying districts, and between one season and another. We shall only enumerate some of the leading representatives of each class.

Mammalia. (1). *Domestic Animals.* Foremost in importance is the sheep, flocks of sheep having from very ancient times formed an important item of property. The desert and the mountainous parts of the country suffice for the sustenance of this hardy animal, and at the present day, as in ancient times, the region of the Belḳâ, to the E. of Jordan, is the most favourable for its support. The nomadic tribes of the desert also possess numerous sheep. The commonest species is the fat-tailed. Mutton is now almost the only meat eaten in Syria. About 150,000 lambs' skins are annually sold in the markets of the country, but a considerable number of these are imported from Kurdistân, while the sinews are exported to Europe for the manufacture of violin and other strings. Sheeps' milk is highly prized, and justly so. Damascus exports about 650 tons of wool annually. That of N. Syria is the finest, and Aleppo is the most famous of the wool-markets. In 1872 Aleppo alone yielded 500 tons of wool, while a still greater quantity passed through the country from the east, besides fine goats' wool.

Goats are chiefly kept for the sake of their milk, but their flesh is eaten by the poorer classes. Almost every village in Syria possesses its flocks of goats. — The oxen of Syria are small and ill-looking. In the valley of the Jordan the Indian buffalo, which is so common in Egypt, is much used for agricultural purposes. In Syria the ox is generally used for ploughing only, and is seldom slaughtered, except in Lebanon, whence the exportation of ox-hides, viâ Beirût, is not inconsiderable.

The camel (p. 14) is seldom used except by the nomadic tribes in the desert. It is employed for riding, carrying burdens, and even for ploughing. The hair or wool is woven into a coarse kind of cloth. The peasantry generally have few camels of their own, but they often borrow them from the Beduîns, especially at the season for tilling the soil. The dung of all these animals, from the sheep to the camel, is used in many parts of Syria as fuel.

Horses (pp. 14, 19) afford the usual means of locomotion throughout Syria. Down to the time of the kings, the Israelites possessed few horses. The finest Arabian horses are those of the ʿAenezeh Beduîns (p. 84), who rarely sell them unless compelled. These horses are fed with barley and chaff.

The Oriental donkey is more nearly allied to the wild ass, and is much more active, than his European congener. Donkeys are frequently seen in Syria, though not so commonly as in Egypt. The

most prized are those of the large white variety which is bred by the Arabs of the Syrian desert. A species of wild ass is still to be met with in E. Syria.

(2). *Wild Animals.* A connecting link between the domestic and the wild animals is formed in Syria by the dog and the cat. Dogs are seldom or never domesticated in the East as with us, being regarded by the Muslims as unclean. Each town and village is therefore infested with as many masterless dogs as its refuse can support. These scavengers of the East, as they are often called, bark lustily at strangers, but never bite unless provoked. Hydrophobia is unknown in the East. Unowned dogs will sometimes follow caravans if they are fed, in which case they will generally make themselves useful by their watchfulness at night. While regarding them as unclean, the natives treat these dogs humanely, and resent their being roughly dealt with. It is hardly possible to keep a dog in the house in the East, as the street-dogs will infallibly worry him if they have an opportunity.

Next to the dog must be mentioned the jackal (Arab. *wâwi*), the howling and whimpering of which are often heard at night, particularly a little after sunset. They show a preference for ruins and often rove about in packs. When foxes are spoken of in the Bible, it is probable that jackals are included under that name, and in some cases they alone are meant (Judges xv. 4). There are two species of the fox. In Lebanon the wolf *(dîb)* also is not uncommon. The hyena sometimes ventures close to the gates of Jerusalem, but it is not an animal of which human beings need be afraid.

The domestic cat of the East is rarely quite tame. The beautiful, long-haired Angora cat is sometimes seen in the houses. There are also several kinds of wild cats, but they are seldom met with. Of the larger feline species the leopard *(nimr)* still occurs, but is now almost exterminated; and the same may be said of the hunting-cat or hunting leopard, which is now rarely trained for the chase, as it formerly was. The lion, which is so often mentioned in the Bible, has long been extinct.

The bear is another wild beast which is sometimes encountered on Lebanon; his usual food is fruit. The badger and the hedgehog, the latter both of the European and another species, are of common occurrence.

There are several varieties of bats in Syria, chiefly to be found in the numerous caverns of the limestone rocks. There are no apes, but *rodentia* abound, from the squirrel to the blind mouse (Arab. *khlund*), which is often confounded with the mole, an animal quite unknown in Syria. House rats and rats of the desert are very numerous. There are also marmots, the graceful jumping mouse of the southern desert, the prickly mouse, the porcupine, and four kinds of hares. Rabbits are unknown in Palestine, but the conies mentioned in the Bible *(Hyrax Syriacus)*, the *wabr* of the Arabs

(*daman*, *ashkoko*, or *shaphan*), inhabit the clefts of the 'stony rocks' in the region between the Dead Sea and Mt. Sinai (comp. p. 287).

Of the cloven-footed animals the pig is the next in importance. The wild boar occurs throughout the whole of Syria, but domestic swine are never met with except in monastery farms. The existence of herds of swine in ancient times (Matth. viii. 30—32; Luke xv. 15) is probably to be attributed to Greek influence. Pork, which even many of the native Christians abhor, is very apt to disagree in summer, but may safely be eaten in winter.

Of the ruminants Syria possesses numerous examples. The gazelle is common, both in the plains and among the mountains. In E. Syria it is hunted by the peasantry, by whom, as in Central Africa, it is driven into large enclosures, and there captured or slain. These graceful animals are very apt to die when in captivity; but the young are frequently brought to the towns alive for sale by Beduîns and peasants. The mountain goat of Sinai is frequently seen in the mountain gorges around the Dead Sea.

Birds. The domestic hen is very common throughout Syria, but is generally of small size. Ducks are only to be found in a wild state, being very numerous in the plain of the Jordan. On all the hills the *Caccabis saxatilis*, a large and beautiful kind of partridge, is very common; and near the Dead Sea is found the small, grey desert-fowl (*Ammoperdix heyi*). Quails occur in all the corn-fields of the plains. Wild pigeons are especially numerous in Lebanon, but these birds are only found in a tame condition in places where dovecots are built for them. The plains of Jezreel and some other localities are frequented by large flocks of storks, cranes, and becassins. Among the birds of prey the eagle and the vulture are the most conspicuous, the former haunting the wildernesses about the Dead Sea and on the Liṭâny. There are several kinds of ravens in Palestine. Singing-birds, too, are tolerably well represented, the most notable being the thrush-like nightingale of Palestine (Arab. *bulbul*). About the beginning and end of winter are seen vast flights of birds of passage, on their way to Egypt and more southern climates, or on their return; among these is the cuckoo, whose note is often heard in spring.

Reptiles. The traveller will frequently have opportunities of observing the 'creeping things' of Syria. In his apartment at night he will often hear the shrill cry of the harmless little gecko. In the southern coast districts the common chameleon is not unfrequently seen. Among the mountains occurs the dark-coloured *khardôn* of the Arabs, with its prickly tail and back. The crocodile appears to be extinct in Palestine, if indeed it ever existed (comp. p. 352). Snakes abound, many of them being poisonous, but their bite is seldom or never attended with a fatal result. The land tortoise is common; the small tailed water-tortoise is less frequent.

Fish. The Jordan and the Lake of Tiberias abound in fish, which ascend or descend the streams according to the season.

Different varieties are found in almost all the perennial waters of Palestine. Net fishing in the sea is extensively carried on. — The sponge-fishery on the Syrian coast to the N. of Beirût is a productive branch of industry, which employs a large number of hands, but the results are very fluctuating. In 1872 the yield was about 14 tons of sponge, valued at 560,000 fr.

Insects. In every part of Syria insects of every kind are abundant. Those most hostile to the repose of the traveller are bugs, lice, and fleas, the last being the most annoying (p. 21). Mosquitoes are not particularly virulent in Palestine; nor is much danger to be apprehended from the wasps and formidable looking hornets, which in the time of Joshua sometimes entered the lists in the cause of the Israelites (Josh. xxiv. 12, etc.). To this day their cousins the bees are extremely useful. The nests of these last are still often found, as in ancient times, in clefts of the rocks, while numerous hives of tame bees, generally in the form of cylindrical vessels of earthenware, are seen in ancient Galilee. Honey is much used in the East for sweetening dishes; a favourite substitute is the Arabian *dibs*, a syrup prepared by boiling down grapes, figs, or other fruit, and often eaten with bread.

Grasshoppers, or locusts, which often entirely devour the crops, are a terror to the husbandman. They come in dense flights from Central Arabia, suddenly alight on the fields, and speedily strip them of every vestige of green, not even sparing trees and shrubs. The 'grasshoppers innumerable' were one of the well known plagues of antiquity (Joel i. 4; ii. 25; Exodus x. 12—19, etc.). The Beduîns dry these insects, collect them in sacks, mixing them with salt, and eat them either raw or stewed (Levit. xi. 22; Matt. iii. 4). Beetles and butterflies will interest the entomologist, but need not be specially mentioned here. — Scorpions are to be found under almost every stone, and frequently in the houses also. Their sting is very painful, but never fatal (p. 21).

Lastly we may mention the edible land snail and the other land and fresh-water snails, of which there are many pretty varieties, and also the murex, or purple shell-fish, found on the sea-coast near Tyre (p. 353).

III. Population, Divisions, and Names of Syria at different periods.

I. The aboriginal inhabitants of the land of Canaan are described in the Bible as a race of giants, consisting of the *Anakims* (Josh. xi. 21, 22), the *Rephaims* (Gen. xiv. 5), a name afterwards applied to the whole of the primeval peoples, and lastly the *Emims*, the *Horims*, the *Suzites* or *Zamzummims*, and the *Avims* (Deut. ii. 10—23). Traces of this population continued to exist down to the time of the kings (2 Sam. xxi. 16—22).

II. *(a)*. On the immigration of the Israelites they found the land occupied by the *Canaanites*. The name *Kana'an*, originally applied to the plain in the S.W. of Syria, was gradually extended to the whole country on this side Jordan. The country to the E. of Jordan was called *Gilead*, in the wider sense of the word. The name of Canaanites is sometimes used to signify ethnographically a specific race (*e. g.* Exod. iii. 8), but generally to describe collectively the peoples descended from Canaan (Gen. x. 15—19). According to verse 6 of the chapter last named, among other passages, the Canaanites were descendants of Ham; and if this was the case, we must assume that a change of language took place, as they appear to have spoken a language allied to Hebrew (Semitic). The Canaanitish peoples, who were superior to the Israelites in civilisation, formed a number of small states governed by kings. The following races are mentioned in the Bible: (1) The *Amorites*, the mightiest section of the Canaanites, who dwelt in the S. part of Canaan and possessed two kingdoms beyond Jordan, viz. that of Sihon between Arnon and Jabbok (Wâdy Môjib and Nahr ez-Zerḳa), and that of Og in Bashan, in the modern Ḥaurân; (2) The *Perizzites*, in the country which was afterwards called Samaria; (3) The *Hittites*, in the central and southern parts of the country; (4) The *Hivites* in Shechem (Nâbulus) and further to the N.; (5) The *Jebusites*, around Jebus or Jerusalem; (6) The *Girgashites* or *Gerisites*, probably in the centre of the country. — According to the Biblical account, the Phœnicians also belonged to the Canaanites (comp. p. 432), and they themselves claim descent from that race.

(b). The Semitic tribes akin to the Hebrews were quite distinct from the Canaanitish peoples. They consisted of: (1) The *Edomites*, who occupied the region of the 'Araba (p. 297) as far as the bay of 'Aḳaba (Elath), and the mountains of Seïr on both sides of the 'Araba; (2) The *Moabites*, at the S. E. end of the Dead Sea; (3) The *Ammonites*, whose territory originally lay between Arnon and Jabbok, but who were driven farther to the E. by the Amorites. — Among the descendants of Esau there are also mentioned in the Bible the *Amalekites*, a wandering tribe, who pitched their tents in the desert of Et-Tîh to the S. of Palestine. The Amalekites and the *Midianites*, the latter dwelling towards the S. E. in the direction of Arabia, were probably nomadic Arabs, whose predatory incursions are frequently mentioned. The vast Syrian steppe has probably been inhabited from time immemorial by wandering Beduîn tribes, some of whom from time to time have detached themselves from their tribe and settled down at a particular spot. If we assume that the whole of the Semites were originally nomads of this kind, the transition to a settled life in the case of the Aramæans (Syrians, comp. p. 82) must have taken place at a very early period.

(c). The *Aramaeans* had founded political communities in Syria at a very remote era. The kingdoms of Aram Dammesek (Damascus)

and Aram Zoba (the latter probably situated in the Beḳâ'a), both contiguous to the Israelites, are mentioned in the Bible. There were also Aramæans in Lebanon, and smaller Aramaic states on Hermon, such as that of Abel Maachah, while important kingdoms of this race lay in Mesopotamia.

III. It is no less difficult to lay down with any precision the boundaries of the different Israelitish tribes than those of the above mentioned sections of the Canaanitish population; and the difficulty is increased by the fact that these boundaries were frequently altered, and that several of the tribes became merged in others. Thus the villages of the tribe of *Simeon*, which occupied the southernmost part of Palestine, afterwards belonged to Judah, while the inhabitants of towns of *Dan*, driven away from their original habitations to the N.W. of Judah, sought a new dwelling in the northern extremity of the country.

The separate kingdom of *Judah* consisted of the tribe of that name and that of *Benjamin*, which dwelt to the N.E. of the tribe of Judah. Farther to the N. lay the territory of the powerful tribe of *Ephraim*, to the N.W. of which was that of *Half Manasseh*, while *Issachar* occupied the plain of Jezreel and a considerable district on the bank of the Jordan. Still farther N. lay the territory of *Zebulon* and *Naphtali*, and on the coast that of *Asher*. The northern kingdom (that of Israel) also embraced the possessions of the Israelites beyond Jordan. The Moabites, however, sometimes held possession of the territory of *Reuben*, which lay to the N. of their own, and that of *Gad* still farther N., while the *Half Tribe of Manasseh* in Bashan had great difficulty in defending themselves against the incursions of their neighbours.

After the period of the captivity the ancient differences between the tribes disappeared. A single state (that of Judæa), but of fluctuating extent, continued to exist in the southern part of the country only, frequently encroached upon, however, by the *Idumaeans*, or Edomites, from the S. The central districts were colonised by Cuthæans, from whom, and also from the remains of the earlier population, the Samaritans were descended.

After the time of Alexander the Great even Greek colonies were founded in Palestine, such as Ptolemaïs (Acre), Pella, and Gerasa; while the *Nabataeans*, an Arabian tribe, supplanted the Midianites and Edomites in the S. E. of Palestine. As early as B. C. 300 the Nabatæans were settled at Petra. They gradually conquered the territory of Moab and Ammon, and even penetrated farther north. The high degree of culture to which they had attained is much extolled by Arabian authors.

IV. In the time of Christ the whole of N. Syria formed a Roman province under the name of *Syria* or *Phoenice*, and Josephus informs us that Palestine was divided into four tetrarchates, or provinces. The country E. of Jordan was known as *Peraea* (the country beyond)

in the wider sense, but Peræa proper was the small district extending from the river Arnon (Môjib) to the Zerḳa, and now called Belḳâ. To the N. of Peræa lay the district of *Decapolis*, or the 'ten cities' (Matth. iv. 25, etc.), with its capital Scythopolis to the W. of Jordan (the modern Beisân), a region extending as far as the river Hieromax (Yarmûḳ). Farther to the N., bordering on the territory of Damascus, were situated — (1) *Gaulanitis*, the modern Jôlân, extending beyond the Lake of Tiberias and along the Jordan as far as Hermon; (2) *Basanitis* (Bashan), farther to the E., nearly corresponding with the modern Nuḳra; (3) *Trachonitis*, to the N. of the last, the modern Lejâ; (4) *Auranitis*, the mountainous district of the Ḥaurân; (5) *Ituraea*, the exact position of which is a matter of controversy, but which perhaps corresponded with the modern Jêdûr (comp. p. 387).

The country to the W. of Jordan consisted of— (1) *Judaea*, the most southern province, including Idumæa; (2) *Samaria*, which extended to the N. of Shechem (Nâbulus) as far as the N. margin of the plain; (3) *Galilee*, a region farther N. (originally *gelîl haggôyim*, or district of the heathens, a name afterwards extended to a larger district; Matth. iv. 15), consisting of *Lower* (S.) and *Upper* (N.) *Galilee*. The Galilæans were a despised race, and their language (Aramaic) was distinct from the Jewish. The name of *Palestine*, which was properly applied to the Philistian plain on the coast only, is used by Greek and Roman authors about the beginning of our era to signify the whole of the country on this side Jordan. Under the later Roman empire Palestine was divided into four provinces: — (1) Palæstina I., Arab. *Filistîn*, which included the greater part of Judah and Samaria, and had Cæsarea for its capital. (2) Palæstina II., Arab. *Urdun* (Jordan), Galilee, and Gilead in the narrower sense, Scythopolis being the capital. (3) Palæstina III., Arab. *Jibâlod Sherât*, including the ancient kingdom of the Nabatæans in the south of the country, and the region of Aila towards the east as far as the Arnon, with Petra as its capital. (4) The province of Arabia, to the north-east of Palæstina III., embraced the whole region of the Ḥaurân, the north part of which had formerly belonged to the province of Damascus (Phœnice ad Libanum), and had Bostra as its capital.

V. The political constitution of the *Kingdom of Jerusalem* was precisely similar to that of the western feudal states. The most prominent crown-vassals were the Prince of Antioch, the Counts of Edessa and Tripoli, the Prince of Tiberias, the Count of Joppa and Ascalon, and the Lord of Montroyal (the Kerak of ancient Moab).

VI. Syria is called *Esh-Shâm* by the Arabs, under which name they include Palestine (Filistîn). The name signifies the land situated to the 'left', as distinguished from El-Yemen, or S. Arabia, the land situated to the 'right'. The Turkish name for Syria is *Sûristân*. The Turks divided the country into five pashalics: Aleppo,

Tripoli, Damascus, Saida (afterwards Acre), and Palestine, but this division has been much modified in the course of centuries. Until recently Syria contained two principal provinces (*wilâyet*) only, with Damascus and Aleppo as their capitals respectively; but Jerusalem also has lately been constituted the seat of a *wâly*, or central governor, directly dependent on the Porte. This change was made with a view to keep in check the turbulent tribes beyond Jordan.

The ancient statistics we possess refer to Palestine only. According to Numbers, i. 46, the men capable of bearing arms numbered 603,550, and according to Numbers, xxvi. 51, the number was 601,730. The Israelites, therefore, at the time they immigrated into Palestine, must have consisted of a population of 2½ million souls at least, not including the tribe of Levi. According to 2 Sam. xxiv. 9, the men capable of bearing arms in the time of David numbered 1,300,000, which would give a total population of over five millions.

Palestine covered an area of about 10,500 sq. M., or less than modern Belgium (11,363 sq. M.). While in the well-peopled mountainous country of Switzerland the average population is about 200 persons to each square mile, that of Palestine, notwithstanding its numerous 'waste places', according to the first of these two estimates must have been 250, or according to the second 500 per square mile. Josephus probably exaggerates greatly in estimating the population of Galilee alone at 5 millions. In accordance with the statistics mentioned at p. 85 the area of ancient Palestine is now occupied by about 650,000 souls. Assuming that the ancient population was four times greater, the highest probable number would be 2½ millions, or considerably in excess of Switzerland.

IV. History of Palestine and Syria.

Chronological Survey.

With regard to the most ancient history of the country we possess an admirable fund of instruction in the Bible, while we derive additional information from the statements of Jewish authors, contemporaneous Egyptian and Assyrian records, and from the later accounts of the Greeks and Romans.

I. From a district on the Upper Tigris, at a period now far beyond our ken, emigrated a tribe which thenceforward spent a nomadic life in Mesopotamia. While here, a branch separated from it and proceeded towards the S.W., settling first in Ḥarrân, whence according to the Scriptural account Abraham migrated with his family to Canaan. From that time onwards this tribe received the name of Hebrews. To this period belongs the campaign of King Chedorlaomer of Elam and his allies, described in Gen. xiv, which chapter affords us a glimpse of the conquests made by the dwellers

in the valley of the Euphrates, and throws most valuable light on the obscurity of early Syrian history. At that period but few towns existed in Palestine, tradition recording the names of Shechem, Hebron, Salem, and a few others only. The Hebrews of that age, being a nomadic shepherd population, were probably very similar in their customs and mode of life to the Beduîns of the present day. According to their own traditions they considered themselves akin to the various peoples who in modern times are described as Semitic; but the position which this race occupied with regard to the Hamites (chiefly Egyptians) and to the Japhethites in point of pedigree and language is still a matter of much controversy. The Hebrews appear at a very early period to have formed a purer conception of the Supreme Being than their neighbours. Their peculiar religious views were closely connected with that strong feeling of cohesion and nationality to which they owed their superiority over the neighbouring and kindred tribes of Edom to the S., Moab to the S.E., and Ammon to the E. — Although aware that the cognate Arabs boasted of a somewhat longer pedigree, they regarded them as an illegitimate offshoot of their race, Ishmael, the progenitor of the Arabs, having been the offspring of the bondwoman. Upon the right of proprietorship which Abraham established in the land of Canaan, and particularly on the early purchase of the cave of Machpelah (Gen. xxiii), his descendants afterwards founded their claim to the Promised Land. In the interval, however, between the time of Jacob and the Exodus, the small tribe was compelled by famine to exchange the region of S. Palestine for that of Goshen in N. Egypt. Migrations of this kind still take place among the nomadic tribes of these countries. During their sojourn of 430 years in Egypt the Israelites had grown into a great people; and in consequeuce of the oppressive treatment they received at the hands of the Pharaohs they at length left the country under the leadership of MOSES.

II. With the Exodus and the subsequent delivery of the Law from Mt. Sinai begins the second and somewhat less obscure period of the history of the Israelites. The Law which Moses promulgated to his people, though far from voluminous, sufficed to elevate the Israelites above the condition in which they had hitherto been placed, and to lay the foundation of a political constitution. That constitution was a theocracy. The people in consequence separated themselves from all others, acknowledging Jehovah as their sole God and Protector, and at the same time regarding him as Lord also of all other nations. Thenceforward the principle of theocracy, although frequently violated by a relapse into idolatry, formed the great characteristic feature in the religion of the Israelites.

After the death of Moses JOSHUA led the Israelites into Canaan, which at that time was divided among a number of small nations and tribes (comp. p. 53). Having been defeated by the Canaanites at Hormah on the frontier of the country, the Israelites continued

their nomadic life for another generation in the districts to the E. of Jordan. Here they defeated the leaders of the Amorites, and subjugated Gilead and Bashan, the modern Belḳâ, as far as Ḥaurân. The tribe of Reuben to the S. and that of Gad to the N., as well as the half-tribe of Manasseh, retained possession of the conquered country, somewhat contrary to the original design of their leaders, as Canaan, the land of which the Israelites were to obtain possession, lay entirely to the W. of Jordan. These tribes, however, assisted in the conquest of the country, and therefore crossed the Jordan with their kinsfolk. The remarkable conquest of Jericho was the first achievement on this side of Jordan; thereafter the southern Canaanites were subdued and partly exterminated, and the chieftains of the northern Canaanites, particularly the Hazorites, were next defeated on the Lake of Merom. As these small Canaanitish states had been at variance with each other, so also dissensions sprang up among the Israelites after Joshua's death from want of a leader, in consequence of which each tribe was ultimately left to take possession for itself of the land assigned to it. Severely as the Canaanites had been dealt with, many of them still remained in the country, either in a state of servitude to the Israelites, or in alliance with them. The southern part of the country was allotted to the tribe of Judah, the most zealous opponent of the Canaanites, and adjoining it were located Simeon to the S. and Benjamin to the N. (With regard to the partition of the country, see p. 53.) To the sacerdotal tribe of Levi were awarded dwellings throughout the whole of the land of Canaan. Three towns of refuge for homicides were moreover selected on the chain of hills on this side Jordan, and three beyond Jordan. The dominions of the Israelites now extended 'from Dan' (in the N., at the foot of Hermon) 'to Beersheba' (in the S., towards the desert).

III. A third, but far less prosperous, period in the history of Israel was that of the JUDGES. As soon as the impression produced upon the people by the Exodus and its attendant miracles began to fade, they speedily suffered themselves to be seduced by the example of the nations they had conquered, and the majority of them therefore relapsed repeatedly into idolatry. The worship of Baal (god of the sun), and of Astarte (goddess of the moon), whose rites were of a most licentious character, were prevalent in Syria, while it was customary to sacrifice children to the idol Moloch. The so-called worship of high places, which had prevailed among the Hebrews at an earlier period, is also mentioned by subsequent historians as having been of an idolatrous nature. The connection between the different tribes of the Israelites became gradually slighter, although the national sanctuary of the Ark still existed at Shiloh; and in some instances feuds arose among them, as in the case of the bloody struggle of the other tribes with Benjamin. Under these circumstances it was natural that the people of Israel should be frequently

molested and oppressed by their neighbours. According to Egyptian accounts, Syria was at this period more or less under the suzerainty of the Pharaohs; but if this was the case, the various tribes and their princes still had abundant liberty of action. Their history affords us a glimpse of a wild and barbarous period of constant feuds, when the law of might was alone recognised. Occasionally the Israelites recovered in some degree from this deplorable condition, as when several of the tribes would band themselves together under one of their Judges and succeed for a time in shaking off the yoke of foreigners. Thus, for example, they were delivered by Othniel from the eight years' supremacy of the King of Mesopotamia. After this they groaned under the yoke of the Moabites for eighteen years, until Ehud slew the king of their oppressors and drove them back beyond Jordan. Jabin, the king of Hazor in N. Palestine, then ruled over several of the tribes of Israel for a period of twenty years, but their rising under their female judge, Deborah, and Barak, the Naphtalite, was crowned with success. Another source of disquiet to the country was the predatory attacks of the Midianites from the east. During this period the Israelites were frequently compelled to seek refuge in caverns and mountain ravines, but from time to time their condition was ameliorated under the leadership of some powerful and energetic ruler, such as Gideon and Jephthah.

Again, however, the Israelites fell under the yoke of the Ammonites and the Philistines. The former were defeated by Jephthah (Judges xi.); but the latter, probably reinforced by allies from without (see p. 312), soon became very formidable to the tribes of Israel in the southern regions of the country.

The attacks of the Philistines, however, were really a source of benefit to the Israelites, as they were thereby compelled to take energetic steps to consolidate their strength, although not until they had sustained many defeats. To the period of these struggles belong the herculean exploits of Samson. During the régime of Eli, the last of the judges properly so called, the sway of the Philistines still continued, particularly in the S., and Eli's own sons fell in battle against the enemy. Such misfortunes are always attributed by the sacred writers to the relapse of the people into idolatry, and not to natural causes. At length the prophet Samuel succeeded in reanimating the people, stimulating them to resist the Philistines, and to strengthen the ancient theocratic institutions by the foundation of schools for the prophets and other means. He was soon, however, obliged to yield to the desire of the people, and appoint a political and military ruler over them.

IV. With the coronation of Saul begins the fourth period of the history of the Israelites, that glorious period when their political constitution was reorganised and consolidated, and when the whole people were united into one Kingdom under one sceptre (B. C. 1075—975). This regeneration, however, did not take place

without intestine struggles. Although Saul carried on the war against the Ammonites and Philistines with great bravery, he soon quarrelled with Samuel, whereupon that prophet determined to dethrone him and anoint a new monarch in his stead.

David now comes on the scene. While yet a captain in the army he excited Saul's envy, and was therefore obliged to flee to the mountains, where he assembled a band of followers. With these he roved throughout the land of Judah, and waited until Saul was defeated by the Philistines and perished on Mt. Gilboa (about 1055). David did not yet, however, become king of the whole people, but was prince of Judah only, being probably dependent on the Philistines, to whom at that time nearly the whole of Palestine as far as Jordan had to pay tribute. The northern part of the kingdom (that which afterwards formed the kingdom of Israel) was governed by Ishbosheth, the son of Saul, aided by his able general Abner, who had reconquered for him the kingdom of Mahanaim. It was not until after a protracted struggle, and after Abner and Ishbosheth had been assassinated, that David succeeded in extending his sway over all the tribes of Israel (about 1048).

Owing to David's energy the country increased greatly in power, both as regards its internal development and its foreign relations. But first the land had to a great extent to be conquered afresh and to be purged of foreigners. The city of Jebus was wrested from the Jebusites, and on Mt. Zion David founded a castle which formed the nucleus of his future capital of Jerusalem. He next delivered the country from the Philistines by his victory in the valley of Rephaim, and began to compel the Canaanites who still dwelt in the land to render him obedience. He then humbled the Moabites and Edomites, the ancient enemies of Israel, defeated the Syrians, who had come to the aid of the Ammonites, and caused Rabbah, the capital of the Ammonites, to be besieged and captured. He not only extended his dominions as far as Damascus, but even put the Syrian prince of Hamath to tribute. He established garrisons in the conquered districts, and during his reign the kingdom attained its greatest extent, stretching as far as the 'entrance of Hamath' towards the N., and as far as Tiphsah (Thapsacus) on the Euphrates towards the N. E. Even at a later period these distant points theoretically formed the extremities of the Israelitish dominions (Ezek. xlvii. 16—20; Numb. xxxiv. 8). David, however, was soon threatened with dangers from within. His son Absalom rebelled against him, and the king was compelled for a time to flee beyond Jordan. With the aid of Joab he at length succeeded in re-entering Jerusalem in triumph; but the insurrection soon broke out afresh, as even at this period the northern provinces made common cause against the southern, in which the king had his residence.

In spite of all these conflicts, this was a period of remarkable intellectual activity. The royal court was gradually organised on

the model of those of the other nations with whom the Israelites came in contact. They began also to erect buildings in a handsomer style. David caused a census of his people to be made, and established a standing army and a body-guard. The worship of Jehovah must likewise have received great encouragement from a monarch who was personally so devout. To him, also, we are indebted for many of the Psalms, those beautiful specimens of lyrical poetry which belong to the earliest period of the literature of the Israelites.

The government of Solomon (1015—975) contributed still more to develop the resources of the country. While David had brought the national sanctuary of the Ark of the Covenant to the neighbourhood of his royal residence, Solomon proceeded to erect a spacious temple and magnificent palaces, and Jerusalem was now fortified. Intercourse with neighbouring nations, especially with Egypt, became more active, and trade received a great impulse. In consequence, however, of this increased material prosperity, the worship of God began to be neglected, although on the other hand the sacerdotal caste was invested with increased dignity, and the ritual with unwonted splendour. Solomon was regarded, at least among later Orientals, as a model of a wise monarch. After a brief period of prosperity the decline of the empire began. Damascus threw off the yoke of the Israelites, Edom revolted, and dissensions sprang up in the interior. On the death of Solomon his kingdom, to its great detriment, was dismembered, and a new epoch began extending down to the conquest of the country by a foreign power.

V. After the separation of the northern from the southern kingdom Shechem was constituted the capital of the former by Jeroboam I., but the seat of government was afterwards removed to Samaria by Omri. Owing to the constant discord and jealousy which disquieted the rival kingdoms, as well as their internal dissensions, they fell an easy prey to the encroachments of their neighbours. The princes of Damascus undertook several successful campaigns against the northern kingdom, and it was not until the reign of Jeroboam II. that Israel recovered supremacy over the neighbouring Syrian states. From this period (about B. C. 896) dates the column of King Mesha of Moab, the most ancient monument bearing a Semitic inscription that has yet been discovered. While many of the sovereigns of both kingdoms, as for example those who were influenced by the Syrian princess Jezebel in Syria and her daughter Athaliah in Judah, were zealously addicted to the worship of strange gods, yet on the other hand the ancient theocracy was frequently revived by the vigorous efforts of the prophets, and most notably by Elijah and Elisha, the resolute opponents of the worship of Baal in the northern kingdom. The utterances of the prophets range between threats of future punishment and promises of future blessing; above all they urgently recommend the moral regeneration of their countrymen and a corresponding political improvement.

Just, however, at the period when Judah had recovered a share of its ancient glory (middle of 8th cent.), the Assyrians had succeeded in making serious encroachments upon the northern kingdom, and it was only with their assistance that King Ahaz, the successor of Jotham, succeeded in defending himself against Israel. He, as well as his successor Hezekiah, paid tribute to the Assyrians. In 722 the kingdom of Israel was destroyed, the inhabitants sent to the east, and colonists substituted for them, as the contemporaneous Assyrian monuments testify. The kingdom of Judah still retained its independence, and there about this period flourished Isaiah, the greatest of all the prophets, who sought to stimulate the self-confidence of the people, and promised them a glorious future after they should have passed through the inevitable ordeal of chastening and judgment. In spite of this, Hezekiah entered into an alliance with Egypt and Ethiopia, in consequence of which Sennacherib of Assyria proceeded to attack the allies. The conquest of Jerusalem, however, was prevented by the well-known incident of the destruction of Sennacherib's army, caused possibly by the sudden breaking out of a plague. Judah now became alternately the victim of Assyria and of Egypt. Idolatry, too, was again introduced, but the worship of Jehovah was restored in all its purity by Josiah, during whose reign the prophet Jeremiah commenced his labours. At length in 599 the kingdom of Judah was virtually destroyed, and Nebuchadnezzar carried off King Jehoiakim with 10,000 of the principal inhabitants, including the prophet Ezekiel, to Babylon. A revolt by the last king Zedekiah resulted in the destruction of Jerusalem in 588 and a second deportation of its inhabitants. Soon after this many Jews, and Jeremiah among them, migrated to Egypt. Thus was the ancient Jewish kingdom at length thoroughly disintegrated; and a new period, during which Hebrew literature regained a share of its former lustre, now begins.

VI. During the captivity, besides Ezekiel and Jeremiah, there flourished also the sublime anonymous prophet who wrote chapters 40—66 of the Book of Isaiah for the comfort of his afflicted people. In the year 538 Cyrus the Persian, after having conquered Babylon, permitted the Jews to return to their native country. Those who availed themselves of this permission were almost exclusively natives of the southern kingdom, which accordingly thenceforth formed the principal part of the Jewish state. The erection of the new Temple, which had long been obstructed by the Samaritans, was chiefly promoted by the prophets Haggai and Zachariah (516), but the new edifice fell far short of the splendour of that of Solomon. Ezra, however, revived the ancient traditions, and Nehemiah established anew a set form of ritual. At a later period the Samaritans erected a sanctuary of their own on Mt. Gerizim.

A period of repose now followed, which lasted down to the establishment of the Macedonian Supremacy in 332, but after

Alexander's death Palestine became the scene of the wars between the 'Diadochi', as his generals, who succeeded to his vast dominions, were called. Even before the great revolution effected by Alexander's campaign in the East, Greek influence had begun to be felt in Syria, at least in the coast districts, and now military colonies and Greek towns were founded in the interior of the country. About this time the Aramaic language gradually began to supplant the Hebrew, although a knowledge of the latter was preserved by the hierarchy. Greek also came into frequent use, being chiefly disseminated through the Jewish schools in Egypt, where the sacred books were translated into Greek. Among the Jews there was even formed a party favourable to the Greeks, who, aided by Jason, the high-priest, succeeded in securing the supreme power in the state. In consequence of this a fierce struggle took place, for which King Antiochus Epiphanes chastised the Jews severely. The desecration of their temple had been the main cause of the revolt. At the head of the insurgents was the heroic priest Mattathias (167), whose son Judas Maccabæus at length succeeded in defeating the Syrians in several hardly contested battles, and restored the Temple to its sacred uses. Under the Asmonean princes, or Maccabees (166—37), the Jews enjoyed a comparatively prosperous period of national independence, and in the middle of the second century John Hyrcanus even succeeded in considerably extending the dominions of Judæa by his conquests. During this epoch the form of government was a theocracy, presided over by a high priest, who at the same time enjoyed political power. The independence of the country was at length disturbed by the interference of the ROMANS in 63, when Jerusalem was captured by Pompey.

VII. The Asmonean Hyrcanus II. reigned after this date under Roman suzerainty. His political power was much circumscribed, and with him were associated in the government the Idumæan Antipater, and afterwards Phasael and Herod, the sons of Antipater. In the year B. C. 40 the Parthians plundered Syria and Palestine, and in the troubles of that period Herod succeeded in obtaining from the Romans the sole governorship of Judæa. It was not, however, till the year 37, after he had conquered Jerusalem, that he actually entered upon his office. He was entirely subservient to the Romans, and caused many handsome edifices to be erected in the Roman style. He also caused the Temple to be rebuilt; but the Jews who remained faithful to their law, represented chiefly by the Pharisees, keenly felt the pressure of his temporal jurisdiction and the interference in their affairs by a foreign power.

In the year B. C. 2, according to the ordinary reckoning, Herod the Great died, CHRIST having been born during that monarch's reign. The dominions of Herod were now divided. To Philip were given the districts of the Ḥaurân, to Herod Antipas Galilee and Peræa, to Archelaus Samaria, Judæa, and Idumæa. In the year A. D. 6 the

territory of Archelaus was added to the Roman province of Syria, but was governed by procurators of its own. Thenceforward the patriotic party among the Jews became still more antagonistic to the foreign yoke. Founding their hopes on the prophecies which spoke of a future kingdom, in which they would again enjoy independence, they expected the Messiah to bring to them political deliverance, whereas Christ himself declared that his kingdom was not of this world. Enfuriated by this announcement, they compelled Pilate, the Roman governor, to yield to their desires and to crucify their Victim. The power of the native princes, such as Herod Agrippa I. and II., became merely nominal as that of the Roman governors increased. At length, in consequence of the maladministration of Gessius Florius, a national insurrection broke out with great violence. Jerusalem itself was governed by several different parties in succession, but it was at length captured by Titus, A. D. 70, when the Temple was destroyed and many of the Jews slain. Although part of the people was scattered, and those who remained in the country were now completely powerless, their rage against their oppressors burst forth afresh on one other occasion.

Under the leadership of Simon, surnamed Bar Cochba ('son of the star'), who was recognised by the celebrated Rabbi ben Akiba as the Messiah, they revolted against the Romans, and succeeded in carrying on the war for three years and a half (132—135), after which the insurrection was quelled and the last remnant of the Jewish kingdom destroyed. Jerusalem became a Roman colony, and the Jews were even denied access to their ancient capital. — During these last centuries, however, and even later, Jewish literature continued to be cultivated. The learning of the schools, which, in connection with the written law, had hitherto been handed down by oral tradition only, was now committed to writing, and thus the *Talmud* came into existence. On the other hand the germs of a different kind of literature also sprang up among the early Christian communities. In N. Syria the Gentile, and in S. Syria the Jewish Christians predominated, while from the Alexandrian school were disseminated the principles of Gnosticism in the 2nd century, a religious system in which the doctrines of Christianity were curiously intermingled with those of Greek Platonism.

Since the beginning of the Greek period Antioch had become, and continued to be, the most important town in Syria. It was founded by Seleucus Nicator about the year B. C. 300, and named after his father. At the same time Damascus continued to flourish as the chief seat of the caravan trade. Throughout Syria at this period the Aramaic language, a dialect akin to Hebrew, was chiefly spoken, although the Greek language and culture were gradually being introduced. Under the Greek, and afterwards under the Roman supremacy, there sprang up, even in remote parts of the country, numerous edifices of great splendour. About the beginning

of our era Palmyra, in particular, was noted for the magnificence of its architecture. For a considerable time it was the capital of an important, independent empire, and its monuments of the later Roman period still bear witness to its ancient glory. Notwithstanding the growth of Roman influence in Syria, and the foundation of many Roman colonies, it is, however, worthy of mention, that after the beginning of the Arabian supremacy most of the Roman names were superseded by the old Semitic (thus ʿAkka instead of Ptolemais), a proof that western culture had not taken very deep root.

VIII. In A.D. 611—614 the whole of Christian Syria, including Palestine, was wrested from the Eastern Roman empire by Chosroes, King of Persia, and severed from it for ten years, soon after which the Arabs proved a still more formidable foe to the Byzantine emperors. From time immemorial nomadic tribes of Arabs had ranged over the vast Syrian plain as far as Mesopotamia (comp. p. 53). During the first centuries of our era premonitory symptoms of their great approaching expansion had manifested themselves among these tribes. In consequence of the distress caused by wars and by the bursting of an embankment in S. Arabia (Yemen), certain tribes of that region had migrated northwards in search of a new home. These southern Arabs (*Yoktanides*, or *Kaḥtanides*), who in ancient times had boasted of considerable culture, now settled in Syria, and particularly in the Ḥaurân. Their great opponents were the purely nomadic tribes of N. Arabia (*Ishmaelites*), their differences with whom gave rise to the sanguinary feuds of the *Ḳaisites* and *Yemenites*, which were prolonged almost down to modern times. For centuries before the promulgation of El-Islâm the Arabs had everywhere, in Syria as well as on the Euphrates, and particularly in the Ḥaurân, been a thorn in the side of the tottering Byzantine empire, but now that they were united they proved a most formidable foe.

This union of the scattered tribes was effected by Moḥammed (see p. 89), whose doctrines awakened in the Arabs that religious enthusiasm which prompted them to undertake their marvellously successful campaigns of the 7th and following centuries, though hope of plunder was doubtless a strong additional incentive. As early as the beginning of the reign of *ʿOmar*, the second khalîf, whose political energy contributed quite as much to the consolidation of the Arabian sway as the 'revelations' of the prophet, Syria was thrown open to the Arabs by the bloody battle of the Hieromax (Yarmûk) in 634, and at the beginning of the following year Damascus was captured by the generals Khâlid and Abu ʿUbeida. Within a short period the Byzantines lost the whole of Syria as far as Aleppo, and ʿOmar himself was present at the capitulation of Jerusalem (p. 158). In many of the towns and villages Arabian military colonies were now planted. The most glorious part of this period of Syrian history began with the

assassination of *ʿAli*, the son-in-law of the prophet, and fourth khalîf. A political reaction on the part of the Meccan aristocracy in Arabia had sprung up against the *parvenus* of plebeian origin; for it was only after the unprecedented successes of the Muslim arms that the countrymen of Moḥammed began to appreciate the full scope of the new religion. Many believers, however, adhered to ʿAli as the rightful vicegerent of the prophet, and even repudiated the title of the first three khalîfs; and it was from this schism that the great sect of the *Shîʿites* (p. 99), which still exists in Persia, took its origin. National hatred, too, contributed greatly to foment the quarrel, and a series of bloody conflicts ensued. The Meccan aristocrats, however, conquered ʿAli, and the seat of the khalifate was transferred by *Muʿâwiya* from Medîna to Damascus, as the latter city lay nearer the centre of the conquered countries, and thus afforded greater facilities for the preservation of the unity of the empire. Muʿâwiya succeeded in securing the hereditary right to the khalifate to his descendants, the ʿOmayyades, many of whom proved most gifted and efficient monarchs. Even during the reign of Muʿâwiya the able generals of the Muslims penetrated eastwards as far as India and Central Asia, westwards as far as the Atlantic Ocean, and north-westwards as far as Constantinople. The ancient simplicity of manners, however, had disappeared; there was now a vast empire, a despotism, with a court of constantly increasing splendour; and a love of magnificence soon began to show itself in artistically constructed buildings. This period may also be regarded as the golden age of Arabic literature. A strict adherence to the doctrines of Moḥammed was still externally professed by the ʿOmayyades, but their religion was essentially subordinated to their political ambition.

A reaction was inevitable, and it was in Persia that it first showed itself. Religious questions afforded a pretext for intrigues against the ʿOmayyades. The powerful family of the *ʿAbbasides*, who were also of Meccan origin, used every available means for the realisation of their ambitious schemes, and at length accomplished their object by the cruel assassination of the ʿOmayyades (750). The central point of the empire was now removed to the banks of the Euphrates and the Tigris. As had already been the case under several of the ʿOmayyades, Syria again became the theatre of fierce party struggles, while political rivalries were aggravated by the dissensions of religious sects, some of which manifested communistic tendencies and plotted against the existing constitution. The political history of the Arab rulers of these centuries presents a continuous scene of war and bloodshed, accompanied by an interminable series of intestine dissensions, intrigues, and murders. At the same time, however, especially during the reign of Harûn er-Rashîd, the Arabs began to manifest a greater taste for scientific knowledge. A number of schools of philosophy were founded in Syria, and particularly at

Damascus. The Arab scholars obtained their knowledge of the Greek philosophers from the Syrians, whose literature, dating from a post-Christian epoch, flourished for a prolonged period, even under the Muslim régime. So, too, an acquaintance with medicine, astronomy, and mathematics reached the Arabs directly or indirectly through the Greeks; and indeed in no department of science did they exhibit much originality. Even in works on the grammatical structure of their own language, a subject which they treated with great acumen, the Arabs were surpassed by their neighbours the Persians. Many of these scientific efforts were made in connection with the Ḳorân and its interpretation, and the utmost zeal was evinced in collecting the oral utterances of Moḥammed. In all these scientific pursuits, however, the Arabs were far more remarkable for prolixity than depth. Arabian literature thus speedily swelled to prodigious dimensions, theology and the system of jurisprudence founded upon it being the predominating subjects. Down to the present day books in the same style as that of this early literature, in the same language, and often with the same turgidity, are still written. The traveller unacquainted with the language of the country, who comes in contact with the natives through the medium of his dragoman or muleteer only, will naturally be sceptical as to the existence of intellectual aspirations among the Syrians of the present day; but we can assure him, from an experience of many years, that the native mind and imagination are much more active than is commonly believed. The art of printing, which was not practically introduced into Syria until the beginning of the 19th century, contributes much to the spread of education. The printing-press at Beirût in Syria, and that at Bulaḳ in Egypt, are those which have exercised the greatest influence; and it is worthy of mention that no fewer than 7000 copies of a bulky and comparatively expensive work containing the traditions of Moḥammed have been sold at Cairo within twenty-five years.

The power of the khalifate was gradually undermined by the dissensions already mentioned, and in Syria itself there sprang up secondary dynasties, more or less subordinate to the sway of the reigning sovereign. Thus the *Ḥamdanides* from Mosul, where they had been the chief opponents of the Curds, took possession of N. Syria, and had their headquarters at Aleppo for a considerable period. Among the princes who resided there must be mentioned the illustrious *Seif ed-Dauleh*, whose glorious reign began in 944, at a time when the power of the khalîfs of Bagdad was steadily declining. As the Greeks again began to renew their attacks upon Syria, some effective barrier against their encroachments became very desirable. At this period the *Fâtimites*, the rulers of Egypt, held the supreme power at Damascus, and during the great revolutions which took place in the latter half of the 10th cent. they conquered the whole of Syria. The reign of the Fâtimite sovereign *Ḥâkim biamr-Illah* (from 996), in particular, was fraught with im-

portant results to Syria. From the outset of their career the Fâtimites had assumed a hostile attitude towards the Islâm, and under Ḥâkim, a member of this family, the peculiar religious or philosophical doctrines of his party degenerated into grotesque absurdity. (To this day the sect of the Druses regard him as having been an incarnation of the Deity; comp. p. 100.) Towards the close of the 11th cent. the *Oḳeilides* and the *Mirdasides* came into power, but they in their turn were supplanted by the *Seljuks* in 1086. These were the chiefs of nomadic Turkish tribes, who now for the first time made their appearance as conquerors in western Asia. In several parts of Syria the *Assassins* (p. 99), a sect who unscrupulously practised the crime named after them, possessed considerable power, and even occupied a number of fortresses. It was by their hand that Nizâm el-Mulk, the great vizier of the all-powerful Seljuk *Malekshah* (1072—92), was murdered. After Malekshah's death the empire of the Seljuks was divided, one branch establishing itself at Damascus, another at Aleppo.

IX. These interminable disorders within the Muslim empire contributed greatly to the success of the first intrepid little bands of the Crusaders. Baldwin succeeded in conquering N. Syria as far as Mesopotamia, and Bohemund captured Antioch in 1098; but Damascus successfully resisted every attack. Even among the Christians, however, much discord and jealousy prevailed; their enthusiasm for the holy cause soon grew cold, and political considerations again became paramount. It was not until after the capture of Jerusalem (15th July, 1099) that the Muslims became fully aware of the danger which threatened them from the Crusaders. But the jealousies among the Muslim rulers enabled the Christians to maintain themselves for a considerable time, although with varying fortunes, at Edessa, on the coast of the Mediterranean, and in Palestine. *Godfrey de Bouillon*, the first king of Jerusalem (d. 1100), was succeeded by his brother *Baldwin I.* About the beginning of the reign of the next king, *Baldwin II.* (1118), the European conquests in the East had reached their climax, and at the same period were founded the orders of the *Knights of St. John* and the *Templars*, which were destined to become the great champions of Christianity in the East.

In 1136 the victorious progress of the Franks was effectually checked by the opposition of the bold emîr *Zenghi.* In N. Syria John, the Byzantine emperor, again attempted to interpose, his designs being hostile to Christians and Muslims alike, but was obliged to retire, whereupon Edessa also declared itself in favour of Zenghi (1144). At the time of his death Zenghi was master of Mosul, Mesopotamia, and a great part of Syria, and he bequeathed the principality of Aleppo to his son *Nûreddîn.* The second conquest of Edessa by the latter in 1146 gave rise to the Second Crusade (1147—49). The Franks, however, met with no success, and the capture of Damascus was frustrated by the intrigues of Oriental

Christians. Nûreddîn wrested many of their possessions from the Franks, and at last captured Damascus also, which had hitherto been occupied by another dynasty. In 1163 he sent an expedition against Egypt under his general Shirkuh, who was associated with the Curd *Ṣalâḥ ed-Dîn* (Saladin). The latter, a man of singular energy, soon succeeded in making himself master of Egypt; and after Nûreddîn's death in 1173 he took advantage of the dissensions in Syria to conquer that country also, and thus became the most dangerous enemy of the isolated possessions of the Franks. A breach of truce by the weak Guy of Lusignan, King of Jerusalem, at length led to war. In 1187, at the battle of Ḥattîn (p. 366), Saladin signally defeated the Franks, after which the whole of Palestine fell into his possession; but he treated the Christians with leniency. The fall of Jerusalem caused such sensation in the West that a Third Crusade was undertaken. Frederick I., Emperor of Germany, who headed the expedition, was drowned in Cilicia, before reaching the Holy Land. The town of 'Akka (St. Jean d'Acre), after a long siege, chiefly conducted by the vessels of French and English Crusaders, was at length captured in 1191; but the conquest of Jerusalem was prevented by the outbreak of dissensions among the Crusaders, particularly between Richard Cœur de Lion of England and Philip Augustus of France. In spite of prodigies of valour on the part of the English monarch, the sole advantages obtained by the Franks from Saladin at the ensuing peace were the possession of a narrow strip of the coast district, and permission for pilgrims to visit Jerusalem. Saladin died soon after the departure of the Franks; his empire was dismembered; and Melik el-'Adil was now the only formidable antagonist of the Franks. The Fourth Crusade (1204) promoted Frankish interests in Palestine as little as the third. In both of these crusades the Italian cities of Pisa, Genoa, and Venice had actively participated with a view to their commercial interests. The Fifth Crusade, led by King Andreas of Hungary (1217), was equally unsuccessful. At length, the state of political affairs being highly favourable to his enterprise, the heretical Emperor Frederick II., who had been compelled by the Pope to undertake a crusade, had the good fortune to obtain possession of Jerusalem by convention for a period of ten years (1229). Meanwhile Syria was the scene of uninterrupted feuds among the petty Arabian princes, particularly the *Eyyubides*. In 1240 a French army once more endeavoured to gain a footing in Palestine, but the expedition proved a signal failure. The last Crusade, undertaken by St. Louis in 1248, was equally fruitless.

Meanwhile a new enemy appeared on the scene. Predatory hordes from Central Asia began to devastate Syria in the year 1240, and at length settled in N. Syria, but, owing to the incessant wars among the different dynasties, they were afterwards driven towards Jerusalem, where they treated the Christians with great cruelty. These

strangers took service with various princes, who, in accordance with a custom which had been prevalent for centuries, were in the habit of providing themselves with a body-guard composed partly of slaves purchased for the purpose, generally of Turkish origin. In Egypt these military slaves succeeded in usurping the supreme power. Eibek, the first founder of a *Mameluke* dynasty, had to undergo many conflicts with Nâṣir, the Eyyubide prince of N. Syria, before he gained possession of Syria. The *Mongols* now assumed a more and more threatening attitude towards Syria. They had long since put an end to the empire of the khalîfs at Bagdad, and they now directed their attacks against Nâṣir. Hûlagû captured cAleppo (Ḥaleb) about 1260, after which he continued his victorious areer through Syria, murdering and plundering the inhabitants almost unopposed. Damascus, having surrendered, was spared. On reaching the confines of Egypt, however, Hûlagû was compelled to retire; and the Mameluke Sultan Kotuz, with the aid of his famous general *Bibars*, recovered nearly the whole of Syria from the Mongols. Bibars himself now usurped the supreme power, and notwithstanding the repeated predatory incursions of the Mongolian hordes, maintained his authority in both countries. The Franks, too, who had taken the part of the Mongols, trembled for the safety of their few remaining possessions in Syria. Bibars captured Cæsarea and Arsûf in 1265, Ṣafed and Yâfa in 1266, and Antioch in 1268, and reduced the Assassins of Syria to great extremities. Not a year passed without his personally undertaking some campaign, and to this day many towers and fortifications in Syria bear his name. He died in 1277, and his degenerate son was dethroned in 1279 by the emîr *Kilawun*, who maintained his authority in Syria by force of arms, and has left many memorials of his glorious reign. He encroached so much on the possessions of the Franks that they retained a few towns on the coast only; and at length, after the storming of Acre in 1291, they were completely driven out of Palestine.

After this period the history of Syria presents few points of interest. The contests of the Mamelukes, and, after 1382, those of the Circassian sultans, those of the native princes and the Mongolian governors, and particularly those of the Ilkhans of Persia, continued incessantly, but few of these princes displayed ability or energy worthy of special mention. In the year 1400 the deplorable condition of Syria was farther aggravated by a great predatory incursion of the Mongols under *Timûr*, on which occasion multitudes of the inhabitants were mercilessly butchered. Many of the scholars and artists of the country, including the famous armourers of Damascus, were carried to Samarkand.

X. In the year 1516 war broke out between the Osmans and the Mamelukes, and the latter were defeated to the N. of Aleppo by Sultan Selîm. The whole of Syria was conquered by the Osmans,

and thenceforward the country shared the fortunes of the Osman dynasty. The sultans claimed to be the successors of the khalîfs: that is, they maintained the form of the ancient theocratic constitution. As soon, however, as the first flower of the Osmans had passed away, the inferiority of the Turkish race to the Arabian became apparent. To this day the government is carried on in the same way as it was under Selîm, and the formal pretence of administration by rapidly changing pashas still continues.

Napoleon I., when returning from Egypt, captured Yâfa in 1799 and laid siege to Acre. He defeated the Turks on the plain of Jezreel, and penetrated as far as Ṣafed and Nazareth. During the present century, however, Syria has witnessed somewhat better days since Sultan Maḥmûd (1809—39) effected various reforms, established a regular class of officials, and organised a militia on the European model. Of late years a few elementary schools (*medreseh rushdîyeh*) have been founded, but there is a great want of teachers.

ʿAbdallah Pasha, son of the infamous upstart Jezzâr Pasha, having rendered himself almost independent in Palestine, thus afforded a pretext to *Moḥammed ʿAli*, the powerful ruler of Egypt, to intervene forcibly in the affairs of Syria (1831). Moḥammed was in alliance with the Emîr Beshîr (p. 458), the prince of the Druses, and with his aid Ibrâhîm Pasha, son of Moḥammed, an able general who had already acquired experience in his Arabian campaigns, captured Acre and then Damascus, defeated the Turks at Ḥomṣ and Beilân in N. Syria with an army organised to some extent in the European style, and even extended his victorious career beyond the confines of Syria. He then continued his march towards Constantinople, and his success might have been still more brilliant had not the European powers, and Russia in particular, intervened for the purpose of bringing about a peace between Egypt and the Porte. The Egyptian supremacy in Syria did not, however, improve the condition of that unhappy country so much as had been hoped, the taxation and conscription continuing to be as burdensome as under the Turkish domination. On the whole Moḥammed ʿAli meant well, but his measures were not always judicious; and though a *parvenu*, he exhibited a tyrannical spirit which brought upon him the hatred of the Syrians. In 1834 an insurrection broke out against him in Palestine, but was quelled, although the Druses and Beduîns were still far from being subdued. In 1839, at Nisib, Ibrâhîm Pasha gained another brilliant victory over the Turks, in whose camp the afterwards celebrated General Moltke was present. Meanwhile the discontent which prevailed in Syria in consequence of the heavy burdens imposed on the land steadily increased. In 1840 Lebanon revolted, and the French government thereupon withdrew its protection from Moḥammed. At length, during the same year, the somewhat feeble intervention of England and Austria regained Syria for the sultan ʿAbdul-Mejîd, the scale having been turned

against the Egyptians by the bombardment and capture of Acre by Napier. The Turkish authority was now re-established.

Since that period the Turks have had considerable difficulties to contend with owing to the great conflict of religious opinions, toleration being nominally extended to all alike. The last of the innumerable tragedies of which Syria has been the theatre was the revolt of 1860, when at the instigation of the Turkish officers the Druses in Lebanon and at Damascus massacred a great number of Christians (comp. p. 464). On that occasion France, as the guardian of Roman Catholic interests, sent a body of troops to protect the Christians in Syria, and caused the disturbed districts to be occupied for a considerable time. Since that intervention the pasha of the Lebanon district has been required to profess the Christian religion, and he receives his instructions direct from the Porte.

Chronological Table.

B. C.	
1600? (2000, according to others)	Abraham, the ancestor of the Hebrews, enters Canaan.
1500?	Jacob with his family migrates to Goshen in Egypt.
1390?	Birth of Moses.
1321—14, according to Egyptian sources (according to others about 1494)	Exodus of the Israelites from Egypt; Delivery of the Law on Mt. Sinai; conquest and partition of Canaan; battles under the leadership of the Judges.
About 1075	Samuel, the last Judge, anoints Saul of the tribe of Benjamin, as king. After his victory over Nahash, King of the Ammonites, Saul is recognised as king by the whole people.
1055	David becomes King of Judah at Hebron.
1048	David becomes King over the whole people. Jerusalem finally conquered and constituted the capital. The Ark deposited on Mt. Zion.
1040 et seq.	David conquers Damascus. Hiram I., King of Tyre, concludes an alliance with David, as afterwards Abibaal and Hiram II. The kingdom attains its greatest extent.
1015	David dies, and is succeeded by Solomon.
1011	Foundation of the Temple. Tyre flourishes under Hiram II.
1004	Dedication of the Temple.
975	Death of Solomon and partition of the kingdom.

	Kingdom of Judah.		Kingdom of Israel.
975—58	Rehoboam, son of Solomon, king of Jndah and Benjamin.	975—54	Jeroboam, the Ephraimite, king of the northern tribes. Shechem constituted capital of the kingdom. Worship of the golden calves.
970	The Egyptian king Shishak (Sheshonk) invades Judah and plunders Jernsalem.		
958—55	Abijah, son of Rehoboam, endeavours to recover what his father had lost.	954—53	Nadab, son of Jeroboam, with the whole honse of Jeroboam, slain by Baasha. Benhadad I. of Damascus.
955—14	Asa, son of Abijah, puts down idolatry. League with Damascns against Israel. Destruction of Ramah.	953—30	Baasha usnrps the throne.
		930—29	Elah, son of Baasha; slain with all his honse by Zimri.
		929—17	Omri. Tibni, king over half Israel for 6 years.
		925	Omri makes Samaria his capital. Ethbaal king of Tyre and Sidon.
914—889	Jehoshaphat, son of Asa, reigns in conformity with the old theocratic principles; he fights against the Moabites, and allies himself with Ahab against the Syrians.	917—897	Ahab, son of Omri. His Phœnician wife, Jezebel, the real rnler. Worship of Baal. Reaction against idolatry at the instance of Elijah and Elisha. Benhadad II. of Damascus besieges Samaria. The Syrians defeated at Aphek.
889—85	Jehoram, son of Jehoshaphat, marries Athaliah, daughter of Ahab, and establishes idolatry.	897—96	Ahaziah, son of Ahab. Idolatry.
885	Ahaziah, son of Jehoram by Athalia.	896—84	Jehoram, brother of Ahaziah. Jehu puts an end to the dynasty of Omri. — Moab, under king Mesha, revolts from Israel. — Hazael, King of Syria.
884—78	Athaliah; she is dethroned and slain by a conspiracy of the priests.	884—56	Jehn. He cedes part of his kingdom to the Syrians.

	Kingdom of Judah.		Kingdom of Israel.
878—38	Jehoash, son of Ahaziah, restores the worship of Jehovah. He returns to idolatry, and is assassinated by two of his servants.	856—40	Jehoahaz, son of Jehu. The Syrians oppress Israel. — (The Phœnicians found Carthage.)
		840—25	Joash, son of Jehoahaz, recovers what the Syrians had taken from his father.
838—809	Amaziah, son of Jehoash; defeats the Edomites, is taken prisoner by Joash, and slain.	825—784	Israel prospers nnder Jeroboam II.; the ancient frontiers restored; the prophets banished.
810—759	Uzziah; reigns righteonsly, reconquers Elath.	784—72	Interregnum.
		772	Zachariah, son of Jeroboam, assassinated by Shallum, who after reigning a month is in his turn slain by Menahem.
		771—60	Menahem, son of Gadi, pays tribute to the Assyrians.
		760—58	Pekahiah, son of Menahem, assassinated by Pekah.
759—42	Jotham, son of Uzziah, reigns righteously; his kingdom prospers.	758—38	Pekah, son of Remaliah, allies himself with Rezin, King of the Syrians, against Jndah, loses half his kingdom, and is slain by Hoshea.
		738—29	Interregnum.
742—28	Ahaz, son of Jotham, retnrns to idolatry. He begs for aid from the Assyrians against Pekah and Rezin; pays tribnte to Tiglath-pileser at Damascns. Prophecies of the prophet Isaiah.	729	Hoshea, son of Elah; refuses to pay tribnte to Shalmaneser, king of Assyria. Overthrow of the kingdom. The people are carried captive to Assyria, and replaced by new colonists (Cuthæans).

728—699	Hezekiah, son of Ahaz, aided by Isaiah and Micah, restores the worship of Jehovah. Alliance with Egypt. Sennacherib invades Jndah when on his expedition against Egypt.
699—43	Manasseh, son of Hezekiah, retnrns to idolatry, bnt afterwards repents.
643—41	Amon, son of Manasseh, relapses into idolatry.
640—10	Josiah, under the gnidance of Jeremiah and Zephaniah, restores the worship of Jehovah. Invasion of the Scythians. Reformation by Hilkiah. Josiah falls whilst fighting against the Egyptians at Megiddo. The kingdom dependent on Pharaoh-Necho, King of Egypt.
609	Jehoahaz, son of Josiah, dethroned by Pharaoh-Necho.
609—599	Eliakim, brother of Jehoahaz, made king by Necho nnder the name of Jehoiakim. Syria tribntary to Egypt. After Necho's defeat at Carchemish, Jehoiakim serves Nebnchadnezzar, but rebels after three years.
599	Jehoiachin, son of Jehoiakim. Nebnchadnezzar takes Jernsalem and carries away 10,000 captives.
599—88	Zedekiah, uncle of Jehoiachin, relying on Pharoah-Hophra, King of Egypt, rebels against Nebuchadnezzar.
588	Siege of Jerusalem; destruction of the Temple; the princes carried away captive to Babylon; others flee to Egypt. End of the kingdom of Jndah.
586	The Babylonians besiege Tyre (13 years).
561	Jehoiachin is released from prison by Evil-merodach.
537	By permission of Cyrus, Zernbbabel and Jeshna condnct abont 50,000 of the Jews back to Palestine.
534	Foundation of the Second Temple. Its erection obstructed by the Samaritans.
515	Completion of the Temple. Restoration of the Sacrifices by the priests and Levites.
458	Dnring the reign of Artaxerxes Longimanns, Ezra brings back 6000 Jews.
444	Nehemiah, of the tribe of Judah, cupbearer of Artaxerxes, is appointed governor of Jernsalem, and fortifies the city.
360	Erection of a temple on Mt. Gerizim, and institution of the Samaritan worship.
351	Sidon destroyed by the Persian king Ochus.
333	Alexander the Great conqners Syria after the battle of Issns.
332	Tyre captnred and destroyed. The Jews submit to Alexander. Andromachns, and afterwards Memnon, governor of Palestine.
320	Ptolemy takes possession of Syria and Palestine.
314	Antigonus wrests Palestine from him.
312	Beginning of the era of the Selencidæ.

	Palestine.		Syria.
301	Ptolemy recovers Palestine in accordance with the treaty of partition after the battle of Ipsus.	301—288	Selencus I., Nicator, founds Antioch on the Oroutes soon after obtaining possession of Syria.
301—221	Prosperous reigns of Ptolemy Lagi, Philadelphus, and Euergetes.	288—261	Autiochus I., Soter, unites the two parts of his kingdom, but loses Cappadocia, Pontus, Bithynia, and Pergamus, and is unfortunate in his war with Egypt.
		261—246	Antiochus II., Theos, loses most of the towns in Asia Minor, and the Egyptians occupy the rest of his kingdom. Gallic predatory hordes infest the country; intestine disorders.
		246—227	Seleucus II., Callinicus, wages war against his hrother Hierax, is taken prisoner by the Parthians, and falls in hattle against Attalus I. of Pergamus.
		227—224	Seleucus III., Ceraunus.
218	Antiochus takes possession of Palestine.	224—187	Antiochus III., the Great, instigated by the Ætolians, and by Hannihal's advice, makes war against the Romans. He is defeated by M. Porcius Cato at Thermopylæ, and after a second defeat at Maguesia in Lydia he is obliged to give up the lauds on this side of the Taurus.
217	After the battle of Raphia, Palestine again comes into the possession of Egypt.		
202	Dnring the minority of Ptolemy Epiphanes, Antiochus occupies Palestine.		
199	Scopas conquers Palestine and cedes it to Ptolemy. In cousequence of the battle of Paneas Autiochus recovers Palestiue.		

	Palestine.		Syria.
193	Ptolemy Epiphanes obtains Palestine as the dowry of his wife Berenice, daughter of Antiochns III.	187—175	Seleucns IV., Philopator, plnnders the Temple at Jerusalem, and is slain by Heliodorns.
176	The high priest Simon, from hatred of Onias, invites Seleucns Philopator to plunder the Temple.		
175	Jason, brother of Onias, purchases the office of high priest from Antiochus Epiphanes.	175—164	Antiochns IV., Epiphanes, undertakes four campaigns against Egypt, and plunders Jerusalem twice.
169—168	Plundering and desecration of the Temple. Antiochns endeavours to introduce the Greek religion.		
168	Revolt of the Asmonean Mattathias.		
166	Judas Maccabæus, son of Mattathias, defeats Apollonins, Serron, and Gorgias.		
164	Judas defeats the Syrians under Lysias and takes possession of Jerusalem.	164—162	Antiochns V., Eupator, nnder the guardianship of Lysias, concludes peace with Jndas.
161	Judas defeated by Bacchides.	162—151	Demetrius I., Soter.
161—143	Jonathan Apphus, high priest and meridarch.	151—145	Alexander Balas.
143	Beginning of the era of independence.	145 et seq.	Demetrius II. Nicator, and Tryphon.
143—135	Simon, recognised as an hereditary prince in 140.	140—131	Antiochus VII., Sidetes.
135—107	John Hyrcanus conquers Peræa and Samaria.	131—127	Demetrius II., Nicator.
		127—126	Seleucus V.
		126—113	Antiochns VIII., Gryphns. Partition of the kingdom.
		113—95	Antiochns IX., Cyzicenus.

	Palestine.		Syria.
107—106	Aristobulus, conquers Ituræa.	95	Seleucus VI.
106—78	Alexander Jannæus.	95—94	Antiochus X., Eusebes, King of Damascus.
		94—83	Philip, son of Gryphus.
		91—87	Demetrius Eucærus, at Damascus.
		87—85	Antiochus XII., Dionysus.
		85	Aretas, King of Arabia, at Damascus.
		83—69	Tigranes of Armenia, master of Syria.
78—69	Alexandra.		
69	Hyrcanus II.		
69—63	Aristobulus II., afterwards carried to Rome. Gabinius divides the country into five provinces.	69—64	Antiochus XIII., Asiaticus, the last of the Seleucidæ.
		64	Syria declared a Roman province by Pompey.
		54	Crassus, proconsul of Syria.
37	Herod, aided by the Romans, captures Jerusalem, and is appointed king by the Roman republic. Beginning of the Idumæan dynasty.		

B. C.	
37—4	Herod the Great.
4	Partition of the kingdom. Birth of CHRIST.
A. D.	
6	Quirinius appointed proconsul. Census (Luke ii. 1—5). Judas Gaulonites rebels in consequence of the appointment of Roman procurators.
8—36	Caiaphas, high priest.
26	Pontius Pilate appointed governor.
28	Ministry of Christ. Crucified about 31.
36	Marcellus succeeds Pilate.
44	Revolt of Theudas quelled by the procurator Cuspius Fadus.
48	Cumanus, procurator.
52	Felix, procurator of Judæa.
60	Porcius Festus, procurator, resides at Cæsarea.
64	Gessius Florus, procurator of Judæa, causes the outbreak of a rebellion.
67	Vespasian conquers Galilee.
70	Titus captures Jerusalem. Lucilius Bassus and Flavius Sylva quell the insurrection in the rest of the country.
116	Bar Cochba, acknowledged as the Messiah by the Rabbi Akiba, is put down.
118	Ammius Rufus, governor of Palestine.
130	Bar Cochba heads a predatory war against the Romans.
132	Bar Cochba captures Jerusalem. Julius Severus, sent by Hadrian, storms Jerusalem.
135	Bar Cochba slain. Jerusalem converted into a heathen colony, under the name of Ælia Capitolina.
218—222	Antonius Heliogabalus of Emesa, Emperor of Rome.
244—249	Philip Arabs of the Ḥaurân, Emperor of Rome.
260—267	Odenatus, King of Palmyra.
272	Aurelian defeats Zenobia and destroys Palmyra.
323—336	Constantine the Great. Recognition of Christianity.
326	Pilgrimage of St. Helena to Jerusalem.
527—565	Justinian I.
616	Chosroes II., King of Persia, conquers Syria and Palestine.
622	Heraclius, Emperor of Byzantium, reconquers these provinces.
570 or 571	Birth of Moḥammed.
622	Moḥammed's flight (Hegira) from Mecca to El Medîna (16th July).
632	Death of Moḥammed.
632—634	Abu Bekr, father-in-law of Moḥammed, first Khalîf. The general Khâlid conquers Boṣra in Syria.

634—644	ʿOmar, Khalîf.
636 et seq.	Defeat of the Byzantines on the Yarmûk. Syria falls into the hands of the Arabs. Damascus, Jernsalem, and Antioch captured.
644—656	ʿOthman, Khalîf.
656—661	ʿAli, Khalîf.
661—679	Muʿâwiya, the first Khalîf of the family of the ʿOmayyades, makes Damascus his residence.
680—683	Yezîd I.
683—685	Merwân I.; he defeats the Ḳeisites in the neighbourhood of Damascus.
685—705	ʿAbd el-Melik. Battles with ʿAbdallah ibn ez-Zubeir at Mecca (692) and with ʿAbd er-Rahmân (704).
705—715	Welîd I.; the Arabian supremacy extended to Spain (711).
715—717	Suleimân defeats the Byzantines.
717—720	ʿOmar II.
720—724	Yezîd II.
624—743	Hishâm.
743—744	Welîd II.
744	Yezîd III.; revolt in Palestine. — Ibrâhîm, brother of Yezîd, reigns for a few months.
745	Merwân II. deprives Ibrâhîm of his authority. Continued disturbances in Syria.
750	Merwân defeated by the ʿAbbasides at the battle of the Zâb. The central point of the kingdom removed to ʿIrâḳ (Bagdad).
780 (1)	Aḥmed ibn Tnlun, governor of Egypt, conquers the whole of Syria.
901 (2)	Rise of the turbulent sect of Carmates.
934 (5)	Ikhshîd, founder of the dynasty of Ikhshides, appointed governor of Syria and Egypt.
944—967	Seif ed-Danleh, a Ḥamdanide, fights against the Greeks and the Ikhshides at Aleppo.
969	The Fâtimites conquer Egypt, and, after repeated attempts, the whole of Syria also. Continued struggles.
1070 (1)	Rise of the Seljuks, who gradually obtain possession of the whole of Syria — capturing Damascus about 1075, and Antioch about 1085.
1096	Beginning of the first Crusade; Godfrey de Bouillon, Baldwin, Bohemund, Raimund IV.
1098	The Crusaders capture Antioch.
1099	Baldwin declared prince of Edessa. Conquest of Jerusalem. Godfrey de Bouillon king; defeats the Egyptians at Ascalon.

1100—1118	Baldwin I., King of Jerusalem. The Franks capture Cæsarea, Tripoli, and Beirût.
1104—1128	Toghtekîn, Prince of Damascus, defeats the Franks.
1118—1131	Baldwin II.; under him the Frank dominions reach their greatest extent.
1131—1143	Fulke of Anjou, King of Jerusalem.
1143—1162	Baldwin III., conquers Acre in 1153.
1146	Nûreddîn, son of Zenghi, ruler of N. Syria, captures Damascus (dynasty of the Atabekes); he takes Edessa and oppresses the Franks.
1147—1149	Second Crusade, under Louis VII. of France and Conrad III. of Germany.
1148	The Franks endeavour to capture Damascus, of which Nûreddîn gains possession six years later.
1161	Ṣalâḥ ed-Dîn (Saladin), the Eyyubide, puts an end to the dynasty of the Fâtimites in Egypt.
1162—1173	Amalrich, King of Jerusalem, undertakes a campaign against Egypt.
1173—1185	Baldwin IV., the Leper.
1180	Victory of the Franks at Ramleh.
1183	Saladin becomes master of the whole of Syria, except the Frank possessions.
1185—1186	Baldwin V.
1186—1187	Guy of Lusignan.
1187	Saladin gains a victory at Ḥattîn, and conquers nearly the whole of Palestine.
1189—1192	Third Crusade, under Frederick Barbarossa, Richard Cœnr de Lion, and Philip Augustus.
1193	Saladin cedes the seaboard from Yâfa to Acre to the Franks. Death of Saladin.
1228—1229	Fifth Crusade. Frederick II. obtains Jerusalem, etc., from Kâmil, Sultan of Egypt.
1244	The Khaurezmians, invited to aid the Egyptians, ravage Syria.
1259—60	The Mongols under Hûlagû conquer N. and Central Syria, and penetrate as far as the Egyptian frontier.
1260—1277	Bibars, the Mameluke Sultan of Egypt, recaptures Damascus, and defeats the Franks (1265—1268).
1279—1290	Kilawun, Sultan of Egypt.
1291	His son, Melik el-Ashraf, puts an end to the Frank rule in Palestine.
1400	Timûr (Tamerlane) conquers Syria.
1518	Selîm I. wrests Syria from the Mamelukes and incorporates it with the Turkish empire.

1595—1634	Fakhreddîn, emîr of the Druses.
1799	Napoleon conquers Yâfa. Battle of Mt. Tabor. Retreat.
1832	Moḥammed ʿAli Pasha of Egypt; his adopted son Ibrâhîm conquers Syria, and the country is ceded to Egypt by Turkey at the peace of Kutahya in 1833.
1839	Turkey introduces reforms. Sultan ʿAbdul Mejîd issues the Ḥatti Sherîf of Gülkhaneh.
1840	Intervention of the European powers. Syria re-conquered for the Porte, chiefly by the English fleet.
1847	An affray in the church of the Nativity at Jerusalem leads, after long negociations, to war with Russia (1852—56).
1860	The Druses rise against the Christians. French expedition in 1861.

V. Present Population and Statistics of Syria. Religions.

I. **Population.** Ethnographically, the population of Syria consists of Syrians, Greeks, Arabs, Turks, Jews, and Franks; or, according to religions, of Moḥammedans, Christians, Jews, and several other sects.

By Syrians we understand not only the Aramaic race, but also the descendants of all those peoples who spoke Aramaic at the beginning of our era, with the exception of the Jews. The native Christians are descendants of the population which occupied Syria before the promulgation of El-Islâm. A few Greeks have recently settled in the country, but there is now no trace of the descendants of those Greeks who settled in Syria during the supremacy of the Europeans, which extended over nearly a thousand years, and who mingled with the Syrians of that period.

The establishment of El-Islâm as the state religion of Syria caused a number of Christians (Syrians and Greeks) to embrace it, while others adhered to their own religion. The Aramaic language gave place to the Arabic, though the former held its ground for a considerable time. The only trace of Aramaic at the present day is an admixture of that language with the Arabic spoken in three villages of Anti-Libanus. The Jews who remained in the country were but few in number; most of those who now reside in Palestine are comparatively recent settlers from Europe (see p. 89).

The traveller will soon learn to distinguish the Jews, Christians, and Muslims of Syria by their physiognomies. As the purity of the

Arabic language has been somewhat impaired by contact with the Aramaic, so also the race of Arabian dwellers in towns has been modified by admixture of the Syrian type (as it has been in Egypt by the Coptic). The Arabian population consists of *ḥâḍari*, or settled, and *bédawi* (pl. *bédu*), or nomadic tribes. The former are of very mixed origin; the latter are the more interesting on account of the purity of their race, and must therefore be mentioned first.

The Beduîns are professedly Muslims, but as a rule their sole care is for their flocks and their predatory expeditions, and they attend but little to their religious rites. They are the direct descendants of the half savage nomads who have inhabited Arabia from time immemorial (comp. p. 53). Their dwellings consist of portable tents made of black goats' hair. (Such doubtless were the black tents of Kedar mentioned in Solomon's Song, i. 5.) The material is woven by the Beduîn women, and is of very close texture, almost impervious to rain. The tent is formed by stretching this stuff over poles, one side being left open to a height of five or six feet. It is then divided into two compartments, one for the women, the other for the men. In the centre of the latter is arranged a fire-place, the fuel used in which consists of dried brushwood and dung. The Beduîns live by cattle-breeding, and can rarely be induced to till the soil. Several tribes, however, are gradually becoming more settled, and this transition is actively promoted by government. The Beduîns generally live very poorly, their chief food being bread and milk; but when a guest arrives they kill a sheep or goat, and occasionally even a camel. The traveller should generally make for the first tent on the right of the entrance to the encampment, that being the tent of the shêkh or chief. The Beduîns regard the laws of hospitality as inviolable, and they deem it their duty to protect their guest for three days after his departure from their camp.

War occupies much of the time of these tribes, the occasion being usually some quarrel about pastures or wells. The law of retaliation also causes many complications. Travellers, however, need be under no apprehension for their lives, unless they offer armed resistance, and have the misfortune to kill one of their assailants. Among these children of the desert life is highly prized and not lightly to be destroyed; but they are notorious thieves, and have little respect for the property of others. They have been known to leave the traveller whom they have waylaid in a perfectly helpless condition, and even stripped of his clothes. For thousands of years there has been constant hostility between the nomadic and the settled tribes, and it requires the utmost efforts of government to protect the latter against the extortions of their wandering brethren. It sometimes happens, however, that the peasantry prefer paying 'brotherhood' (*khuwweh*, a tribute in grain), or black mail, to their predatory neighbours, to trusting to the protection of government,

as the Turkish governors and tax-gatherers are often even more oppressive and rapacious than the Beduîns.

Fortunately for the government, these wandering tribes are seldom on amicable terms with each other. They consist of two main branches: one of these consists of the ʿAenezeh, who migrate in winter towards Central Arabia, while the other embraces those tribes which remain permanently in Syria. The ʿAenezeh at the present day form the most powerful section of the Beduîns, and are subdivided into four leading tribes (Ḳabîleh) — the Wuld ʿAli, the Ḥeseneh, the Ruwalâ, and the Bisher, numbering altogether about 300,000 souls. The settled tribes are those permanently resident in Palestine, the Ḥaurân, the Beḳâʿa, and N. Syria; thus in the Belḳâ are the ʿAdwân, in the valley of the Jordan the so-called Ghôr Arabs (Ghawârineh), and in Moab the Beni Ṣakhr. These are called *ʻahl esh-shemâl'*, or people of the north, while the Beduîns to the S. of the Dead Sea are known as *ʻahl el-ḳibli'*, or people of the south.

Every tribe of Beduîns is presided over by a shêkh, whose authority, however, is more or less limited by the jealousy of his clansmen; nor is he the principal leader in time of war. The Beduîns are very fond of singing, story telling, and poetry, which last, however, is at present in a state of very imperfect development.

The Turks (p. 70) are not a numerous class of the community in Syria. They are intellectually inferior to the Arabs, but are generally good-natured. The effendi *(αὐθέντης)*, or Turkish gentleman, however, is sometimes proud and arrogant. There are two parties of Turks — the Old, and the Young, or liberal party. The governors in the provinces change with the change of government at Constantinople. As the two parties usually come into office in rapid succession, none of the governors can reckon with any certainty on his plans being carried out by his successor. The 'young' Turks, who profess to imitate European manners, do so in a purely superficial manner. They generally begin at the wrong end, many of them fancying that the proof of a modern education consists in wearing Frank dress and in drinking spirituous liquors. Throughout Turkey, indeed, the whole race is in a decaying and degenerate condition. In N. Syria, as well as on the Great Hermon, there are still several nomadic Turkish tribes, or Turcomans, whose mode of life is the same as that of the Beduîn Arabs.

II. **Statistics.** The following statistics are taken from the Beirût state-calendar for 1291 (1874), but we cannot vouch for their accuracy. The pashalics of Jerusalem and Aleppo are distinct, and are not included. Each house or family may be reckoned as consisting of three male and three female members, or six persons in all.

Districts.	Towns with Environs.	Villages.	Houses.	Muslim Males.	Non-Muslim Males.	Mosques and Oratories.	Muslim Schools.	Number of Pupils.	Non-Muslim Schools.	Number of Pupils.	Monasteries of Dervishes.	Places of Pilgrimage.	Medresehs.	Churches.	Baths.	Cafés.
Damascus	Damascus (city)	—	14,700	33,553	6741	234	99	1851	24	1320	21	194	35	25	58	172
	Damascus (environs)	139	19,727	47,932	4469	156	14	52	2	75	2	14	7	20	26	40
	Ba'albek and Environs	63	1232	7329	4617	2	2	22	2	75	—	—	12	2	1	2
	Western Bekâ'a	25	1412	7712	4713	11	4	30	3	57	—	3	—	22	—	1
	Hâsbeyâ and Environs	18	1251	2885	1895	5	12	250	6	250	—	3	10	16	3	2
	Râsheyâ and Environs	16	1476	3518	2436	—	1	50	3	150	—	2	—	7	1	2
Beirût	Beirût (city)	—	5023	5979	7183	22	10	1305	25	4562	1	6	18	27	3	77
	Saida and Environs	126	6760	13,107	2893	14	2	67	1	34	1	1	—	4	5	34
	Sûr	71	5296	10,829	1037	1	2	50	3	120	—	—	—	3	2	6
Tarâbulus	Tarâbulus (town)	—	2847	6126	2818	18	17	652	5	405	6	6	39	15	5	18
	Tarâbulus (environs)	41	1821	7389	1796	2	2	30	1	37	2	—	—	2	—	—
	Lâdikîyeh and Environs	472	1312	4498	1176	15	5	90	2	90	6	1	10	5	5	1
	Jebeleh	?456	595	1559	—	6	2	62	—	—	2	1	9	—	2	6
	'Akkar	? 34	4852	7741	6924	—	—	—	—	—	—	—	—	—	—	—
	Sâfîta	365	3964	15,656	2156	—	—	—	—	—	—	—	—	—	—	—
Acre	Acre (town)	—	764	1910	788	6	6	70	1	11	6	2	2	1	2	9
	Acre (environs)	34	2738	4474	1157	—	—	—	—	—	—	—	—	—	—	—
	Haifa and Environs	41	449	669	6610	30	4	56	8	184	—	—	—	—	—	—
	Nâsira and Environs	41	1500	3313	1847	2	3	27	2	166	—	—	—	—	—	—
	Safed and Environs	—	948	4086	937	—	—	—	—	—	—	—	—	—	—	—
	Tabarîyeh	—	497	2724	485	—	—	—	—	—	—	—	—	—	—	—
Hama	Hama (town)	—	4446	9756	1054	61	6	220	2	45	1	1	3	5	11	41
	Hama (environs)	80	4358	237	2275	8	1	14	—	—	—	—	—	—	—	—
	Homs and Environs	45	4117	13,982	4115	(3	4	542	2	150	1	1	2	6	6	29
	Hosn el-Akrâd	250	4101	10,658	6403	4	—	—	—	—	—	—	—	—	—	2
Haurân	Mzêrib	—	1186	? 5357	764	—	4	45	2	22	—	—	—	—	—	—
	Jebel 'Ajlûn	76	963	6447	368	—	—	—	—	—	—	—	—	—	—	—
	Kunêtera	231	1822	6506	73	—	—	—	—	—	—	—	—	—	—	—
	Jebel Drûz	45	475	1178	492	—	—	—	—	—	—	—	—	—	—	—
Nâbulus	Nâbulus (town)	—	1046	6287	338	9	6	—	2	—	—	4	1	3	8	21
	Nâbulus (environs)	164	16,961	47,662	919	—	—	—	—	—	—	—	—	—	—	—
	Salt and Environs	12	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		2835	118,639	301,059	79,479	669	205	5485	96	7793	49	293	148	163	138	463

According to the calendar of 1871, the district of Jerusalem with Gaza and Yâfa contains 30,495 houses, which would indicate, at most, a population of 220,000 souls. We should thus obtain a total of about one million inhabitants; to this there must be added the population of N. Syria with Aleppo, regarding which, however, we possess no statistics. The above statistics are unquestionably defective in two respects. In the first place the census of Beirût appears to belong to a much earlier date; and in the second place it is well known that the tax-gatherers always underrate the number of the inhabitants. There is, however, reason to believe that the population of Syria hardly amounts to two millions, which would give an average of about 40 persons to the square mile (in England 420 to the square mile).

III. **Religions.** The three Semitic races which people Syria, Jews, Syrians, and Arabs, are similar in intellectnal character. The Semites possess a rich fund of imagination, but no capacity for abstract thought. They have therefore never produced any philosophical system, properly so called, nor have they ever developed the higher forms of epic or dramatic poetry, or shown any taste for the fine arts. To some extent this is to be accounted for by the fact that they have had little opportunity for enriching their imaginations by contact with other nations, or by acquaintance with those abstractions from nature which gave rise to the wealth of form and colour which characterised ancient mythology. The three great religions, the Jewish, the Christian, and indirectly also the Moḥammedan, have had their origin in Syria, and the Semites are thus entitled to a very important rank in the world's history. The last phase which religious thought assumed among the primitive and unmixed Semites was that of El-Islâm, the last practical attempt to introduce a theocracy on the part of a people who deemed such a system necessary.

The Muslims, according to the above table, form about four-fifths of the whole population of Syria. They still regard themselves as possessors of the special favour of God, and as rulers of the world, preferred by Him to all other nations. In Egypt European influence, having been encouraged at court since the beginning of the present century, has greatly mitigated the arrogance of Muslims towards strangers; but in Syria the contrasts between the different sects are still very marked. El-Islâm, being conscious here of having retained its hold on the bulk of the population, displays unmasked its true fanatical spirit, and thus renders itself more interesting to the student of human nature. (Islamism, see p. 89.)

The Christians of the East chiefly belong to the *Greek Church*, and as, with few exceptions, they speak Arabic, their services are usually conducted in that language. Most of the superior clergy, however, are Greeks by birth, who read mass in Greek, and understand no other language. The Greeks possess many schools, in the upper classes of which the Greek language is taught. The members of

this church are called *'Orthodox Greek'*, and those of Syria are divided into two patriarchates, that of Jerusalem, and that of Antioch. The patriarch of Jerusalem has jurisdiction over the greater part of Palestine, while a number of bishops 'in partibus infidelium' reside in the monastery at Jerusalem, being appointed with a view to enhance the importance of their chief. These are the bishops of Sebasṭîyeh, Nâbulus, Lydda, Gaza, and Es-Salṭ. The bishops of Acre, Kerak, Petra, and Bethlehem, on the other hand, reside in their dioceses. The patriarchate of Antioch was removed to Damascus in 1531, and has recently been transferred thence to Beirût. To this patriarchate belong the dioceses from Tyre to Asia Minor, including Damascus, Aleppo, Ba'albek, Ṣednâya, etc., the bishops being styled 'matrâns' (metropolitans). The Greeks are generally very fanatical, but the Latins are far more bitterly hated by them than the Protestants.

Armenians and *Copts* are almost unknown except at Jerusalem, but there is a sect akin to the latter, called the *Syrian Jacobite* church. The Jacobites are monophysites; that is, they adhere to the doctrine, condemned by the Council of Chalcedon, that Christ possesses one nature only; or, in other words, they admit the existence of his two natures, but maintain that in him they became one. They derive their name from a certain Jacob Baradâi, Bishop of Edessa (d. 587), who during the persecution of this sect under Justinian I. wandered through the East in poverty, and succeeded in making numerous proselytes. Like the Greeks, they use leavened bread for the communion, and cross themselves with one finger only. The Greeks and Syrians use the Greek calendar; and the monks still sometimes reckon from the era of the Seleucidæ (p. 75). Their ecclesiastical language is ancient Syrian. The patriarch of the Jacobites formerly resided at Antioch, but his headquarters are now at Diârbekr and Merdîn. Most of the Jacobites reside there, and some of them still speak Syrian. These Syrians are for the most part poor and of very humble mental capacity, and their monks are deplorably ignorant. The Jacobite monks, like the Greek, never eat meat; with almost the whole sect, indeed, religion is a matter of mere external observance.

The *Roman Catholic*, or *'Latin'*, church in Syria likewise embraces several sects. Generally speaking, the Roman Catholic clergy, thanks to the Propaganda of Rome and the efforts of many Franks of that faith in Palestine, are far superior to the Greek and the Syrian. For several centuries past Rome has made great efforts to obtain a firm footing in the East, and she has succeeded in founding two affiliated churches, the *Greek Catholic*, and the *Syrian Catholic*, among the Greeks and Syrians respectively. To this day Lazarists, Franciscans, and Jesuits are actively engaged in extending these churches. These Oriental catholic churches, however, have hitherto asserted their independence of Rome in some particulars. They celebrate mass in Arabic (at least the Greek section), they administer

the sacrament in both kinds, and their priests may be married men, though they may not marry after ordination. The Greek Catholic church (Melchites) is a very important body. It is governed by a patriarch at Damascus, and to this sect belong the wealthiest and most aristocratic of the Christians. The Syrian Catholics have a patriarch at Aleppo, who sometimes also resides at Merdîn.

Since 1182 the *Maronites* have also belonged to the Romanists. They were originally monothelites; that is they held that Christ was animated by one will only. Their name is derived from a certain Maron, who is said to have lived about the year 400. The complete subjection of the Maronites to the Romish Church was effected about the year 1600, after a Collegium Maronitarum had been founded at Rome in 1584, where a number of Maronite scholars distinguished themselves. The Maronite church still possesses special privileges, including that of reading mass in Syrian, and the right of the inferior clergy to marry. The patriarch, who resides in the monastery of Ḳannôbîn (p. 506), is elected by the bishops, subject to the approval of Rome. The episcopal dioceses are Aleppo, Baʿalbek, Jebeil, Tripoli, Ehden, Damascus, Beirût. Tyre, and Cyprus. The Maronites are a vigorous, warlike people, although intellectually undeveloped, and are most bitter enemies of their neighbours the Druses. Their chief seat is in Lebanon, particularly in the region of Bsherreh, above Tripoli, where they possess many handsome monasteries (with about 1500 monks), some of which even contain printing-presses for their liturgies and other works. The entire Maronite population of Lebanon comprises about 200,000 souls. The Maronites live by agriculture and cattle breeding, and the silk-culture forms another of their chief occupations. They have succeeded in asserting a certain degree of independence of the Turkish government; they are governed by a Christian pasha, and partly also by a native nobility. (With regard to the events of 1860, comp. p. 464.)

Among the Latins must also be included the foreign *Frank Monks*, who have long possessed monasteries of their own in the Holy Land (p. 29). The Franciscans in particular deserve great credit for the zeal they have manifested in providing suitable accommodation for pilgrims at many different places. They are generally Italians and Spaniards, and more rarely Frenchmen. The schools over which they preside exercise a very beneficial influence on the native clergy. — A Latin patriarchate has been established at Jerusalem within the last twenty or thirty years.

The *Protestants* in Syria have been converted chiefly through the agency of American missionaries, and now number about 300 souls. Beirût is the headquarters of the Americans (see p. 441), whose influence is greatest among the Christians of Lebanon. — The chief reproach directed by the other religious communities against the Protestants is that they observe no fasts.

The Oriental JEWS are of several different classes. The *Sephardim* are Spanish-Portuguese Jews, who immigrated after the expulsion of the Jews from Spain under Isabella I., and who still speak a corrupt Spanish patois. The *Ashkenazim* are from Russia, Galicia, Hungary, Bohemia, Moravia, Germany, and Holland, and speak German with the peculiar Jewish accent. These again are subdivided into the *Perushim* (Pharisees) and the *Chasidim* from the Moldau, Austria, Warsaw, and many other places. The Jews of the East have retained their original character to a considerable extent, and are easily recognised, both by their physiognomy and their dress. They are generally tall and slender in stature, wear their peculiar side locks of hair and broad-brimmed felt hats or turbans of dark cloth.

The Christians are also distinguishable by their costume. In the towns they generally wear the simple red fez, which is occasionally enveloped in a black or dark turban. The Muslims generally wear white turbans with a gold thread woven in the material, while the descendants of the prophet wear green turbans. (Travellers had therefore better avoid wearing anything green.) The Druses wear turbans of snowy whiteness. The peasants and Beduîns generally wear merely a coloured cloth over their heads *(keffîyeh)*, bound with a cord made of wool or camels' hair *('agâl)*. The Muslims usually wear yellow shoes, while the Christians wear red.

VI. Doctrines of El-Islâm.

Manners and Customs of the Moḥammedans.

Throughout the vast tract of country from China to Morocco, Islamism possesses a multitude of adherents, among whom doubters or free-thinkers are very rare. In Africa this religion is still on the increase. We shall now proceed to examine its dogmatical and its ethical character.

Moḥammed[a] as a religious teacher took up a position hostile to the 'age of ignorance and folly', as he called heathenism. The

a. Moḥammed ('the praised', or 'to be praised') was a scion on the paternal side of the family of Hâshim, a less important branch of the noble family of Kureish, who were settled at Mecca and were custodians of the Ka'ba. His father 'Abdallah died shortly before his birth (about 570). In his sixth year his mother Amina took him on a journey to Medîna, but died on her way home. The boy was then educated by his grandfather 'Abd el-Muṭṭalib, and, after the death of the latter two years later, by his uncle Abu Ṭâlib. For a nnmber of years Moḥammed tended sheep. He afterwards undertook commercial journeys, at first in company with his uncle, and then, when about twenty-five years of age, in the service of the widow Khadîja, who became his first wife. On one of these journeys he is said to have become acquainted with the Christian monk Baḥîra (p. 407) at Boṣra.

revelation which he believed it was his mission to impart was, as he declared, nothing new. His religion was of the most remote antiquity, all men being supposed by him to be born Muslims, though surrounding circumstances might subsequently cause them to fall away from the true religion. Even in the Jewish and Christian scriptures (the Torah, Psalms, and Gospels), he maintained, there were passages referring to himself and El-Islâm, but these passages had been suppressed, altered, or misinterpreted. So far as Moḥammed was acquainted with Judaism and Christianity, he disapproved of the rigour of their ethics, which were apt to degenerate into a body of mere empty forms, while he also rejected their dogmatic teaching as utterly false. Above all he repudiated whatever seemed to him to savour of polytheism, including the doctrine of the Trinity, which 'assigned partners' to the one and only God. Every human being who possesses a capacity for belief he considered bound to believe in the new revelation of El-Islâm, and every Muslim is bound to promulgate this faith. Practically, however, this stringency was afterwards relaxed, as the Muslims found themselves obliged to enter into pacific treaties with nations beyond the confines of Arabia. A distinction was also drawn between peoples who were already in possession of a revelation, such as Jews, Christians, and Sabians, and idolaters, the last of whom were to be rigorously persecuted.

The Muslim creed is embodied in the words: 'There is no God but God (Allah), and Moḥammed is the prophet of God'[a] *(lâ ilâha ill' Allâh, wa Muḥammedu-rrasûl-Allâh)*. This formula, however, contains the most important doctrine only; for the Muslim is bound to believe in three cardinal points: (1) God and the angels, (2)

About that period a reaction in the religious life of the Arabs had set in, and when Moḥammed was about forty years of age he too was struck with the vanity of idolatry. He suffered from epilepsy, and during his attacks imagined he received revelations from heaven. He can scarcely therefore be called an impostor in the ordinary sense. A dream which he had on Mt. Hira near Mecca gave him the first impulse, and he soon began with ardent enthusiasm to promulgate monotheism and to warn his hearers against incurring the pains of hell. It is uncertain whether Moḥammed himself could read and write. His new doctrine was called Islâm, or subjection to God. At first he made converts in his own family only, and the 'Muslims' were persecuted by the Meccans. Many of them, and at length Moḥammed also (622), accordingly emigrated to Medîna, where the new religion made great progress. After the death of Khadîja, Moḥammed took several other wives, partly from political motives.

He now endeavoured to stir up the Meccans, and war broke out in consequence. He was victorious at Bedr, but lost the battle of the Uhud. His military campaigns were thenceforth incessant. He obtained great influence over the Beduîns, and succeeded in uniting them politically. In 630 the Muslims at length captured the town of Mecca, and the idols were destroyed. Moḥammed's health, however, had been completely undermined by his unremitting exertions for about twenty-four years; he died on 8th June 632 at Medîna, and was interred there.

a. Allah is also the name of God used by the Jews and Christians who speak Arabic.

written revelation and the prophets, and (3) the resurrection, judgment, eternal life, and predestination.

(1). God and the Angels. According to comparatively modern inscriptions (Syrie Centrale, pp. 9, 10) it would appear that the emphatic assertion of the unity of God is by no means peculiar to Moḥammedanism. As God is a Spirit, embracing all perfection within Himself, ninety-nine of his different attributes were afterwards gathered from the Ḳorân, and these now form the Muslim rosary. Great importance is also attached to the fact that the creation of the world was effected by a simple effort of the divine will. (God said 'Let there be', and there was.)

The story of the creation in the Ḳorân is taken from the Bible, with variations from Rabbinical, Persian, and other sources. God first created his throne; beneath the throne there was water; the earth was then formed. In order to keep the earth steady, God created an angel and placed him on a huge rock, which in its turn rests on the back and horns of the bull of the world. And thus the earth is kept in its proper position.

In connection with the creation of the firmament is that of the *Ginn* (demons), beings occupying a middle rank between men and angels, some of them believing, others unbelieving. These ginn are frequently mentioned in the Ḳorân, and at a later period numerous fables regarding them were invented. To this day the belief in them is very general. When the ginn became arrogant, an angel was ordered to banish them, and he accordingly drove them to the mountains of Kâf by which the earth is surrounded, whence they occasionally make incursions. Adam was then created on the evening of the sixth day, and the Muslims on that account observe Friday as their sabbath. After the creation of Adam comes the fall of the angel who conquered the ginn. As he refused to bow down before Adam he was exiled and thenceforward called *Iblîs*, or the devil. The fall of man is connected with Mecca and the Ka'ba; Adam was there reunited to Eve; and the black stone derives its colour from Adam's tears. At Jidda, the harbour for Mecca, the tomb of Eve is pointed out to this day. Adam is regarded as the first orthodox Muslim; for God, from the earliest period, provided for a revelation.

Besides the creative activity of God, his maintaining power is specially emphasised as being constantly exercised for the preservation of the world. His instruments for this purpose are the angels. They are the bearers of God's throne and execute his commands. They also act as mediators between God and men, being the constant attendants of the latter. When a Muslim prays (which he does after the supposed fashion of the angels in heaven) it will be observed that he turns his face at the conclusion first over his right and then over his left shoulder. He thereby greets the recording angels who stand on each side of every believer, one on

the right to record his good, and one on the left to record his evil deeds. The traveller will also observe the two stones placed over every grave in a Muslim burial-ground. By these sit the two angels who examine the deceased, and in order that the creed may not escape his memory it is incessantly chanted by the conductor of the funeral.

While there are legions of good angels, who differ in form, but are purely ethereal in substance, there are also innumerable satellites of Satan, who seduce men to error and teach them sorcery. They endeavour to pry into the secrets of heaven, to prevent which they are pelted with falling stars by the good angels. (This last is a notion of very great antiquity.)

(2). Written Revelation and the Prophets. The necessity of a revelation is based on the principle of original sinlessness, and on the natural inclination of every human being towards Islamism. The earliest men were all believers, but they afterwards fell away from the true faith. A revelation therefore became necessary, and it is attained partly by meditation, and partly by direct communication. The prophets are very numerous, amounting in all, it is said, to 124.000; but their ranks are very different. Some of them have been sent to found new forms of religion, others to maintain those already existing. The prophets are free from all gross sins; and they are endowed by God with power to work miracles, which power forms their credentials; nevertheless they are generally derided and disbelieved. The great prophets are Adam, Noah, Abraham, Jesus, and Moḥammed.

Adam, who has been already mentioned, is regarded as a pattern of human perfection, and is therefore called the 'representative of God'. — *Noah's* history is told more than once in the Ḳorân, where it is embellished with various additions, such as that he had a fourth, but disobedient son. The preaching of Noah and the occurrence of the Deluge are circumstantially recorded. The ark is said to have rested on Mt. Jûdi near Mossul. The giant 'Uj, son of 'Enak, survived the flood. He was of fabulous size, and traditions regarding him are still popularly current.

Abraham (Ibrâhîm) is spoken of by Moḥammed, after the example of the Jewish writers, as a personage of the utmost importance, and, as in the Bible, so also in the Ḳorân, he is styled the 'friend of God' (comp. James ii. 23). Moḥammed was desirous of restoring the 'religion of Abraham', and he attached special importance to that patriarch as having been the progenitor of the Arabs through Ishmael. Abraham was therefore represented as having built the Ka'ba, where his footprints are still shown. One of the most beautiful passages in the Ḳorân is in Sûreh vi. 76, where Abraham is represented as first acquiring a knowledge of the one true God. His father was a heathen, and Nimrod at the time of Abraham's birth had ordered all new-born children to be slain (a

legend obviously borrowed from the Slaughter of the Innocents at Bethlehem). Abraham was therefore brought up in a cavern, which he quitted in his fifteenth year. 'And when the darkness of night came over him he beheld a star and said — That is my Lord; but when it set, he said — I love not those who disappear. Now when he saw the moon rise, he said again — This is my Lord; but when she also set, he exclaimed — Surely my Lord has not guided me hitherto that I might belong to *erring* men. Now when he saw the sun rise, he spake again — That is my Lord; he is greater. But when he likewise set, he exclaimed — O people, I will have nothing to do with what ye idolatrously worship; for I turn my face steadfastly towards Him who created heaven and earth out of nothing; and I belong not to those who assign Him partners!'

Besides the slightly altered Bible narratives we find a story of Abraham having been cast into a furnace by Nimrod for having destroyed idols, and having escaped unhurt (probably borrowed from the miracle of the three men in the fiery furnace).

The history of *Moses*, as given in the Ḳorân, presents no features of special interest. He is called the 'speaker of God', he wrote the Torah, and is very frequently mentioned. — In the story of *Jesus* Moḥammed has perpetrated an absurd anachronism, Mary being confounded with Miriam, the sister of Moses. Jesus is called 'Isâ in the Ḳorân; but 'Isâ is properly Esau, a name of reproach among the Jews; and this affords us an indication of the source whence Moḥammed derived most of his information. On the other hand Jesus is styled the 'Word of God', as in the Gospel of St. John. A parallel is also drawn in the Ḳorân between the creation of Adam and the nativity of Christ; like Adam, Jesus is said to have been a prophet from childhood, and to have wrought miracles which surpassed those of all other prophets, including even Moḥammed himself. He proclaimed the Gospel, and thus confirmed the Torah; but in certain particulars the law was abrogated by him. Another was crucified in his stead, but God caused Jesus also to die for a few hours before taking him up into heaven.

Modern investigation shows with increasing clearness how little originality these stories possess, and how Moḥammed merely repeated what he had learned from very mixed sources (first Jewish, and afterwards Christian also), sometimes entirely misunderstanding the information thus acquired. The same is the case with the numerous narratives about other pretended prophets. Even Alexander the Great is raised to the rank of a prophet, and his campaign in India is represented as having been undertaken in the interests of monotheism. Alexander is also associated with the *Khiḍr*, or the animating power of nature, which is sometimes identified with Elijah and St. George. The only other matter of interest connected with Moḥammed's religious system is the position which he himself occupies in it. Moses and Christ prophesied his advent,

but the passages concerning him in the Torah and Gospel have been suppressed. He is the promised Paraclete, the Comforter (St. John xiv. 16), the last and greatest of the prophets; but he does not profess to be entirely free from minor sins. He confirms previous revelations, but his appearance has superseded them. His whole doctrine is a miracle, and it therefore does not require to be confirmed by special miracles. After his death, however, a number of miracles were attributed to him, and although he was not exactly deified, the position assigned to him is that of the principal mediator between God and man. The apotheosis of human beings is, moreover, an idea foreign to the Semitic mind, and it was the Persians who first elevated 'Ali and the imâms (literally reciters of prayers) who succeeded him to the rank of supernatural beings.

The Ḳorân itself was early regarded as a revelation of entirely supernatural origin. The name signifies 'rehearsal', or 'reading', and the book is divided into parts called *sûrehs*. The first revelation vouchsafed to the prophet took place in the 'blessed night' in the year 609. With many interruptions the 'sending down' of the Ḳorân extended over twenty-three years, until the whole book, which had already existed on 'well-preserved tables' in heaven, was in the prophet's possession. During the time of the 'Abbaside khalîfs it was a matter of the keenest controversy whether the Ḳorân was created or uncreated. (The Oriental Christians have likewise always manifested a great taste for subtle dogmatic questions, such as the Procession of the Holy Ghost.) The earlier, or Meccan Sûrehs, which on account of their brevity are placed at the end of the book, are characterised by great freshness and vigour of style. They are in rhyme, but only partially poetic in form. In the longer Sûrehs of a later period the style is more studied and the narrative often tedious. The Ḳorân is nevertheless regarded as the greatest masterpiece of Arabic literature. The prayers of the Muslims consist almost exclusively of passages from this work, although they are entirely ignorant of its real meaning. Even by the early commentators much of the Ḳorân was imperfectly understood, for Moḥammed, although extremely proud of his 'Arabic Book', was very partial to the use of all kinds of foreign words. The translation of the Ḳorân being prohibited, Persian, Turkish, and Indian children learn it entirely by rote.

(3). Future State and Predestination. The doctrine of the resurrection has been grossly corrupted by the Ḳorân and by subsequent tradition; but its main features have doubtless been borrowed from the Christians, as has also the appearance of Antichrist and the part to be played by Christ at the Last Day. On that day Christ will establish El-Islâm as the religion of the world. With him will re-appear the Mehdi, the twelfth Imâm (p. 99), and the beast of the earth (p. 91), while the peoples of Gog and Magog will burst the barrier beyond which they were banished by Alexander

the Great (p. 93). The end of all things will begin with the trumpet-blasts of the angel Asrâfîl; the first of these blasts will kill every living being; a second will awaken the dead. Then follows the Judgment; the righteous cross to Paradise by a bridge of a hair's breadth, while the wicked fall from the bridge into the abyss of hell (p. 181). Some believe in a kind of limbo, like that of the Hebrews and Greeks, while others maintain that the souls of the dead proceed directly to the gates of Paradise. At the Judgment every man is judged by the books of the recording angels (p. 91). The book is placed in the right hand of the good, but is bound in the left hand of the wicked behind their backs. The scales in which good and evil deeds (p. 169) are weighed plays an important part in deciding the soul's fate, a detail which gave rise to the subsequent doctrine of the efficacy of works. This doctrine is carried so far that works of supererogation are believed to be placed to the credit of the believer. The demons and animals too must be judged. Hell, as well as heaven, has different regions; and El-Islâm also assumes the existence of a purgatory, from which release is possible. Paradise is depicted by Moḥammed, in consonance with his thoroughly sensual character, as a place of entirely material delights.

The course of all events, including the salvation or perdition of every individual, is, according to the strict interpretation of the Ḳorân, absolutely predestined; although several later sects have endeavoured to modify this terrible doctrine. It is these views, however, which give rise to the pride of the Muslims. By virtue of their faith they regard themselves as certainly elect, and as a rule they make no attempt to convert others, as they have no power to alter the irrevocable decrees of God.

In the second place the Ḳorân is considered to contain, not only a standard of ethics, but also the foundation of a complete code of positive law.

The Morality of El-Islâm was specially adapted by its founder to the character of the Arabs. Of duties to one's neighbour, charity is the most highly praised, and instances of its practice are not unfrequent. Hospitality is much practised by the Beduîns, and by the peasantry also in those districts which are not overrun with travellers. Frugality is another virtue of the Arabs. though too apt to degenerate into avarice and cupidity. The law of debtor and creditor is lenient. Lending money at interest is forbidden by the Ḳorân, but is nevertheless largely practised, the lowest rate in Syria being 12 per cent. The prohibition against eating unclean animals, such as swine, is older than El-Islâm, and like the prohibition of intoxicating drinks is based on sanitary considerations. Wine, however, and even brandy, is largely consumed by the upper classes, especially the Turks.

Although Polygamy is sanctioned, every Muslim being permitted to have four wives at a time, and few men remain unmarried, yet

among the bulk of the population monogamy is far more frequent, owing to the difficulty of providing for several wives and families at once. The wives moreover are very apt to quarrel, to the utter destruction of domestic peace, unless the husband can afford to assign them separate houses. The treatment of women as mere chattels, which is of very remote Oriental origin, constitutes the greatest defect of the system of El-Islâm, although the position of the female sex among the Oriental Christians and Jews is little better than among the Muslims. It is probably owing to this degradation of women that the Muslims generally dislike to see women praying or occupying themselves with religion. The practice of wearing veils is not confined to the Muslim women, but is universal in the East. An Oriental lady would, indeed, regard it as an affront to be permitted to mingle in society with the same freedom as European ladies. Even in the Christian churches, the place for women is often separated from the men's seats by a railing. The peasant and Beduîn women, on the other hand, are often seen unveiled. The ease with which El-Islâm permits divorce is due to Moḥammed's personal proclivities. A single word from the husband suffices to banish the wife from his house, but she retains the dowry which she has received from her husband. The children are brought up in great subjection to their parents, often showing more fear than love for them.

The repetition of Prayers five times daily forms one of the chief occupations of faithful Muslims. The hours of prayer are proclaimed by the *mu'eddins* (or muezzins) from the minarets of the mosques: (1) *Maghreb*, a little after sunset; (2) *'Ashâ*, nightfall, about 1½ hours after sunset; (3) *Ṣubḥ*, daybreak; (4) *Ḍuhr*, midday; (5) *'Aṣr*, afternoon, about ½ hour before sunset. These periods of prayer also serve to mark the divisions of the day. The day is also divided into two periods of 12 hours each, beginning from sunset, so that where clocks and watches are used they require to be set daily. Most people however content themselves with the sonorous call of the mu'eddin: *Allâhu akbar* (three times) *ashhadu anna lâ ilâha ill'Allâh*, *wa Muḥammedu-rrasûl-Allâh* (repeatedly) *ḥayyâ 'alâṣ-ṣalâ* (repeatedly); i. e. 'Allah is great; I testify that there is no God but Allah, and Moḥammed is the prophet of Allah; come to prayer'. This call to prayer sometimes also reverberates thrillingly through the stillness of night, to incite the faithful who are still awake to good works. — The duty of washing before prayer is a sanitary institution, and tanks are provided for the purpose in the court of every mosque. In the desert the faithful are permitted to use sand for this religious ablution.

The person praying must remove his shoes or sandals and turn his face towards Mecca, as the Jews and some of the Christian sects turn towards Jerusalem or towards the East. The worshipper begins by holding his hands to the lobes of his ears, then a little below his girdle, and he interrupts his recitations from the Ḳorân by certain prostrations in a given order. On Fridays the midday

recital of prayer takes place three quarters of an hour earlier than usual, and is followed by a sermon. Friday is not, however, regarded as a day of rest, and it is only of late that the courts of justice have been closed in imitation of the Christian custom of keeping Sunday.

The Muslims frequently recite as a prayer the first Sûreh of the Ḳorân, one of the shortest, which is used as we employ the Lord's prayer. It is called *el-fâtiḥa* ('the commencing'), and is to the following effect:—'In the name of God, the merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince of the day of judgment; we serve Thee, and we pray to Thee for help; lead us in the right way of those to whom thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen'.

Another important duty of the believer is to observe the FAST of the month *Ramaḍân.* From daybreak to sunset eating and drinking are absolutely prohibited, and the devout even scrupulously avoid swallowing their saliva. The fast is for the most part rigorously observed, but prolonged repasts during the night afford some compensation. Many shops and offices are entirely closed during this month. As the Arabic year is lunar, and therefore eleven days shorter than ours, the fast of Ramaḍân runs through all the seasons in the course of thirty-three years, and its observance is most severely felt in summer when much suffering is caused by thirst.

The PILGRIMAGE TO MECCA, which every Muslim is bound to undertake once in his life, is also deserving of mention. In Syria the chief body of pilgrims start from Damascus in the month Dhul-ḳa'deh and follow the pilgrimage route to Mecca by Medîna, with which we shall afterwards become acquainted. In the neighbourhood of Mecca the pilgrims undress, laying aside even their headgear, and put on aprons and a piece of cloth over the left shoulder. They then perform the circuit of the Ka'ba, kiss the black stone, hear the sermon on Mt. 'Arafât near Mecca, pelt Satan with stones in the valley of Mina, and conclude their pilgrimage with a great sacrificial feast. On the day when this takes place at Mecca, sheep are slaughtered and a festival called the Great Beiram observed throughout the whole of the Moḥammedan countries. (The 'Lesser Beiram' follows Ramaḍân.) Many of the pilgrims who travel by land fall victims to the privations of the journey, but most of them now perform the greater part of the distance by water. The month of the pilgrimage is called Dhul-ḥijjeh (that 'of the pilgrimage'), and forms the close of the Muslim year. — In order approximately to convert a year of our era into one of the Muslim era, subtract 622, divide the remainder by 33, and add the quotient to the dividend. Conversely, a year of the Moḥammedan era is converted into one of the Christian era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder. On 5th Feb., 1875, began the Muslim year 1291.

Most of the Arabic LITERATURE is connected with the Ḳorân. Works were written at an early period to interpret the obscure passages in the Ḳorân, and there gradually sprang up a series of exegetic writings dwelling with elaborate minuteness upon every possible shade of interpretation. Grammar, too, was at first studied solely in connection with the Ḳorân, and a prodigious mass of legal literature was founded exclusively upon the sacred volume. Of late years, however, some attempts have been made to supersede the ancient law and to introduce a modern European system. The Beduîns still have their peculiar customary law.

With regard to theological, legal, and still more to ritualistic questions, El-Islâm has not always been free from dissension. There are in the first place four *Orthodox* sects, the *Ḥanefites*, the *Shâfe'ites*, the *Malekites*, and the *Ḥambalites*, who are named after their respective founders. In addition to these must be mentioned the schools of *Free Thinkers* who sprang up at an early period, partly owing to the influence of Greek philosophy. The orthodox party, however, triumphed, not only over these heretics, but also in its struggle against the voluptuousness and luxury of the most glorious period of the khalîfs.

Ascetism and fanaticism were also largely developed among professors of El-Islâm, and another phase of religious thought was pure MYSTICISM, which arose chiefly in Persia. The mystics *(ṣûfi)* interpret many texts of the Ḳorân allegorically, and this system therefore frequently degenerated into Pantheism. It was by mystics who still remained within the pale of El-Islâm (such as the famous Ibn el-'Arabi, born in 1164) that the *Orders of Dervishes* were founded. The dervishes, as well as insane persons, are still highly respected by the people. They generally carry about a wooden goblet into which the pious put alms or food. They are still reputed to be able to work miracles. One of their practices is to shout for hours together the word *hû* (he, i. e. God), in order to work themselves into a state of religious frenzy.

The WORSHIP OF SAINTS AND MARTYRS was inculcated in connection with El-Islâm at an early period. The faithful undertook pilgrimages to the graves of the departed in the belief that death did not interrupt the possibility of communication with them. Thus the tomb of Moḥammed at Medîna and that of his grandson Ḥosein at Kerbela became particularly famous, and every little town soon boasted of the tomb of its particular saint. In many of the villages of Syria the traveller will observe the small dome-covered buildings, with grated windows, called *Welies*, the word 'wely' signifying either a saint or his tomb (comp. p. 35). Shreds of cloth are often seen suspended from the railings of these tombs, or on certain trees which are considered sacred, having been placed there by devout persons. This curious custom is of ancient origin.

About the end of the 18th century a reaction against the abuses

of El-Islâm sprang up in Central Arabia. The WAHHABITES, or Wahhabees, named after their founder ʿAbd el-Wahhâb, endeavoured to restore the religion to its original purity; they destroyed all tombs of saints, including even those of Moḥammed and Ḥosein, as objects of superstitious reverence; they sought to restore the primitive simplicity of the prophet's code of morals; and they even forbade the smoking of tobacco as being intoxicating. They soon became a great political power, and had not Moḥammed ʿAli deemed it his interest to suppress them, their influence would have been far more widely extended than it now is. The region occupied by these Puritans of the desert, however, is still of considerable area, and it is almost impossible to obtain access to it. For a time the Wahhabites exercised a kind of supremacy over the Beduîn tribes even within the confines of Syria. The whole of this revolution may be regarded, in its political aspect, as a protest against the Turkish régime, the Turks being far more to blame than the Arabs for the deplorable degeneracy of the East, owing to their culpable neglect of education, as well as other shortcomings.

We have hitherto spoken of the doctrines of the *Sunnites* (from *sunna*, 'tradition'), who form one great sect of El-Islâm. At an early period the SHÎʿITES (from *shîʿa*, 'sect') seceded from the Sunnites (see p. 66). They assigned to ʿAli, the son-in-law of Moḥammed, a rank equal or even superior to that of the prophet himself; they regarded him as an incarnation of the Deity, and believed in the divine mission of the Imâms descended from ʿAli. Mehdi, the last of these, is believed by them not to have died, but to be awaiting in concealment the coming of the last day. Opinions are very various as to the number of these imâms. The Persians are all Shîʿites, and in Syria also there are several native sects of that persuasion, besides a small number of immigrant Persians who are under the protection of their consulate. Towards the west also Shîʿitism was widely disseminated at an early period, particularly in Egypt under the régime of the Fâtimite sovereigns. The Shîʿites are extremely fanatical, refusing even to eat in the society of persons of a different creed. Among the Syrian sects that of the *Metâwileh* has maintained the Shîʿite doctrines in the greatest purity. They possess villages in N. Palestine and in Lebanon as far as the neighbourhood of Ḥomṣ, and even farther to the north, and have a very bad reputation as thieves and assassins. A similar sect is that of the *Ismaʿîlians*, who derive their name from Ismaʿîl, the sixth of the imâms (latter half of the 8th cent.), and are probably identical with the notorious *Assassins* (literally 'hemp-smokers', p. 68) of the middle ages. These early ages of Moḥammedanism witnessed the most extraordinary religious fermentation: ancient heathen superstition, misapprehended Greek philosophy, early Persian dualism, the theory of the transmigration of souls, and even materialistic systems were combined to form a series of the most

fantastic religions, the doctrines of which cannot now be clearly understood without much laborious and unprofitable research. Several of these religions exist to this day in the form of secret doctrines, known to the initiated only; but, so far as they have been unveiled, they consist for the most part of mere mystic mummery, without any solid foundation of principle. The adherents of these sects are generally ready to profess Christianity to Christians, and El-Islâm to Muslims, in order to escape being questioned regarding their religion. There are several degrees of initiation among them; the higher the degree, the greater is the extent to which the allegorical interpretation of the Ḳorân is carried, until little or nothing is left of the original system of Moḥammed. — The Isma'îlians live in the neighbourhood of Ḥomṣ in N. Syria, and in the same region are settled the *Nusairîyeh*, who resemble them in many respects. Attempts have recently been made to identify the Nusairîyeh with the Manichæans and other sects; but all that is known of them with certainty is that they made their appearance as early as the 10th century of our era, and were originally settled on the banks of the Euphrates. They appear to have retained many of the heathen superstitions of ancient Syria; but they also celebrate a species of Eucharist, and believe in a kind of Trinity, and possess certain religious books. When praying they turn towards the rising and the setting sun at morning and evening. They inhabit the so-called Nusairîyeh Mts. in N. Syria, where they live by agriculture and cattle-breeding.

From the same chaos of superstition emanated the religion of the Druses. The khalîf Ḥâkim-Biamrillah (996—1020) having declared himself in Egypt to be an incarnation of 'Ali, his doctrine, together with that of the transmigration of souls, was promulgated in Southern Lebanon (Wâdy et-Teim) by Moḥammed ibn Isma'îl ed-Darazi, a shrewd Persian sectary, who succeeded in making many converts. Another sectary, called Ḥamza, reduced the new religion to a system. The Druses, though for centuries they have held themselves aloof from the other inhabitants of Syria, are not a foreign race, but of mixed Syrian and Arabian origin, the ancient Syrian element decidedly predominating. They describe themselves as 'unitarians'. They believe in the existence of a God, inscrutable and indefinable, but who has occasionally manifested himself in human form, his last incarnation having taken place in the person of Ḥâkim. This Ḥâkim, the last prophet, and the founder of the true religion, is said to have subjected himself to death only with a view to ascertain whether any of his followers embraced his doctrine from worldly motives. At a future day he will return, found a vast empire, and convert the whole world to the Druse religion. The Druses possess numerous religious writings. The most highly initiated among them are called *'aḳḳâl*, or the 'understanding'. The initiated abjure tobacco-smoking. They preform

their worship in solitary chapels called *khalweh*. Their women used to wear the *ṭanṭûr*, or horned head-dress so often mentioned by travellers, but now very rarely seen. The Druses are generally a hospitable and amiable race, and on good terms with the British consulates. They are noted and feared for their bravery, and were it not for their internal dissensions they would often have proved most formidable enemies to the Turkish government. Their princely families in Lebanon have from an early age been too ambitious to submit to the authority of any one of their own number. For a considerable period the Druses maintained themselves as an independent power in Syria, and to some extent this is still the case. One of their most powerful princes was the Emîr Beshîr, of the Shehâb family, whose power, however, declined when Moḥammed ʿAli lost possession of Syria. The greatest enemies of the Druses are the Maronites in Lebanon (p. 88). In 1860, when an attempt was made to chastise the Druses for the massacre of the Christians at Damascus, many of them migrated to the Ḥaurân (p. 402). They are governed by village chiefs, or shêkhs, who when on horseback and fully caparisoned present a most imposing appearance. One of their most powerful champions was the shêkh Ismaʿîl el-Aṭrash, whose headquarters were in the Ḥaurân (see p. 412), and under whose rule the Ḥaurân enjoyed far more tranquillity than has fallen to its lot for many years past under the Turkish garrisons.

Customs of the Moḥammedans. The traveller will often have occasion to observe that the customs of the population of Syria still closely resemble in many respects those described in the Bible.

Circumcision is performed on boys up to the age of six or seven, or even later, the ceremony being attended with great pomp. The child is previously conducted through the streets in holiday attire, the procession frequently joining some bridal party in order to diminish the expense of the proceedings. The boy generally wears a turban of red cashmere, girls' clothes of the richest possible description, and conspicuous female ornaments, which are designed to attract attention, and thus avert the evil eye from his person. A handsomely caparisoned horse is borrowed to carry him; he half covers his face with an embroidered handkerchief; and the barber who performs the operation and a noisy troop of musicians head the procession. Two boys are frequently thus paraded together.

Girls are generally married in their 12th or 13th, and sometimes as early as their 10th year. The man in search of a bride employs the services of a relative, or of women whose profession it is to arrange marriages, and he never has an opportunity of seeing his bride until the wedding-day, except when the parties belong to the lowest classes. When everything is arranged, the affianced bridegroom has to pay a sum of about £ 25, or more, for the purchase of the bridal outfit when the lady is a spinster, but less if she is a widow. Generally speaking, about two-thirds of the sum,

the amount of which always forms a subject of lively discussion, is paid down, while onethird is settled upon the wife, being payable on the death of the husband, or on his divorcing her against her will. The marriage-contract is now complete. Before the wedding the bride is conducted in gala attire and with great ceremony to the bath. This procession is called '*Zeffet et Ḥammâm*'. It is headed by several musicians with hautbois and drums of different kinds; these are followed by several married friends and relations of the bride in pairs, and after these come a number of young girls. The bride is entirely concealed by the clothing she wears, being usually enveloped from head to foot in a cashmere shawl, and wearing on her head a small cap or crown of pasteboard. The procession moves very slowly, and another body of musicians brings up the rear. The hideous shrieks of joy which women of the lower classes utter on the occasion of any sensational event are called *zaghârît*. The bride is afterwards conducted with the same formalities to the house of her husband.

The ceremonies observed at funerals are not less remarkable than those which attend weddings. If the death occurs in the morning the funeral takes place the same day, but if in the evening the funeral is postponed till next day. The body is washed and mourned over by the family and the professional mourning women (*noddâbehs*); the *fiḳîh*, or schoolmaster, reads several sûrehs of the Ḳorân by its side; the ears and nostrils of the deceased are filled with cotton; the body is then enveloped in its white or green winding sheet, and is at length carried forth in solemn procession. The foremost persons in the cortége are usually six or more poor, and generally blind men, who walk in twos or threes at a slow pace, chanting the creed—'There is no God but God; Moḥammed is the ambassador of God; God be gracious to him and preserve him!' The bier, with the head of the deceased foremost, comes next, being borne by three or four of his friends, who are relieved from time to time by others. After the bier come the female relatives, with dishevelled hair, sobbing aloud, and frequently accompanied by professional mourning women whose business it is to extol the merits of the deceased. The body is first carried into that mosque for whose patron saints the relatives entertain the greatest veneration, and prayers are there offered on its behalf. After the bier has been placed in front of the tomb of the saint, and prayers and chants have again been recited, the procession is formed anew and moves towards the cemetery, where the body is interred in such a position that its face is turned towards Mecca. Another custom peculiar to the Muslims is that the separation of the sexes is as strict after death as during life. In family vaults one side is set apart for the men, the other for the women exclusively. Between these vaults is the entrance to the tomb, which is usually covered with a single large slab. The vaults are high enough to admit of the deceased sitting upright in

them when he is being examined by the angels Munkar and Nekîr on the first night after his interment (see p. 92); for, according to the belief of the Muslims, the soul of the departed remains with his body for a night after his burial.—The catafalque, executed in stone, and resting on a pedestal of more or less ornate design, bears two upright columns *(shâhid)* of marble or other stone. On one of these, over the head of the body, are inscribed texts from the Ḳorân and the name and age of the deceased. On the upper extremity is represented the turban of the deceased, which shows his rank. In the case of persons of high position a dome borne by four columns is erected over the tomb, or the closed form of the tombs of the shêkhs is adopted (p. 35). On festival days the catafalque and the hollows of the pedestal are adorned with flowers. On such occasions the female relatives frequently remain for days together by the tomb, occupying themselves with prayer and almsgiving. As it was necessary to provide accommodation for these mourners, it became customary to construct mausolea with subsidiary apartments, almost as spacious as those of the mosques themselves, including apartments for the family, sebîls and schools, stabling for the horses, a residence for the custodian, and other conveniences, giving the establishment, when unoccupied, somewhat of the appearance of a small deserted town. A mausoleum of this larger description is called a *ḥôsh*.

VII. The Arabic Language.

Throughout Syria, except in a few localities which are decreasing in number, the language of the country is that of its Muslim conquerors. The golden era of Arabic literature was coeval with the great national development of the race, which was favoured by the introduction of El-Islâm. The poems of that period and one somewhat earlier, together with the Ḳorân, constitute the classical literature of the Arabs. Besides the language of literature, which is the dialect of Ḳureish (the family of Moḥammed), different dialects were prevalent among the various Arabian tribes, just as different dialects of English prevail in various parts of Great Britain; though in the case of Arabic, notwithstanding the vast tract of country throughout which it is spoken—from Yemen to Mesopotamia, from Bagdad to Morocco — a greater degree of uniformity is observable. To this day classical Arabic is still written with greater or less purity according to the education of the writer and the colloquial expressions he is in the habit of using. The language of the present day, however, has been considerably modified by the introduction of foreign words, as the Turks have been in possession of the country for centuries, and Turkish is the official language of the Serai, the government, and to some extent that of the courts of justice. The Aramaic language, which

was spoken in the country previously to the Moḥammedan conquest, has also exercised some influence on the Arabic of Syria. Lastly it must be mentioned that a patois called the *lingua franca*, composed of a mixture of Arabic with several European languages, was for a considerable time spoken in the seaport-towns.

Arabic belongs to the Semitic group of languages, and no relationship has yet been traced between it and the languages of Europe. It is this entire dissimilarity between Arabic and the language of the learner which renders it so difficult and formidable to beginners. Arabic, however, and particularly the colloquial dialect, has many points of resemblance to Hebrew, and a slight knowledge of the latter will often be found useful. The Arabic characters have been developed from the Syriac, which in their turn were derived from the Hebrew-Phœnician. In old MSS. the letters are generally better formed than in modern writing, and the present running hand is small, indistinct, and unpleasing. The types used in the printing-office of Cairo are chiefly of small size; those employed at Beirût are larger and more distinct. The vowel signs are now very rarely added, so that it is impossible to read Arabic correctly without an accurate acquaintance with the grammatical rules.

The pronunciation of Arabic vowels more nearly resembles that of Italian or German than that of English. The language of the peasantry and the inhabitants of the desert is purer and more similar to the classical language than that of the dwellers in towns. The Muslims generally speak more correctly than the Christians, being accustomed to a more elegant diction and pronunciation from their daily repetition of passages of the Ḳorân. The chief difference between the language of the Ḳorân and the modern colloquial dialect is that a number of terminal inflexions are dropped in the latter. The proper pronunciation and accentuation of Arabic is only to be learned by long and attentive practice.

We annex here a few of the most important grammatical rules of the ordinary Arabic of Syria, and add a list of some of the commonest words and phrases.

Alphabet. We give the corresponding sounds, so far as it is possible to represent or describe them to the English reader. It should also be observed that in the following pages we use the vowel sounds of *a*, *e*, *i*, *o*, *u* as they are used in Italian (ah, eh, ee, o, oo). The *ê* used in the Handbook is a contracted form of *ei*, and is used in preference to it, as it exactly represents the ordinary pronunciation (viz. that of *a* in fate). The original diphthong sound of *ei* is only used in the reading of the Ḳorân and a few isolated districts. Where a sound resembling the French *u* occurs it is represented by *ü* (as in tütün). This system of transliteration will be found most convenient, as the words will then generally resemble the forms used in German, French, and Italian, instead of being distorted to suit the English pronunciation. Thus: *emîr*,

which is pronounced 'aymeer'; *shêkh* (or sheikh), pronounced 'shake' (with a guttural k); *tulûl*, pronounced 'toolool'; *Beirût* (or Bêrût), pronounced 'bayroot'; *Ḥûleh*, pronounced 'hoolay'; etc.

CONSONANTS.

1.	Elif	ا		accompanies an initial vowel, and is not pronounced as a consonant.
2.	Be	ب	b	as in English.
3.	Te	ت	t	
4.	The	ث	th	as *th* in 'thing', but pronounced *t* in the towns, and *s* by the Turks.
5.	Jim	ج	j	as in English, but pronounced *g* in Egypt and by the Beduîns.
6.	He	ح	ḥ	a peculiar guttural *h*, pronounced with emphasis at the back of the palate.
7.	Khe	خ	kh	like the harsh Swiss German *ch*.
8.	Dal	د	d	
9.	Dhal	ذ	dh	as *th* in 'the', but pronounced *d* in the towns, and *z* by the Turks.
10.	Re	ر	r	pronounced with a vigorous vibration of the tongue.
11.	Ze	ز	z	as in English.
12.	Sin	س	s	
13.	Shin	ش	sh	
14.	Sad	ص	ṣ	emphasised *s*.
15.	Dad	ض	ḍ	both emphasised by pressing the tongue firmly against the palate.
16.	Ta	ط	ṭ	
17.	Za	ظ	ẓ	generally pronounced in Syria like No. 15.
18.	ʿAin	ع	ʿ	a strong and very peculiar guttural.
19.	Ghain	غ	gh	a guttural resembling a strong French or German *r*.
20.	Fe	ف	f	
21.	Ḳaf	ق	ḳ	emphasised guttural *k*, pronounced *g* by the Beduîns, and replaced by townspeople by a kind of hiatus or repression of the voice.
22.	Kaf	ك	k	
23.	Lam	ل	l	as in English.
24.	Mim	م	m	
25.	Nun	ن	n	
26.	He	ه	h	
27.	Waw	و	w	
28.	Ye	ى	y	

VOWELS. The short vowel symbols *Fathath*, *Kesrah*, and *Dummeh* (*ă*, *ĕ*, *ŭ*), which are generally omitted, are prolonged by *Alef*, *Waw*, and *Ye* (into *â*, *ê*, *î*, *ô*, *û*, *au*).

The numerous gutturals of Arabic render the language unpleasing to the ear. The consonants Nos. 15, 16, and 21, which are sometimes called 'emphatic', are very peculiar, and modify the vowels connected with them: thus after them *a* and *u* approach the sound of *o*, and *i* that of *e*. The sounds of the French *u* and *eu* (German *ü* and *ö*) are rare in colloquial Arabic, and so also are diphthongs (except in Lebanon).

ADDRESS. The inhabitants in towns use the 2nd person plural in addressing a person, or a periphrasis, such as *jenâbak* (your honour), *khaḍretak* (your presence), or to a patriarch *ghubṭetkum*, to a pasha *sa'âdetak*. *Yâ sîdi* (O sir) is also frequently used. Instead of *ana*, the first person singular (I), people of the lower classes use *el-faḳîr* (the poor man).

POSSESSIVES. These are expressed by means of affixes. Thus, *farasi*, my mare; *farasak*, your mare (*ik*, when the person addressed is feminine); *farasu* (*ô*), his mare; *faras'ha*, her mare; *farasna*, our mare; *faraskum*, your mare; *farashum*, their mare.

ARTICLE. The definite article *el* is assimilated before dentals and sibilants, and before n and r: thus, *esh-shems*, the sun.

DEMONSTRATIVES. *Hâda*, this; which, in connection wich the article *el*, becomes *hal*; another form is *hai*, pl. *hâdôli*. *Hâdâk*, that.

RELATIVE: *elli*, which is omitted after an indefinite substantive.

DECLENSION. The substantive is not declinable. The genitive of a substantive is formed by simply placing it immediately after the substantive to be qualified, the latter being deprived of its article: thus, *ibn el-bâsha*, the son of the pasha. The feminine terminations *a*, *e*, *i* are in such cases changed into *at*, *et*, *it*: thus *mara*, wife; *marat el-ḳâḍi*, the wife of the judge.

DUAL. The dual termination is *ên*, fem. *etên*: thus *seneh*, year; *senetên*, two years; *ijr*, foot; *ijrên*, two feet.

PLURAL. In the masculine the termination is *în* (as *fellaḥîn*, peasants); in the feminine *ât* (as *ḥâreh*, town, quarter, etc., pl. *ḥârât*). The plural is, however, usually formed by a change of the vowel sounds of the singular, the change being effected in thirty or forty different ways, so that it becomes necessary for the learner to note carefully the plural form of every substantive: thus, *'ain*, spring, pl. *'uyûn*; *tâjer*, merchant, pl. *tujâr*; *jebel*, mountain, pl. *jibâl*; *ḳabîleh*, tribe of Beduins, pl. *ḳabâil*.

VERB. Many of the verbs consist of different cognate roots, somewhat in the same manner as the English verbs *lay* and *lie* are akin to each other. Each verb consists of a perfect and present imperfect tense, an imperative, a participle, and an infinitive.

The above remarks are merely made in order to afford a slight idea of the structure of the language, the difficulties of which are such that few travellers will venture to encounter them, unless they make a prolonged stay in the country. We should, however, recommend our readers to commit to memory the following words and phrases of everyday occurrence, a knowledge of which will often prove useful.

Arabic Vocabulary.

one	— *wâḥid*,	fem. *waḥdeh*	the first	— *áwwel*,	fem. *ûlâ*
two	— *itnên*	- *tintên*	the secoud	— *tâni*	- *tâniyeh*
three	— *telâteh*	- *telât*	the third	— *tâlit*	- *tâliteh*
four	— *árbaʿa*	- *arbaʿ*	the fourth	— *râbiʿ*	- *râbiʿa*
five	— *khámseh*	- *khams*	the fifth	— *khâmis*	- *khâmiseh*
six	— *sítteh*	- *sitt*	the sixth	— *sâdis*	- *sâdiseh*
seven	— *sebʿa*	- *sébʿa*	the seventh	— *sâbiʿ*	- *sâbiʿa*
eight	— *temânyeh*	- *temân*	the eighth	— *tâmin*	- *tâmineh*
nine	— *tisʿa*	- *tisʿa*	the ninth	— *tâsiʿ*	- *tâsiʿa*
ten	— *ʿáshera*	- *ʿásher*	the tenth	— *ʿâshir*	- *ʿâshireh*

11—*ḥedâʿsh*	20—*ʿashrîn*	200—*mîyetên*
12—*etnâʿsh*	30—*telâtîn*	300—*telatmîyeh*
13—*telattâʿsh*	40—*arbaʿîn*	400—*arbaʿmîʿyeh*
14—*arbaʿtâʿsh*	50—*khamsîn*	1000—*alf*
15—*khamstâʿsh*	60—*sittîn*	2000—*alfên*
16—*sittâʿsh*	70—*sebaʿîn*	3000—*telattâlâf*
17—*sebʿatâʿsh*	80—*temânîn*	4000—*arbaʿtâlâf*
18—*tmantâʿsh*	90—*tiʿsîn*	100,000—*mîtalf*
19—*tisʿatâʿsh*	100—*mîyeh;* or, before nouns, *mît.*	1,000,000—*milyûn*

once	— *marra*	a half	— *nuṣ*
twice	— *marratên*	a third	— *tult*
thrice	— *telat marrât*	a fourth	— *rubʿeh*
four times	— *arbaʿ marrât*	a fifth	— *khums*
five times	— *khâms marrât*	a sixth	— *suds*
six times	— *sitt marrât*	a seventh	— *subʿ*
seven times	— *sébʿa marrât*	an eighth	— *tumn*
eight times	— *teman marrât*	a ninth	— *tusʿ*
nine times	— *tisʿa marrât*	a tenth	— *ʿusher*
ten times	— *ʿásher marrât*		

The Substantives following the numerals above ten are used in the singular; thus: 4 piastres, *árbaʿ ḳurûsh;* 100 piastres, *mît ḳirsh.*

I, *ána;* thou, *énte*, fem. *énti;* he, *hû;* she, *hî;* we, *náḥen;* you, *entu;* they, *húm.*

Yes, *naʿam* (Egyp. *aiwa*); no, *lâ;* not, *mâ;* no, I will not, *lâ, mâ berîd* (Egyp. *mushʿâwez*); it is not necessary, *mush lâzim;* there is nothing, *mâfîsh;* I will, *ána berîd;* wilt thou, *terîd énteh;* we will, *nerîd;* will you, *terîdû.*

I go, *ána râiḥ;* I shall go, *ána berûḥ;* we shall go, *menrûḥ;* go, *rûḥ;* go ye, *rûḥu.*

I have seen, *shuft;* he has seen, *shâf;* see, *shuf.*

I speak, *beḥki;* I do not speak Arabic, *âna mâ beḥki bil'arabi;* do you speak Italian, *bteḥki bil-italyâni;* French, *fransâwi;* English, *inglîzi;* what is your name, *shû ismak.*

I drink, *bishrab;* I have drunk, *âna shirîbt;* drink, *ishrab.*

I eat, *âna bâkul;* I have eaten, *âna akalt;* eat, *kul;* we will eat, *bedna nâkul.*

I sleep, *benâm;* get up, *ḳûmu;* I am resting, *besterîḥ.*

I mount, *berkab;* I start, *besâfir;* I have ridden, *rikibt.*

I have come, *jît;* I come, *baji;* come, *ta'âleh;* he has come, *jâ.*

To-day, *el-yôm;* to-morrow, *bûkra;* the day after to-morrow, *ba'd bûkra;* yesterday, *embâreḥ;* the day before yesterday, *awwel embâreḥ.*

Much, very, *ketîr;* a little, *shwóyyeh;* good, *ṭayyib;* bad (not good), *mush ṭayyib;* very good, *ṭayyib ketîr;* slow, slower, *shwóyyeh shwóyyeh, 'ala mâhlak;* forwards, *yallah yallah.*

How much, *kem;* for how much, *bekem;* enough, *bes;* how many hours, *kem sâ'a?*

For, for what purpose, *minshânêsh;* never mind, *mâ'alêsh.*

Everything, *kul;* together, *sawa sawa;* each, *kul wâḥid;* one after the other, *wâḥid wâḥid.*

Finer, better, *âḥsan;* the best of all, *el-âḥsan min el-kul.*

Here, *hôn* (Egyp. *héneh*); hither, *lahôn;* hence, *minhôn;* there, *hônîk* (Egyp. *henâk*); above, *fôḳ;* below, *taḥt;* over, *'ala;* deep, *ghamîḳ;* far, *ba'îd;* near, *ḳarîb;* within, inside, *juwwa;* outside, *bârra;* where, *wên;* yet, *lissa;* not yet, *mâ lissa* (with a verb); when, *emta;* still, *ba'd;* later, *ba'dên;* never, *abadan;* always, *dâiman;* perhaps, *belki.*

Old, *ḳadîm;* great, *kebîr;* celebrated, *meshhûr;* occupied, *mashghûl;* knavish, *khawwân;* drunken, *sekrân;* blind, *a'mâ;* stupid, *ghashîm;* lazy, *keslân;* fat, *semîn;* strange, *gharîb;* glad, *ferḥân;* healthy, *ṣâḥ*, *mabsût* (also content); hungry, *jû'ân;* untruthful, *keddâb;* tired, *ta'bân;* satisfied, *shib'ân;* weak, *ḍa'îf;* dead, *meyyit;* mad, *mejnûn* (Egyp. *megnun*); trustworthy, *amîn.*

Bitter, *murr;* sour, *ḥâmuḍ;* sweet, *ḥilu.*

Broad, *'arîḍ*; narrow, *ḍâyyiḳ*; large, *'aḍîm*, *kebîr*; hot, *ḥar*; high, *'âli*; empty, *khâli*, *fâḍi*; new, *jedîd*; low, *wâṭi*; bad, *baṭṭâl*; dirty, *wúsikh*; steep, *'âṣi*; dear, *ghâli.*

White, *âbyaḍ*: black, dark, *aswad*; red, *âḥmar*; yellow, *aṣfar*; blue, *azraḳ;* green, *âkhḍar.*

Hour, clock, *sâ'a*; what o'clock is it? *ḳaddesh es-sâ'a?* it is 3 o'clock, *essâ'a bittelâteh*; it is half-past four, *essâ'a arba' unuṣ*; it is a quarter to 5, *hssâ'a châmseh illa rub'eh.*

Forenoon, *ḍâḥâ*; noon, *ḍuhr*; afternoon ($1\frac{1}{2}$ hr. before sunset) *'aṣr*; night, *lêl*; midnight, *nuṣṣ el-lêl.*

Sunday, *yôm el-ahâd*; Monday, *yôm el-itnên*; Tuesday, *yôm et-*

telâteh; Wednesday, *yôm el-arba'a*; Thursday, *yôm el-khamîs*; Friday, *yôm el-jum'a*; Saturday, Sabbath, *yôm es-sebt*. The word *yôm* (day) is, however, generally omitted. The week, *usbû'*; month, *shaher*, pl. *ushhur*.

January, *kânûn et-tâni*; February, *eshbât*; March, *adâr*; April, *nîsân*; May, *iyâr*; June, *hezîrân*; July, *tamâz*; August, *âb*; September, *êlûl*; October, *tishrîn el-awwel*; November, *tishrîn et-tâni*; December, *kânûn el-awwel*.

The Muslim months form a lunar year only (comp. p. 97). Their names are: *Muhârrem*, *Sâfar*, *Rebî' el-awwel*, *Rebî' et-tâni*, *Jumâda el-awwel*, *Jumâda et-tâni*, *Rejeb*, *Sha'bân*, *Ramadân* (the fasting month), *Shawwâl*, *Dhul-ka'deh*, *Dhul-hijjeh* (pilgrimage month).

Winter, *shita*; summer, *sêf*; spring, *rebî'*.

Rain, *matar*, *shita*; snow, *telj*; draught of air, *hawa*.

Heaven, *semâ*; moon, *kamar*; new moon, *hilâl*; full moon, *bedr*; sun, *shems*; sunrise, *tulâ' esh-shems*; sunset, *maghreb*; star, *kôkeb*, pl. *kawâkib*.

East, *sherk*; west, *gharb*, *maghreb*; north, *shemâl*; south, *kibla*.

Father, *abu*; mother, *umm*; son, *ibn*, pl. *beni*; daughter, *bint*, pl. *benât*; grandmother, *sitt*; brother, *akh*, pl. *ikhwân*; sister, *ukht*, pl. *akhwât*; parents, *wâlidên*; wife, *mâra*; women, *niswân*, *harîm*; boy, *weled*, pl. *ûlâd*; man, *rijâl*; human being, *insân*, pl. *nâs*; friend, *sadîk*; neighbour, *jâr*; bride, *'arâs*; bridegroom, *'arîs*; wedding, *'oers*.

Fastening of the keffîyeh, *'agâl*; Beduîn cloak, *'abâyeh*; fez, *tarbâsh*; felt cap, *libdeh*; girdle, *zunnâr*; trousers, *shelwâr*; jacket, *fermelîyeh*; kaftan, *kumbâz*; skull-cap, *'arkîyeh*; silk, *harîr*; boot, *jezmeh*; woman's boot, *mest*; slipper, *bâbâj*; shoe, *surmâyeh*; stocking, *jerâb*; turban, *shâla*, *leffeh*.

Eye, *'ain*, dual *'ainên*; beard, *dakn*, *lihyeh*; foot, *ijr*, dual, *ijrên*; hair, *sha'r*; hand, *îd*, dual *îdên*; right hand, *yemîn*; left hand, *shemâl*; fist, *keff*; head, *râs*; mouth, *fum*, *tum*; moustache, *shawârib*.

Fever, *sukhâneh*; diarrhœa, *insihâl*; pain, *waj'a*; quinine, *kîna*; opium, *afiyûm*.

Abraham, *Ibrâhîm*; David, *Dâûd*; Gabriel, *Jibrâîl*, *Jubrân*, *Jebbûr*, *Jabûra*; George, *Jirjis*; Jesus, *'Isâ*; John, *Hanna* (a contraction of *Yûhanna*); Joseph, *Yûsef*, *Yûsuf*; Mary, *Maryam*; Moses, *Mûsa*; Paul, *Bûlus*; Peter, *Budrus*; Solomon, *Suleimân*.

American, *amerikâni*, *amelikâni*; Arabic, *'arabi*; Austria, *Bilad Nemsâ*; Austrian, *nemsâwi*; Beduîn, *Bédawi*, pl. *bédu*, or *el-'arab*; Constantinople, *Stambul*; Druse, *drûzi*, pl. *ed-derûz*; Egypt, *Masr*; England, *Bilâd el-Ingilîz*; English, *inglîzi*; France, *Fransa*; French, *fransâwi*; Frank (i. e. European), *Frenji*; Frankish gentleman, *khowâja* (literally 'the respected'), pl. *khowâjât*; Greece, *Rûm*; Greek, *rûmi*; Italian, *italyani*; Italy, *Bilâd Itâlia*; Prussia, *Bilâd Brûssia*;

Prussian, *brussiâni*; Russia, *Bilâd Moskof*; Russian, *moskôwi*; Switzerland, *Suizzera*; Syria, *esh-Shâm*; Turkish, *túrki*.

Christian, *Nuṣrâni*, pl. *Naṣâra*; Jew, *Yehûdi;* Greek orthodox, *rûm ḳadîm*; Greek catholic, *rûm ḳâtûlîk*; Catholic, *ḳâtûlîki*, pl. *ḳuwêtelch;* descendant of Moḥammed, *seyyid*; Protestant, *protestant*.

Saint (or grave of a Moḥammedan saint), *wely;* Christian saint (Syrian), *mâr;* prophet, *neby*, or (applied to Moḥammed) *rasûl*.

Army, *'asker*; baker, *khabbâz*; barber, *ḥallâḳ*; Beduîn chief, *shêkh el-'arab*; bookseller, *kútubi*; butcher, *ḳaṣṣâb*; caller to prayer, *mueḍḍin*; consul, *ḳunṣul*; consul's servant (gensdarme), *ḳawwâs*; cook, *ṭabbâkh*; custom-house officer, *gumrukchi*; doctor, *ḥakîm*, pl. *ḥukamâ*; dragoman, *terjumân*; gate-keeper, *bawwâb*; goldsmith, *ṣâigh*, pl. *ṣiyâgh*; guide (mounted), *khayyâl*; judge, *ḳâḍi*, pl. *ḳuḍât*; missionary, *mursal*, pl. *mursalîn*; money-changer, *ṣarrâf*; monk, *râhib*, pl. *ruhbân*; muleteer, *mukâri* (corrupted to *mukr*), pl. *mkârîyeh*; pilgrim, *ḥajji*; police, *zâbṭîyeh*; porter, *ḥammâl*; robber, *ḥarâmi*, pl. *ḥarâmîyeh*; scholar, *'âlim*, pl. *'ulemâ*; servant, *khâdim*; shoemaker, *surmâyâti*; cobbler, *skâfi*; soldier, *'áskeri;* tailor, *khayyâṭ*; teacher, *ma'állim*; village-chief, *shêkh el-beled*; washer, *ghassâl*; watchman, *ghafîr*.

Almond, *lôz;* apricot, *mishmish*; banana, *mûz*; barley, *sha'îr*; bean, *fûl*, *lûbiyeh*; citron or lemon, *lêmûn*; cotton, *ḳuṭn*; date, *temr*; fig, *tîn*; flower (blossom), *zahr*, pl. *azhâr*; garlic, *tûm (fûm)*; grapes, *'enab*; melon (water), *baṭṭîkh*, (red) *jebzeh*; olive-tree, *zêtûn*; onion, *baṣal*; oranges, *bortugân*; peach, *durrâk*; pistachio, *fustuḳ;* pomegranate, *rummân*; St. John's tree, *kharrûb*; tree (shrub), *sajara*, pl. *asjâr*.

Brandy (generally prepared from raisins in Syria), *'araḳ*, *raḳi*; bread, *khubz* (Egyp. *'êsh*); flat Arabian bread, *raghîf*, pl. *rughfân*; breakfast, *fuṭûr*, (second) *ghádâ*; cigarette-paper, *waraḳat sigâra*; coffee, *ḳahweh*; dinner, *'ashâ*; egg, *bêd*, (boiled) *bêd berisht*, (baked) *bêḍ maḳli*; honey, *'asal*; milk (fresh), *ḥalîb*, (sour) *leben*; oil, *zêt*; pepper, *fulful*; rice, *ruz*; salt, *milḥ*; sugar, *sukkar;* water, *môyeh*; wine, *nebîd*, *sharâb*, (of Cyprus, the kind chiefly used) *nebîd ubrusi*.

Book, *kitâb*, pl. *kutub*; letter, *mektûb*, pl. *mekâtîb*; inscription, *ketîbeh*.

Tent, *khêmeh*, (Arabian) *bêt*; tent-block, *watad*, pl. *autâd*; tent-pole, *'amûd*.

Carpet, *besâṭ;* chair, *kursi;* garden, *jenêneh*, pl. *janâin* or *bustân;* gate, *bâb*, *bawwâbeh*; house, *bêt*, pl. *biyût* (Egyp. *dâr*); inn, *lokanda*; room, *ôda;* sofa, *dîwân;* stair, *dérejeh*; straw-mat, *ḥaṣîra*; table, *mâida*; wall, *sûr*; window, *ṭâḳa*.

Dervish-monastery, *tekkîyeh;* hospital, *mûristân*; minaret, *mâḍineh*; monastery, *dêr*; mosque, *jâmi'*, *mesjid*, pl. *masâjid;* prayer-niche, *miḥrâb*; pulpit, *mimbar*; tomb, *ḳabr*, pl. *ḳubûr*.

Bridle, *lejâm*; fodder-sack, *'alîḳa*; luggage, *'afsh*, *ḥiml*; horse-

shoe, *na'l*; saddle (European), *serj frenji*, (Arabian) *serj beledi*; saddle for luggage, *jelâl*; stirrup, *rekâb*, pl. *rekâbât*; travelling-bag (Arabian, for laying over the saddle), *khurj*.

Dagger, *khanjar*; gun, *bundukîyeh*; gunpowder, *milh*; pistol, *tabânja*, *ferd*; sword, *sêf*.

Axe, *kaddûm*; candle, *shem'a*; candlestick, *shem'adân*; drinking glass, *kubâyeh*; fan, *mirwâh*; knife, *sikkîn*; lantern, *fânûs*; soap, *sâbûn*; stick, *'asâyeh*; string, cord, *habl*; thread, *khêt*; tube, *kirba*, pl. *kirab*.

Bath, *hammâm*; cistern, *bîr*; fountain (public), *sebîl*; pond, *birkeh* (pl. *burâk*), *bohêra*; spring, *'ain*, *neba'*.

Charcoal, coal, *fahm*; fire, *nâr*; iron, *hadîd*; lead, *resâs*; light, *nûr*; stone, *hajar*; wood, *khâshab*.

Anchorage, *mersâ*; harbour, *mîna*; island, *jezîre*; promontory, *râs*; river, *nahr*; sea, *bahr*; ship, *merkeb*, pl. *marâkib*; steamer, *wâbûr*; swamp, *ghadîr*.

Bridge, *jisr*; castle, *kasr*; cavern, *meghâra*, pl. *mughr*; desert, *berrîye*, *bâdiye*; district, native country, *bilâd*; earth, *ard*; fortress, *kal'a*; hill, *tell*, pl. *tulûl*; market, *sûk*, pl. *aswâk*; meadow, *merj*; mountain, *jebel*, pl. *jibâl*; plain, *watâ*, *sahl*; road, *tarîk*, pl. *turuk*; high-road, *tarîk es-sultâni*; ruin, *khirbeh*; school, *kuttâb* (reading-school), *medreseh*, pl. *madâris* (higher school); street, *zekâk*, *sikkeh*; town, *medîneh*, pl. *mudun*; way, *derb*, pl. *durûb*; village, *beled*, *karya*, *kefr* (Aramaic); wood, *hêsh*.

Ass, *humâr*, pl. *hamîr*; bear, *dîb*, *dabb*; bee, *nahleh*; bird, *têr*, pl. *tiyûr* (or *asfûr*, pl. *asâfir*); bug, *bak*; camel, *jemel*, pl. *jimâl*; fem, *nâkeh*, pl. *nûk*; camel for riding, *dhelûl*; chicken, *ferûj*; cock, *dîk*; dog, *kelb*, pl. *kilâb*; dove, *hamâm*; duck, *bat*; eagle (vulture), *nisr*; fish, *semek*; fleas, *barâghît*; fly, *dubbân*; foal, *muhr*; gazelle, *ghazâl*; horses, *khêl*; lamb, *khârûf*; leech, *'alka*, pl. *'alâik*; lizard, *dabb*; louse, *kaml*; mare, *faras*; pig (or wild boar), *khanzîr*; porcupine, *kunfud*; scorpion, *'akrab*, pl. *'akârib*; snake, *hayyeh*; stallion, *husân*; stork, *leklek*.

On Arrival. For how much will you take me to land (to the ship)? *Bikêm tâkhudni lil-bârr (lil-merkeb)?*

For five francs. *Bikhâms frankât.*

Too much; I will give you one. *Ketîr; ba'tîk wâhid.*

You must take me alone, or I will give you nothing. *Tâkh dni wâhdi, willa mâ ba'tîk shê.*

There are three of us. *Nahn telâteh.*

For four piastres each. *Kul wâhid bi arba' kurûsh.*

Take this trunk (these trunks) down to the boat. *Nézzil has-sandûk (has-sanâdîk) lil-mérkeb.*

At the Custom-House *(Gûmruk)*. Open the trunk. *Iftah es-sandûk.*

I have nothing in them. *Mâ 'ándi shê.* (Gratuity, *bakhshîsh.*)
Give me your passport. *Hât et-tézkereh (passaport).*
I have no passport. *Mâ fî tézkereh 'ândi.*
I am under the protection of the English (American) consul. *Ana taht el-kunsul el-Inglîzi (el-Amerikani).*

At a Café. Boy, bring me a cup of coffee. *Yâ weled, jîb finjân kahweh (kahweh besúkkar*, with sugar ; *minghêr súkkar*, or *múrra*, without sugar*).*
Bring me a chair, some water. *Jîb kúrsi, môyeh.*
Bring me a nargileh. *Jîb nargîleh* (or *nefes*).
A clean new tube. *Marbîsh nadîf, jedîd.*
Bring me a piece of red-hot charcoal. *Jîb basset nâr.*
Change the pipe (i. e. bring a fresh-filled bowl). *Gheyyir en-nefes.*

At the Bath *(fil-hammâm).* Bring the pattens. *Jîb el-'ab'âb (kabkâb).*—Take me in. *Waddîni lajuwwa.* — Leave me for a little. *Khallîni shwóyyeh.* — I do not perspire yet. *Lissa mâni 'ar'ân ('arkân).* — Rub me well. *Keyyisni melîh.* — You need not rub me. *Mush lâzim ettekyîs.* — Wash me with soap. *Ghássilni bisâbûn.* — That will do; enough. *Bikeffi*; *bes.* — Bring me cold water. *Jîb môyeh bârideh.* — Bring some more. *Jîb kemân.* — We will go out. *Bedna nítla' bárra.* — Bring a sheet (sheets). *Jîb fûta (fuwat).* Bring me water, coffee, a nargileh. *Jîb môyeh, kahweh, nargîleh.* — Where are my clothes? *Wên hudûmi?* — Bring my shoes. *Jîb el-jezmeh.* — Where is the bath-attendant, the coffee-seller? *Wên el-mukéyyis, el kahweji?* — Here is your fee. *Khud bakhshîshak.*

At the Barber's *('andel-muzzeyyin).* Cut my hair with scissors. *'Uss sha'r râsi bilma'áss.* (The Mohammedans have their heads *shaved*, an operation which is not only disfiguring to the patient, but often causes an unpleasant eruption.)—Dry, without soap. *'Alen-nâshif.* — Shave me well. *Ihla' da'ni melîh.* — Shall I wash your head? *Eghassil râsak?* — No, it is not necessary. *Lâ, mush lâzim.* (Yes: *e na'am.*)

When the barber has finished, he holds a mirror before his customer and says: *Nâ'iman* (may it be pleasant to you); to which the customer replies: *Allâh yin'im 'alêk* (God make it pleasant to thee).

Washing. Take the clothes to be washed. *Wâddi elhudûm lilghasîl.* (The articles should be counted in presence of the washerman). — How much does the washing cost? *(K)addêsh témen elghasîl?*

WITH A MULETEER *(mukâri)*. Have you horses? *'Andak khêl?* — I have no beasts. *Mâfîsh dawâbb 'andi.* — What do you ask for a horse per day? *Kaddêsh tâkhud kira kul yôm 'âlâ dâbbeh?* Thirty piastres. *Telâtîn 'irsh.* — That won't do; we will give you fifteen. *Mâ bisîr; na'tîk khamstâ'sh.* — We want two horses and two mules. *Bednâ husânên ubaghlên.* — For how much will you take me there? *Bikem tâkhudni lahônîk?* — A journey of three days. *Séfer telâttiyâm.* — We will try the animals. *Menjérrib eddawwâbb.* — Mount. *Irkab.* — This one does not go well; bring another. *Hâda ma biyimshi; jîb wâhid ghêru.* — Give me earnest-money. *A'tîni ghabûn.*

ON THE JOURNEY. When will you start? *Emteh tesâferu?* — We shall start to-morrow at sunrise. *Menrîd (bednâ) nesâfir búkra, ma'ash-shems*; an hour before sunrise, *sâ'a abl esh-shems*; two hours after sunrise, *sâ'atên ba'd esh-shems.*

Do not come too late. *Lâ teteh'áwwa'.* — Is everything ready? *Kúl shê hâdir?* — Have you bought wine? *Ishtarêt nebîd?* — No, not yet. *Lâ, lissâ.* — Pack, load. *Shéyyilu.*

How many hours is it from . . . to . . . ? *Kem sâ'a min . . . ila . . .?* (As, however, few of the natives appear to know what an hour is, their answers are seldom to be relied on.) — Seven hours and a half. *Seb'a sa'ât unus.*

Hold the stirrup. *Imsik er-rekâb.* — I will mount. *Beddi érkab* (pl. *bednâ nerkab*). — Will it rain to-day? *Râih yimtur el-yôm?* — Wait a little. *Istenna shwóyyeh.*

What is the name of this village, mountain, valley, tree, spring? *Shû ism hal-beled, jebel, wâdy, (has) sajara, hal'ain?*

We will rest, breakfast. *Beddenâ nisterîh, neteghádda.* — Is there good water there (on the route)? *Fî môyeh tayyibeh (fidderb)?* — Where is the spring? *Wên el-'ain?* — We will dismount. *Bédna ninzil.* — Bring the dinner. *Jîb el-âkel.* — Remain at a little distance. *Khallikûm ba'îd 'anni.* — Take away the dinner. *Shîl el-âkel.*

Come. *Ta'âl.* — Go away. *Rûh.* — Where are you going? *Wên râih?* — Whence do you come? *Min wên jâi?* — The time has passed; it is late. *Fât el wa't.*

Shall we go straight on? *Menrûh dughri?* — Straight on. *Dughri dughri.* — Is a guide necessary? *Yilzemna delîl?* — You have lost your way. *Ghaláttu (tihtu) 'an edderb.* — Are there Beduîns (robbers) on the route? *Fîh bedwîn (harâmîyeh) fid-derb?* — No, it is quite safe. *Lâ, kúllu amîn.*

Stand still, or I will fire. *Wakkif willa ekaúwisak.* — Fear me. *Khâf minni.* — What shall I do? *Shû besaúwî?*

A gift, O sir! *Bakhshîsh, yâ khowâja!* — I have nothing for you; begone. *Mâfîsh; rûh!*

Where does this road lead to? *Hadderb tuwâddi ila wên?* — Where does this road come from? *Hadderb tiji minên?*

I have become very tired. *'Ana ti'ibt ketîr.* — I have headache. *Râsi byûja'ni.*

We will dismount early in order that we may rest. *Nestá'jil bédna nínzil bakîr minshân nesterîḥ.* — Evening has come on. *Ṣâr móghreb.* — When shall we reach our quarters? *Emteh nûṣil lil-menzil?* — In a short time. *Bâ'd sâ'a.* — Where is the place to dismount, the monastery? *Wên el-kônak, ed-dêr?*

Open the door. *Iftaḥ el-bâb.* — Shut the door. *Sekkir el-bâb.*— Clean the room and sprinkle it. *Kennis li el-ôda urishha.*

We will eat. *Bédna nâkul.*—Spread the table. *Ḥúṭṭ es-súfra.* — Bring a bottle of wine. *Jîb 'anînet nebîd.* — What is there to eat? *Shû fîh lilâkel?* — Cook me a fowl. *Iṭbukh lî jâjeh.* — Give me water to drink. *As'îni.* — Bring me a clean napkin. *Jîb fûṭa naḍîfeh.*

Prepare the bed. *Ḥáḍḍir el-ferâsh.* — Wake me early to-morrow. *'Ayyimni búkra bakîr.*

I will take a walk in the open air. *Beshimm el-háwa.* — We shall soon be back. *Nirja' 'awwâm.* — Where is the post-office? *Wên bêt el-bósta?* — Are there no letters for me? *Mâfi makâtîb minshâni?*

At a Shop. What do you want? What do you seek? *Shû béddak* (Egypt. *'âwez ê*)?

Have you a keffîyeh, a fez? *'Andak keffîyeh, ṭarbûsh?* — What does it cost? *'Addêsh yiswa* (or simply *bikém*)? — A hundred and twenty piastres. *Mîyeh u'ashrîn 'irsh.*

That is dear, very dear. *Hâda ghâli, ghâli ketîr.* — Cheap, sir! *Rakhîs yâ sîdi!* — I will give you seventy piastres. *Ba'ṭîk seba'în 'irsh.* — As you please. *'Ala kêfak* (or simply *kêfak*). — No, it won't do. *Lâ, mâ yeṣîr.*

Will you buy it for a hundred piastres? *Tishterîhâ bimît 'irsh?* — No; I have but one speech, the word of a Frank. *Lâ. 'andi kalâm wâḥid, kilmeh frenjîyeh.*

'Alîl, min shânak (it is little, but for your sake) is the expression used by the seller when he has decided to accept the price named by the buyer. Or he sometimes says: *Khúdu balâsh* (take it for nothing).

Yield a little. *Zid shwóyyeh.* — Give me the money. *Hât el-fulûs.* — Change me a gold piece. *Ṣárrif lî lîra.* — For how much will you take this gold piece? *Bikém tâkhud el-lîra?* — It does not matter. *Mâ bisâil.*

Salutations and Phrases. May your day be happy. *Nehârak sa'îd.* — Your day be blessed. *Nehârak mubârek.* — Good morning. *Ṣabâḥkum bil-khêr,* or *el-khêr.* — Answer: God grant thee a good morning. *Allâh yeṣabbiḥkum (yeṣabbiḥak) bil-khêr.*

Good evening. *Mesâkum bil-khêr,* or *el-khêr.* — Answer: God grant thee a good evening. *Allâh yemessîkum (yemessîk) bil-khêr,* or

messâkum Allâh bil-khêr. — May your night be happy, blessed. *Lêletak (lêletkum) sa'îdeh, mubârekeh.* Answer, the same.

On visiting or meeting a person, the first question after the salutations is: *Kêf ḥâlak (ḥâlkum)*, or *kêf kêfak* (Egyp. *zê zêyak*)? How is your health? The usual answer is: *El-ḥamdu lillâh, ṭayyib.* Well, thanks be to God. — The Beduîns and peasants sometimes ask the same question a dozen times.

After a person has drunk, it is usual for his friends to raise their hands towards their heads and say: *Hanîyan yâ sîdi.* May it agree with you, sir. — Answer: *Allâh yehannîk (yehannîkum).* God grant that it may agree with thee also.

On handing anything to a person: *Dûnak*, or *khud*, take it. Answer: *Kâttar Allâh khêrak.* God increase your goods. — Reply: *Ukhêrak.* And thy goods also. (This form of expressing thanks will not often be heard by the ordinary traveller, as the natives are too apt to regard gifts presented to them by Europeans as their right.)

On leaving: *Auda'nâkum;* goodbye. Or *khâṭerak*, *khâṭirkum*; farewell. To which the host replies: *Fî amân Allâh*; under God's protection.

On the route: *Ahlan wasahlan*, or *marḥabâ*, welcome. Answer: *marḥabtên*, twice welcome.

Come to eat; partake. *Tafáḍḍal*, pl. *tafáḍḍalu.*

Take care. *Khálli bâlak*, or simply *bâlak.*

To make way for a rider: Take care of your back. *Ḍáhrak! Ḍáhrak yâ khowâja! Ḍáhrak yâ bint!* — according to the rank and sex of the person addressed. — In Egypt, and particularly in the narrow streets of Cairo, these warnings are very frequent and precise. Thus: Take care of your foot: *riglak*; of your face, *wúshshak*; of your right hand, *yemînak;* of your left hand, *shemâlak.* Also: *û'â*, take care, etc.

I am under your protection (a Beduîn expression). *Ana dakhîlak.* — My house belongs to you. *Bêti bêtak* (my house is thy house). — Be so good. *I'mil el-ma'rûf.* — I beg. *Dákhlak.*

Mâshâllah (expression of surprise). Literally 'what God wills' ('happens', understood). — *Inshállah*; as God pleases. *Wallah*, or *wallâhi*; by God. *Biḥayât râsak*; by thy head. *Istághfir Allâh*; God forbid.

VII. History of Art in Syria.

The natural situation of Syria is such as to render it unsuitable to form the nucleus of a great empire; and hence it is that it has never possessed, except perhaps at the beginning of the Christian era, any characteristic form of art peculiar to itself alone. There are, however, scattered throughout the country vestiges of art workmanship belonging to schools and ages so widely different as are probably not to be found side by side in any other country in the world. The chief impediment to the native development of the

arts of sculpture and painting has ever been the peculiar aversion entertained by the Semitic race for images of all kinds, as well as its own remarkable deficiency in power of conception.

a. Caverns. The mountains of Syria abound in caverns, and there is ample evidence to show that the aboriginal inhabitants of the country were troglodytes, or dwellers in caves. The first and most natural effort of art would be directed towards the extension of natural caverns, and the next to forming new excavations in the rocks. Remains of such dwellings are still to be found in the Ḥaurân, and the caverns in the region of Bêt Jibrîn belong to the same class. As civilisation advanced, the caves ceased to be inhabited except as places of refuge in time of war (Judges vi. 2). It continued customary, however, to excavate the rocks in order to form receptacles for the dead; an early example of this being Abraham's purchase of the cave of Machpelah (Gen. xxiii. 9). In a land so deficient in springs as Palestine it was also necessary to dig cisterns and line them with masonry, or to hew them out of the solid rock. These cisterns were often extended so as to form large reservoirs. Many of them are upwards of 100 feet in depth, and their mouths are closed with large stones. These subterranean cavities were often used as prisons, a familiar example of which is afforded by the history of Joseph and his brethren; and the Hebrew word for 'pit' therefore frequently means prison (Zech. ix. 11). Springs were conducted to the villages by means of aqueducts constructed in a variety of ways, either on arches, or along the hill-sides; and the water of these springs, as well as rain-water, was often collected in tanks. These receptacles, which the character of the country rendered necessary, were used at a very remote period (Deut. vi. 11), and the oil and wine-presses which occur so frequently in Syria are probably also very ancient. These last consist of circular holes in the rocks, about 3—4 ft. deep and 3½ ft. in diameter, with a hole at the bottom through which the wine or oil flowed into a vat. These wine-presses are often found in the neighbourhood of rock-tombs. All these excavations must have required considerable experience in the use of the chisel, although the rock is not particularly hard. The whole country is full of ancient rock-tombs, but it is very difficult to ascertain the periods to which they respectively belong. A favourite practice was to excavate these chambers in the face of a precipitous rock, with their entrances sometimes at an apparently inaccessible height from the ground. Where no such slopes were available, a shaft was sunk in the rock and the tomb excavated in the side of the shaft, in which a staircase descended. The tomb-chambers are quadrangular in shape, and a series of them sometimes extend into the rock for a considerable distance.

Tobler has conveniently classed these tombs as follows:—(1). *Sunken Tombs*, hollowed in the rock like modern graves, and then closed with a slab of stone.—(2). *Shaft Tombs*, consisting of

openings 5—6 ft. long and 1½ ft. square, usually hewn horizontally in the rock, and often provided with a gutter in the floor, into which the body was pushed, probably with its feet foremost.—(3). *Shelf Tombs*, or those containing shelves or benches for the reception of the dead, about 2 ft. from the ground, and generally with vaulted roofs.—(4). *Niche Tombs*, hewn laterally in the face of the rock about 2½ ft. from the ground, of the length of the body, and about 1½ ft. square.

The *Tomb Chambers* are of three kinds:— (1). Those which are open, sunk 3 ft. or more below the level of the ground, and closed with blocks of stone.—(2). Those with a bench or shelf running round their walls, and above it sometimes a number of shafts excavated lengthwise, closed with slabs. The entrance to the chamber was closed with a slab or small portal of stone, an appurtenance now rarely extant. —(3). The third kind is that which has a portal, having a lintel or pediment, leading into a vestibule, whence small doors open into various chambers shaped like No. 2. The architectural decorations consist chiefly of wreaths of flowers, and the Egyptian hollow-moulded cornice frequently recurs.—Many tombs of this last description betray Græco-Roman influence, especially those in which Ionic and Corinthian capitals have been employed. Egyptian influence is also apparent in the case of the pyramids which sometimes surmount monumental tombs. — The rock-tombs of the Phœnicians differ in construction from those above described (comp. p. 434).

Before its interment the body was usually more or less embalmed. The practice of embalming the bodies of their dead was borrowed by the Hebrews and Phœnicians from the Egyptians, from whom was also derived the custom of using *sarcophagi*, or stone coffins, which were frequently employed by the wealthier members of the community. The sarcophagi were probably developed from the painted wooden coffins of the Egyptians, which were suitable enough for the Egyptian climate, but for which it was necessary in the damper air of Syria to substitute receptacles of stone. These were frequently arranged in pairs, covered by a single lid. Many of the old Syrian sarcophagi are now seen in use as fountain-troughs.

The custom of engraving inscriptions on stone was much less common among the ancient Hebrews and Phœnicians, owing to their want of taste for history, than among the Assyrians and Egyptians, and afterwards among the Greeks and Romans; and it is this which renders it so difficult for us to determine the age of their rock-tombs and architectural remains. A distinctive peculiarity of the Syrian, and particularly of the Phœnician architecture consisted in the fact, that, instead of the column, as in Greece, the fundamental source of their style was the sculptured rock, of which the separate piers afterwards used were merely an imitation. Hence

it is that the supports of these buildings are so massive in size, and that, quite contrary to the principles of classical architecture, the plan of the structure is entirely subservient to them.

b. Jewish and Phœnician Architecture. The Jews and Phœnicians borrowed their types from Assyrian and Egyptian sources. In the Holy Land the great central shrine of Jerusalem absorbed the whole of the architectural energy of the people, and appeared, like the temple of Melkart in the dominions of Tyre, to suffice for the requirements of the whole country. It is uncertain whether any fragments of the oldest Temple are still extant. The vast blocks of stone which have been found in the Ḥarâm of the present day appear to answer the description of the foundations of the Temple in 1 Kings v. 17. The walls are built in a uniform style from their lowest foundations, and are unquestionably very ancient, as proved by the Phoenician letters discovered on them by Captain Warren. The custom of hewing stones of the required form in the quarry itself (1 Kings vi. 7) is traceable in buildings both at Jerusalem and Ba'albek. At what periods and by what means these gigantic blocks were conveyed to their destinations we are now unable to ascertain. Stones with drafted margins are found in the oldest Syrian edifices and in those of subsequent periods down to mediæval Arabian times, though it is possible that the later Arabs made use of old materials for their new structures. The drafting is formed by slightly sinking the face of the stone round its outer margin to a width of 4—18 inches, thus giving the wall a kind of fluted appearance. The surface of the blocks was either left rough ('rusticated'), or slightly hewn, or completely planed. The stones, though fitted together without mortar, are jointed with marvellous accuracy.

c. Greek and Roman Architecture. It is probable that *Greek* influence had begun to make itself felt in Syria, or at least in Phœnicia, even before the time of Alexander. It has frequently been asserted that a number of Ionic forms and the art of overlaying certain parts of buildings with metal were imported by the Greeks from the nearer regions of the East. This may have been the case; but it is certain that the Orientals, and particularly the Phœnicians, received in return from Greece the fully elaborated forms of Greek sculpture, although the hard limestone used in Syria was inferior to the Greek marble as a material for Corinthian capitals and figures. Numerous though the monuments of the period of the Diadochi must have been, hardly one of them is now extant in Syria, but those of the *Roman* régime are still abundant. Wherever the Romans went, they carried their art with them, and to them the only richly decorated dwelling-houses now preserved in Syria owe their origin. They extended their military roads even to the most remote districts, and the milestones of some of them are still in existence. It was with a view to ingratiate himself with the

Romans that Herod caused sumptuous edifices in the Roman style to be erected in several of the towns of Palestine, and even of Syria, although theatres, statues, and even the Roman eagles were an abomination to the Jews. After the destruction of Jerusalem the Roman colonisation was actively extended, and new towns sprang up under the auspices of the governors, or at the expense of the emperors, particularly of Trajan. The characteristic feature of these towns was that they were intersected by a colonnade leading from a triple gate. At the point where the colonnade was crossed by another of smaller size there appears to have been a 'tetrapylon'. On each side of the chief colonnade lay the temples, baths, theatres, and naumachiæ. The best preserved examples of these Roman structures are in the country to the east of Jordan, which, since the conquest of the country by the Muslims, has been almost exclusively occupied by dwellers in tents, to whom the use of building materials is unknown. Those relics which have been preserved date from the later Roman period, that is from the 2nd century downwards, when a falling off from the severe and dignified taste of the classical period is manifested in superabundant decoration, in the adornment of niches surmounted by broken pediments, and in the absence of harmony of design. Palmyra, Ba'albek, and Jerash afford examples of this style, and likewise Petra, where the tombs, excavated in the native fashion, are externally adorned with huge façades chiselled in the rock in a style somewhat resembling the later rococo period, especially where the cornices have been constructed in curves. The numerous small temples (perhaps tombs), relics of which are scattered throughout Lebanon, date from the same period, though all turned towards the east in the Greek fashion, and are generally 'in antis', with Ionic capitals; the stylobate has a cornice running round it, and the cella is entered from its raised west end by a door leading through the stylobate. — A peculiar style of architecture is seen in the *Synagogues* erected in Galilee, six in number, dating from A.D. 150—200. They are quadrangular in form, and the interior is divided into five aisles by means of four rows of massive columns. These columns bore an architrave of stone, the roof was of wood, and the ornamentation, especially that of the cornices, was extremely rich. The two last internal supports of these synagogues towards the north end always consist of double pillars.

d. Christian Architecture. Although for the first two centuries of the Christian era Christian architects continued to use ancient heathen forms, yet their mode of adapting them to their requirements was essentially new, and a number of well-preserved examples of this style are still extant both in the Ḥaurân and N. Syria. To Count de Vogüé (French ambassador at Vienna) is due the great merit of having directed attention to these monuments, but there is still unfortunately no letter-press to

accompany the admirable drawings of his 'Syrie Centrale, Architecture civile et religieuse du I—VII siècle' (Paris, 1865 et seq.).

Towards the close of the third century it became customary to employ vaulted domes to cover large spaces, and the important invention of uniting the dome with the quadrangular substructions by means of 'pendentives' or brackets was next adopted. At the same time simple basilicas supported by rectangular piers, and afterwards by columns, were also frequently erected.—The northern group of the buildings of that period, between Ḥama and Aleppo, is still more interesting. Columnar basilicas and dome-covered structures occur here also, but basilicas borne by piers are rare. The façade consists of an open colonnade; the apse is generally round internally and quadrangular externally; and numerous windows, and as a rule side-doors also, are inserted in the aisles and upper part of the nave. The capitals of the columns sometimes approach the acanthus type, but are occasionally in the shape of a calyx which has been developed by the native architects after a fashion of their own. The apses, as well as the windows and portals, are adorned with decorated string-courses terminating in knots resembling volutes. The ornamentation of the friezes consists of foliage, fruit, grapes, and the acanthus; but vases, peacocks, and other objects also occur, while crosses are invariably introduced.

e. Basilicas. In the chief towns of Palestine, and particularly in places of religious resort, the Greek emperors after the time of Constantine the Great erected a number of spacious basilicas resembling in style those in other parts of the Roman empire. In these buildings the nave is more lofty than the aisles. The ancient Christian basilica of Bethlehem has been preserved, but of the original church of the Holy Sepulchre few relics now exist. The Aḳṣa affords an example of an ancient basilica which the Arabs have restored in the original style and converted into a mosque. The Arabs not only availed themselves of ancient columns for building purposes, often associating them most incongruously, but they also at first employed Greek architects and builders: hence the strong resemblance of their edifices to those of the Christians. It is now believed that the rotunda of the church of the Sepulchre served as the model for that of the mosque of ʿOmar (eṣ-Ṣakhrâ); but the dome, which had already long been familiar to the Syrians, had meanwhile been frequently employed in the West also. Like the Byzantines, the Arabs were in the habit of covering their walls and domes with mosaic. The mosque of the ʿOmayyades at Damascus shows how closely the Arabian architects adhered to their foreign models. Adjoining the large court paved with flags, which was necessary for the purpose of the Mohammedan ritual, rises a large open colonnade with a ceiling, as in the case of the basilica, the site of which is occupied by the mosque; and near the Ḳibla (p. 34) was constructed a spacious dome.

f. Arabian Style. While the Arabs in their architectural works chiefly followed the style which already existed in Syria, they nevertheless developed various forms peculiar to themselves. At a later period taste degenerated. They began capriciously to give their domes a pointed, bulbous form, and to cover their vaulting internally with a superficial structure of miniature arcading, reminding the spectator of a honeycomb. This is the so-called 'stalactite vaulting', in which the impression of solidity properly conveyed by a vaulted structure is entirely neutralised. The Arabs also frequently stilted the sides of the round arch above the capitals of the supporting pillars, and at an early period (as early as the 9th cent. in Egypt) they also began to use the pointed arch and the horse-shoe arch, the latter being exclusively an invention of their own. The great fault of Arabian architecture is its want of strict organic coherence; instead of having regard to the general effect of their buildings, or the purposes they were meant to serve, the minds of the architects were entirely devoted to ornamentation and other details; and to this want of uniformity and organic significance is due the unsatisfactory impression produced by these edifices, notwithstanding all their showy wealth of arabesques. One often observes, for example, ancient columns with beautiful capitals placed immediately beside modern Arabian columns or clumsy piers. The coloured arabesques, the idea of which was probably borrowed from woven tapestries, are often very cleverly designed, but they soon weary the eye of the beholder.

Syria cannot boast of many original buildings in the Arabian style, the reason being that the Arabs here found abundance of ancient edifices which they could either dismantle for the sake of the materials, or easily adapt for their own purposes. Taking advantage of the wonderfully substantial foundations of antiquity, and using either ancient materials or inferior ones of their own, they erected on these foundations their town-walls, their towers, and their castles, all of which speedily again fell to decay. They supposed that additional strength was imparted to their walls by building fragments of columns into them; and they accordingly not only inserted such fragments in their walls in symmetrical order, but often endeavoured to produce a similar appearance artificially. This was also done by the Crusaders. Thus in the vicinity of ancient harbour-fortifications in particular, one often observes numerous scattered portions of columns, most of which were once incorporated with the badly built walls of which no other trace is now left. Similar blocks are also frequently seen on the clay-roofs of modern Syrian houses, where they are used as rollers to consolidate the clay after rainy weather.

g. Frank Churches. In the case of many of the mediæval castles of Syria it is difficult to determine whether they were erected by the Saracens or by the Crusaders. The churches erected by

Europeans on the soil of the Holy Land, however, are easily distinguishable from the Arabian buildings. According to De Vogüé ('Les Eglises de la Terre Sainte'. Paris, 1860) these churches are of two classes. The first embraces all the churches built by the Franks between 1099 and 1187. These are all in one style. They possess a nave and aisles of equal length, a transept, and three apses adjoining each other. The vaulting is smooth and without a trace of groining, and rests on simply constructed piers. Above the intersection of the nave and the transept rises a dome, springing from pendentives. The rest of the building is covered with a flat roof. On the outside of the walls there are imperfectly developed flying buttresses, and in every case the arches are of a pointed character. —The second class of these churches embraces those of the 13th century. They are all situated on the sea-coast, and they closely resemble French churches of the same period, but have flat roofs. —The pointed arch which prevails in these buildings is not the early Muslim arch, but that which was afterwards perfected by western architects, so that this European architecture may properly be termed an early development of the pointed style on Arabian soil.

h. Antiquities. Lastly we must notice some of the ancient relics which are still to be found in Syria, and at the same time caution the inexperienced traveller against purchasing any of the imitations which are now largely manufactured in that country and in Egypt. First must be mentioned the coins of many different periods. Old Hebrew coins are particularly valuable; there are also Phœnician coins and gems, Græco-Roman coins of various towns, and Arabian coins of very various periods. The tombs often contain tear-vases, small statues and reliefs, and (on the Phœnician coast) scarabæi, etc. In the case of such antiquities being offered for sale, enquiry should always be made as to the place where they were found, and unless this can be ascertained with certainty, they possess no scientific value. All stones bearing inscriptions are valuable, especially when freshly discovered, and such relics are still frequently turned up by the plough. Inscriptions are found in Syria bearing the following characters:—(1) Phœnician, ancient Hebrew, and Samaritan; (2) Aramaic (or 'Nabatæan'; the Nabatæans were Arabs who wrote Aramaic), in the Ḥaurân and at Palmyra; (3) Greek (very numerous); (4) Arabic, which in the earlier periods (Cufic) more nearly approach the Aramaic character, but in later times often become very involved; (5) Mediæval Frank writing.

With regard to the method of obtaining impressions of inscriptions, see p. 25.

IX. Works descriptive of Jerusalem and Palestine.

The **Bible** supplies us with the best and most accurate information regarding Palestine, extending back to a very remote period,

and should be carefully consulted by the traveller at every place of importance as he proceeds on his journey. The Handbook contains references to many texts, but it has seldom been thought necessary to make quotations.

The oldest record of a pilgrimage handed down to us is that of the otherwise unknown '*Pilgrim of Bordeaux*', dating from 333. A very important work on the sacred places of Palestine is the treatise of *Eusebius*, Bishop of Cæsarea, 'De Locis Hebraicis', dating from 339, which was afterwards translated into Latin and annotated by *St. Jerome* (390). From St. Jerome's pen we also possess a description of the pilgrimage of Paula, a noble Roman lady. In the second half of the 7th cent. the French bishop *Arculf* travelled in Palestine, and from his description a remarkable record was written by *Adamnanus* in Scotland. About the middle of the 8th cent. another account was written by *Willibald*, an Englishman, who was bishop of Eichstädt in Bavaria, and another in 870 by the Frankish monk *Bernhard*. Of the period of the first Crusade we possess a record by the monk *Fulcher* of Chartres, a retainer of Robert of Normandy; and shortly afterwards appeared the quaint description of the pilgrimage of the merchant *Saewulf*. Another interesting description of a journey to Palestine was written by *Benjamin of Tudela*, a Jewish rabbi and merchant from Navarre (1160—73). Next in order of time follow a description of the sacred places by Count *Burchardus*, dating from the second half of the 13th cent., and the travels of the English knight *John Maundeville* and of *Ludolf de Suchem* (from Sudheim near Paderborn) of the second quarter of the 14th century. To this period belongs the work of *Isaac Chelo* (1334), which contains numerous topographic notes of great value, and forms one of the series of Jewish itineraries published by Carnot. Important works of the close of the 14th cent. are the travels of the monkish preacher *Felix Fabri* of Zürich ('reading-master' at Ulm), and of *Bernhard von Breydenbach*, dean of the cathedral of Mayence. From the beginning of the 16th cent. dates the chief 'pilgrimage book' of the Italians, by an unknown author, and in 1575 a journey to the Holy Land was described by the worthy *Rauwolf*, a doctor of Augsburg. Early in the 17th cent. was written the famous account of the travels of the Roman *Pietro della Valle* and the still more valuable work of *Francesco Quaresmio*, a Minorite monk of Lodi. In 1660, when the knight *Laurens d'Arvieux* travelled in Palestine by order of Louis XIV., a spirit of criticism and scepticism was at length awakened. A work of this period which deserves mention is the description of the Holy Land by *Henry Maundrell*, chaplain of the English factory at Aleppo in 1697. Instead of the exclusively religious objects for which Palestine had hitherto been visited, many travellers now entertained a desire to explore the country scientifically, and foremost among these were the distinguished *Richard Pococke*, Bishop

of Meath (1738), and *Frederick Hasselquist* (1751), a medical man and naturalist. In 1767 the learned *Giovanni Mariti*, cancelliere of the Tuscan consulate, paved the way for a more philosophical study of the country, but it has been reserved to the *savants* of the present century to lay the foundation of a really scientific treatment of the subject. Thus at the beginning of the century the Holy Land was explored by *Ulrich Jasper Seetzen* and *Johann Ludwig Burckhardt*, both men of distinguished scientific attainments. The 'Bemerkungen über die Beduinen and Wahabi' (Weimar, 1831) by the latter are still worthy of perusal. One of the most eminent of German explorers was Dr. *Titus Tobler*, who in his 'Vier Wanderungen' and other writings has contributed greatly to our acquaintance with Palestine, and Jerusalem in particular. His two books on the topography of Jerusalem and its environs (Berlin, 1853) also exhibit a most intimate acquaintance with the writings of all the earlier pilgrims. His other leading works are 'Die Siloaquelle und der Oelberg' (St. Gallen, 1852), 'Denkblätter aus Jerusalem' (St. Gallen, 1853), and 'Dritte Wanderung' (Gotha, 1859). A very important work is that part (vol. viii.) of *Karl Ritter's* 'Erdkunde von Asien', which relates to Palestine and Jerusalem. The Prussian consuls *Schultz* and *Rosen (Wetzstein)* have thrown considerable light on a number of places in the Holy Land. *Furrer's* 'Wanderungen durch Palæstina' (Zurich, 1865) and *Sepp's* 'Pilgerbuch' (2nd ed., Schaffhausen, 1873) also contain much interesting information. *Van de Velde*, a famous Dutch traveller, was the author of a large map of Palestine (Gotha, 1866; with 'Memoir to accompany the Map', 1868), which is still the best procurable. Among French travellers, *Lamartine* hardly deserves the reputation he enjoys, but much interesting matter is contained in the works of the Academician *De Saulcy* ('Voyage autour de la Mer Morte', Paris, 1853, a magnificent work; 'Voyage en Terre Sainte', 2 vols., Paris, 1865). Foremost among French writers on the art-history of Syria, ranks Count *Melchior de Vogüé* ('Les Eglises de la Terre Sainte'; Paris, 1860 et seq.; 'Syrie Centrale, Architecture civile et religieuse du I—VII. siècle'; Paris 1865 et seq.), who is now editing the magnificent work of the *Duc de Luynes*: 'Voyage d'Exploration à la Mer Morte, à Petra, et sur la rive gauche du Jourdain' (Paris). *Guérin's* 'Description géographique, historique, et archéologique de la Palestine' (Paris, 1869) contains a good account of Judæa and Samaria, with the exception however of Jerusalem.

Among the numerous English and American works on Palestine we must first mention *Robinson's* 'Biblical Researches in the Holy Land' (Boston and London, 2nd ed. 1854), 'Later Biblical Researches' (London, 1856), and 'Physical Geography of the Holy Land' (London, 1865). Another important work is *Tristram's* 'Land of Israel' (London, 1866). *John Wilson's* 'Lands of the Bible' (2 vols., Dub-

lin, 1847), *Thomson's* 'The Land and the Book' (New York, 1863), and *Miss Rogers'* 'Domestic Life in Palestine' (London, 1862) treat principally of the customs of the inhabitants. *Macgregor's* 'Rob Roy on the Jordan' is a charming book, without scientific pretension (4th ed., 1874). Interesting details regarding Jerusalem are contained in *Barclay's* 'City of the Great King' (London, 1857) and in *George Williams'* 'Holy City' (2nd ed., London, 1849). Of a more learned and speculative character are *Thrupp's* 'Ancient Jerusalem' (Cambridge, 1855) and *Fergusson's* 'Essay on the Ancient Topography of Jerusalem' (London, 1847) and 'The Holy Sepulchre and the Temple of Jerusalem' (London, 1865). Important historical and scientific works are *Besant* and *Palmer's* 'Jerusalem, the City of Herod and Saladin' (London, 1871), and *Tristram's* 'Natural History of the Bible' (3rd ed., London, 1873). *Porter's* 'Five Years in Damascus', *Tristram's* 'Land of Moab', *Palmer's* 'Desert of the Exodus', and *Stanley's* 'Sinai and Palestine' also afford a valuable fund of information. *Smith's* 'Dictionary of the Bible', which treats chiefly of ancient Palestine, is useful as a book of reference.

Lastly we must mention the valuable services rendered to science by the society of the '*Palestine Exploration Fund*', whose labours have extended over nearly ten years, but which unfortunately has not received pecuniary support commensurate with the importance of its objects. (Subscriptions are received by the Secretary, Walter Besant, Esq., 9 Pall Mall East, London.) The object of the society is the 'accurate and systematic exploration of the topography, geology, natural history, and ethnology of the Holy Land, particularly with a view to the interpretation of the Bible'. The society publishes 'Quarterly Statements', sent gratis to every subscriber, the substance of which down to the end of 1872 is comprised in two very interesting works. The larger of these is the 'Recovery of Jerusalem' by Major *Wilson* and Capt. *Warren*, edited by *W. Morrison* (London, 1871), and the smaller, which is to a great extent abridged from the other, 'Our Work in Palestine' (London, 1873). — The Society first sent out Major Wilson, R.E., and Captain Anderson, R.E., to report on the best method of proceeding. These officers made a reconnaissance in Galilee and along the watershed to Nâbulus; they took a great number of photographs and discovered several of the Galilean synagogues. The Fund next turned its attention to the archæology of Jerusalem. In 1867 Capt. Warren, R.E., was sent out. His work was continued till 1870, and consisted mainly in making excavations. He, however, also made reconnaissances in Philistia, the Jordan Valley, and Moab. The results of the Jerusalem work are extremely valuable to scholars, especially in fixing the character and dimensions of the great Temple platform and the original rock surface of the Temple hill.

In 1871 the Society sent out Professor Palmer, accompanied

by Mr. Tyrwhitt Drake. These gentlemen made an adventurous journey through the Negeb and an expedition into Moab.

In 1872 the most important undertaking of the Fund was started, being the topographical survey of Western Palestine to the scale of 1-inch to the mile. The party was commanded by Captain Stewart, R.E., and included Mr. Tyrwhitt Drake. Captain Stewart fell ill at the commencement of the work and was succeeded by Lieut. Conder, R.E., who is still in command. At the present date the survey of the whole country from Beersheba to Ṣafed in Galilee, 4600 sq. miles in area, is complete, while 1400 sq. miles remain to be surveyed in upper Galilee. Mr. Tyrwhitt Drake died at his work from fever in June 1874. On 11th July, 1875, the survey party was attacked by a fanatical armed mob at Ṣafed. Lieut. Conder was wounded, as well as Lieut. Kitchener, R.E., the second in command, and nearly every other member of the party. In consequence of this attack, and of the spread of cholera, the party was withdrawn for the winter. It is hoped that the survey will be completed in 1876, and published about a year later.

This work will probably prove the most important yet done in Palestine. The Biblical discoveries have been numerous and important; the number of sites explored and names collected is six or seven times greater than that on any published map; careful observations of natural history, geology, architecture, etc., have been made, and large scale plans of important towns, ruins, or buildings, have been drawn. Between 30 and 40 new churches habe been found in various parts of Palestine, and some 200 of the rock-cut tombs have been planned.

The map will be published in ten large sheets, each accompanied by a memoir with plans and lists of names in English and Arabic. An endeavour will be made to give a description of every ruined site in the whole country from Dan to Beersheba. Numerous photographs have also been taken by the party, which are now being published.

In 1874 the Fund also sent out M. Clermont-Ganneau to Jerusalem. His work was principally epigraphic, and his most valuable discovery was that of a fine Hebrew inscription defining the limits of the city of Gezer, which he had already identified from independent considerations.

There is also an American society, instituted for similar purposes, whose labours are chiefly confined to the country east of the Jordan.

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1. Yâfa.

Arrival. A blue range of hills in the distance (the mountains of Jndæa), a yellow beach, and lastly the appearance of the town of Yâfa rising on a hill like a fortified place, proclaim to the steamboat traveller that he is approaching the most interesting conntry in the world, — the 'Holy Land'. To the N. of the town are seen orchards and palm trees, while the gay flags of the different consulates wave their welcome to the arriving pilgrims.

Before landing, the traveller should provide himself with a snpply of half-francs and sons, that he may be able to pay the boatmen withont requiring change. Egyptian money will not be taken (comp. p. 7).

As Yâfa possesses no harbour for larger vessels, steamers are obliged to anchor in the roads abont ½ M. from land. When the weather is stormy they do not touch here, and in this case the traveller is compelled to proceed to Ḥaifa, the next station, or better still to Beirût, or if he comes from the north, to Port Said, where the debarcation is also freqnently attended with difficnlty. The sea at Yâfa is rarely quite calm.

The debarcation at Yâfa, as everywhere else in the East, is invariably conducted with the least possible order and the greatest possible noise. The traveller should not be in too great a hurry to engage one of the clamorous boatmen who crowd around him on the deck. The best plan is to make up a party of three or four before arriving, and to engage a boat for them, and at the same time to protest against any attempt at overloading. Care should also be taken that the luggage is placed in the proper boat, and that none of it falls overboard owing to the confusion and rocking of the boats. The hotel-keeper at Yâfa generally sends a commissionaire on board the vessel to receive the travellers intending to put up at his house, in which case that official had better be requested to pay all the necessary fees. Those who have made their plans beforehand will do well to send previously by post a notice to the landlord (see below) of their intended arrival. Dragomans also board the vessel in swarms, but their services for the trip to Jerusalem are quite nnnecessary. When the sea is not nnusually rough, a fee of 5 fr. for 3—4 persons with luggage is ample, or 1 fr. for each person when a seat is taken in a larger boat. The boatmen are never content with their fees, and on the passage they frequently endeavour to alarm their passengers as to the dangers of the landing with a view to extort an additional gratuity. No attention, however, should be paid to their noisy representations and violent gestures. '*Mush lâzim*' means 'it is nnnecessary'; '*mush 'âwezak*', 'I do not care for you'; '*iskut*', 'be quiet'; '*rûh, rûh*' or '*imshi*' 'begone' (a word which may be accompanied by a significant motion with one's stick); '*yallah, yallah*', 'forwards', 'onwards'; '*bes, bes*' 'enongh'.

'Going to Yâfa', according to an old Low German proverb, is equivalent to the undertaking of a journey from which it is impossible to return. The dangers to be encountered in mediæval times were of course far more serious than those of the present day, but the landing is still freqnently attended with difficulty. The harbour of Yâfa is a small basin formed by natural rocks partly under water, on which the remains of an ancient port are said to be still traceable. The entrance from the N. is broad, but endangered by sandbanks, while that from the N.N.W. is very narrow. The boatmen generally do their utmost to propel their craft into smooth water, with the help of a favouring wave, throngh the narrow

entrance. The traveller is at length carried ashore by the men, as there is no good pier or jetty for landing (fee 2—3 sous for each person), and proceeds to the custom-house at the S. angle of the harbour, where his luggage is examined (comp. p. 9).

Accommodation. *Jerusalem Hotel (Pl. 14, one of the first houses in the German-American colony, ½ M. from the town; landlord Hr. *Hardegg*), with beds for 30—40 persons; pension 10 fr.; wine extra. Hotel of the Twelve Tribes (native landlord, agent for Messrs. Cook & Son, the well-known travelling agents), on the way to the colony.

The Latin Monastery (Pl. 7) also affords tolerable accommodation; rooms small, but clean; cuisine Italian; wine indifferent. Turning to the left from the douane and following the quay, we observe after 3 min. a door on the right over which is the inscription *Hospitium Latinum.* There are three monks in the monastery who are generally Italians. The dragoman is civil and obliging, and his fee is proportioned to the services rendered. The monastery stands high on the slope of the hill, and possesses beautiful terraces affording an extensive view over the sea and the harbour.

If the steamboat arrives at Yâfa early in the morning, most travellers start for Ramleh the same day (comp. p. 3); but half-a-day may be advantageously spent in the environs of Yâfa, and an opportunity is moreover thus afforded to the traveller of testing the horse, and particnlarly the saddle, on which he is to ride to Jerusalem.

Consulates. The office of *American* vice-consul is discharged by Hr. Hardegg, the landlord of the Jerusalem Hotel; *British* vice-consul, M. Amsalek; *German*, M. Simeon Murâd, an Armenian, who possesses a beautifnl garden; *French*, M. Philibert. There are also Austrian and Spanish vice-consulates. If the traveller wishes to be conducted to any of the consulates, he may apply to the first boy he meets in the street, simply pronouncing the name of the consulate (e. g. '*Konsulato el-Inglizi*, *el-Amerikâni*) coupled with the talismanic word 'bakhshîsh'. A fee of ½—1 piastre will generally suffice for this service.

Steamboat Office. Skirting the quay towards the N., we first reach the *Russian* (Pl. 3), and, a little farther on, the *Austrian* office (Pl. 1), at which last French letters are received and delivered. — Steamboat services, see Introd., p. 10.

Post and Telegraph Office, to be united, and shortly opened near the steam-mill. A Turkish courier conveys letters daily to and from Jersalem.

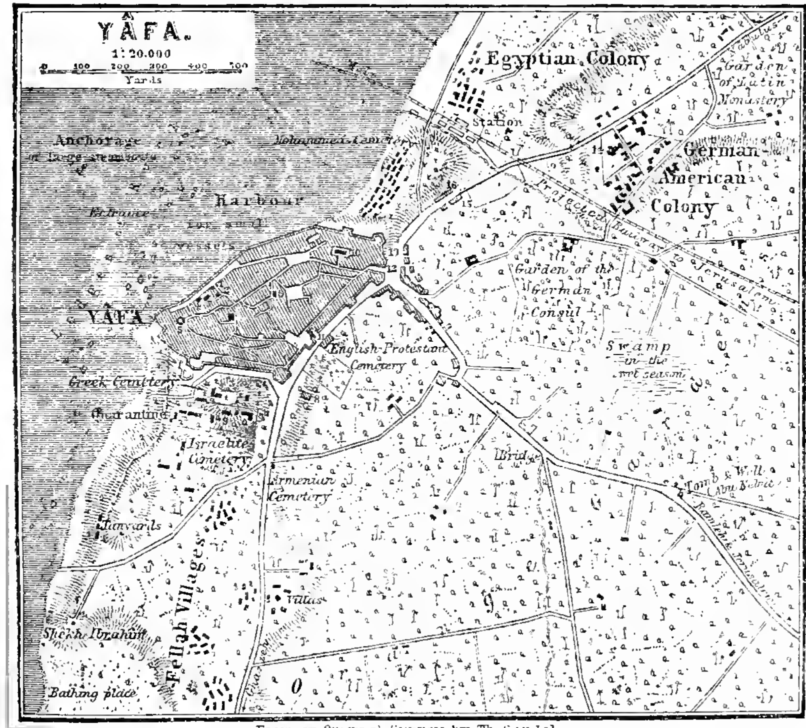
Omnibus (p. 132) and other carriages to Jerusalem (35—40 fr.) from the German Colony.

Horses, generally very docile, to be found at the hotel, and also between the colony and the town (comp. p. 131). Charges according to the demand; to Jerusalem, whether in one or two days, 10—15 fr., baggage-horse 9—10 fr.; for excursions in the environs 1 fr. per hour. These charges include the use of a European saddle.

Cook's Tourist Office on the ground-floor of the Hotel of the Twelve Tribes (see above). — *Articles de Voyage* at *Friedel's* (p. 131). Good tailors, shoemakers, and other workmen at the German Colony (p. 131), near the Jerusalem Hotel, where enquiry may be made.

History. Yâfa was anciently a Phœnician colony in the land of the Philistines. The meaning of the ancient name *Japha* is doubtful; but the Hebrews translated it 'the beautiful'. Japho, or Joppa, is the place mentioned in 2 Chron. ii. 16, to which Hiram, King of Tyre, undertook to send Solomon wood from Lebanon 'in flotes' for the building of the Temple. Tradition, however, carries us much farther back than even the period of Solomon. According to a very ancient myth, Andromeda, the daughter of Cepheus and Joppa (daughter of Æolus), is said to have been chained to the rocks here in order that she might be devoured by a huge sea-monster, but was released by Perseus. The prophet Jonah, too, is said to have just quitted Joppa when he was swallowed by the whale, a popular story which recurs among other nations as well as the Israelites. Throughout the Roman period, and even down to the end of the 16th cent., the place was shown on the rocks of the harbour where An-

dromeda was bound, or at least chains and iron rings were preserved as a memento of the myth. So, too, the huge bones of some marine monster were long an object of curiosity here. In the inscription relating to the victorions campaign of Sennacherib the town is called Ja-ap-pu, and its sitnation is correctly described. Yâfa was definitively brought under the Jewish yoke by the Maccabees, after which it fell sncccessively under the Greek and Roman sway, and received the name of Joppa. Christianity was introduced here at an early period (Acts ix. 36, etc.). Before the Jewish war Joppa was captured and destroyed by the Roman general Cestins; it was then rebuilt, but was soon again destroyed by Vespasian as being a haunt of pirates. At that period another seaport flourished to the S. of Yâfa, near Yabnc (Jamnia, p. 317). Several bishops of Joppa are mentioned as having attended various church synods. The bishopric was restored by the Crnsaders, and the town raised to the rank of a connty. In 1126 the district of Joppa came into the possession of the knights of St. John. Owing to its exposed situation, the town was subjected to many sad vicissitudes during the Crusades. It was captured



From an Original Survey by Th. Sandel.

1. Office of the Austrian Lloyd. 2. Office of the Messageries Maritimes. 3. Russian Steamboat Office. 4. Custom House. 5. Lighthouse. 6. Serâi. 7. Latin Monastery. 8. Greek Monastery. 9. Quarantine. 10. Mosque. 11. New Gate. 12. Jerusalem Gate. 13. Bazaar. 14. Jerusalem Hotel.

and destroyed by Saladin in 1187, and by Safaddin in 1191, recaptured by Richard Cœur de Lion, but finally taken in 1196 by Melik el-ʿAdil. Owing to these disasters it was almost entirely depopulated, and in the 15th cent. had almost ceased to exist. Towards the end of the 17th cent. the importance of Yâfa began to revive, and from that period dates the construction of the quay. Towards the end of the 18th cent. we find the town surrounded by walls, which enabled the inhabitants to resist the attacks of the French army under Kleber in 1799 for a few days until the place was taken by storm. It was then fortified by the English, and afterwards extended by the Turks.

The population of Yâfa has increased greatly within the last quarter of a century. A Turkish calendar enumerates 865 Muslim, 135 Greek, 70 Greek Catholic, 50 Latin, 6 Maronite, and 5 Armenian families, which would give a population of about 8000 souls. The town trades with Egypt, Syria, and Constantinople. Soap, sesame, wheat, and oranges are the chief exports, and the silk-culture has of late been introduced in the plain of Sharon. One of the chief resources of the inhabitants, however, is the annual passage of numerous pilgrims through the town; it was this that enabled it so often to recover from its disasters, and this is the chief cause of its rapid increase in size.

The town of *Yâfa*, or *Jaffa*, lies on the sea-coast at the foot of a rock 116 ft. in height. The houses are built of tuffstone. The streets are generally very narrow and dusty, and after the slightest fall of rain exceedingly dirty. The quay, which is very badly paved, becomes a pond of mud after rain, and woe to the foot-passenger who when picking his way along it encounters a troop of beasts of burden! Yâfa is the residence of a Turkish Ḳaimmaḳâm, who is subordinate to the Pasha of Jerusalem.

There are few sights at Yâfa. The *Greek Monastery* (Pl. 8), which is also on the quay, but nearer the landing-place than the Latin, accommodates numerous visitors of the Greek confession at the time of the pilgrimages. The *Latin Hospice* (Pl. 7) was founded in 1654, from which period dates the tradition that it occupies the site of the house of Simon the tanner (Acts ix. 43); but several other spots in the town claim the same distinction. The Muslims, who repeat the tradition, point out the site of Simon's house in an insignificant mosque near the *fanar*, or lighthouse on the S. side of the town, where, however, the view is the sole attraction (fee 1 piastre). The tradition as to the *House of Tabitha* (Acts ix. 36) is of much more ancient origin, and the church of St. Peter stood in the 8th cent. on its supposed site to the S. of the town. Since the 17th cent. the Greeks have pointed out some old walls to the E. of the town as remains of the house of Tabitha. The tradition that St. Peter once fished here has proceeded from a confusion of ideas.

On the S. side of the town is the large *Quarantine* (Pl. 9), built by Moḥammed ʿAli in 1835, but now in a dilapidated condition. The *Cemeteries* are outside the town. To the S. of the quarantine are several primitive tanneries and the small wely (comp. p. 35) of the *Shêkh Ibrâhîm*. The town-walls are also falling to decay. In 1869 a 'new gate' (Pl. 11) was made towards the S.E., and used for a time as the point of departure for Jerusalem, but has recently been pulled down with the adjacent part of the town-wall.


ENVIRONS of YÂFA.
From an Original Survey by Th. Sandel.
Depth-line of 3 Fathoms.
MEDITERRANEAN SEA
Shekh Amûni
Ford
Nahr el-'Aujeh
Waterfall
Mills
Haifa & 'Akka
Sommel
'Abd-en-Neby
Moor
Nabulus
Ford
Sandhills
Vineyards
Wady Miserara
Temple Colony
Garden of Sir M. Montefiore
Sarona
Model Farm
Mount Hope
Egyptian Colony
Garden of the Latin Monastery
Mole
Anchorage of Steamers
Terminus
German-American Colony
Sakhnet Hammed
Selemeh
Entrance
Harbour
YAFA
Garden of the German Consul
Sakhnet Abu Kebir
Shekh Murâd
Quarantine
Ledge of rocks
Tomb & Fountain
Garden of the Russian Monastery
Vineyards
Fellah-Cottages
Villages
Bathing place
Agricultural Colony of the Alliance Israélite
Project. Railway to Jerusalem
Garden of the French Consul
Oranges
Ramleh & Jerusalem
Vineyards
Ghazze
Sakhnet ed-Derwish
Lowland
Drawn, Engraved & printed by Wagner & Debes Leipzig.
1:50.000
Paces
Yards

The interior of the town is uninteresting. In the *Armenian Monastery*, situated to the N. of the Latin, tradition points out the room in which Napoleon caused plague patients to be poisoned; but in this credulous land of traditions it is very difficult to ascertain the truth of even so recent a circumstance. The small *Bazaar* is reached by following the quay to the N. end, and then turning a little to the right. To the left in the small open space is Friedel's shop (p. 128). Farther on, avoiding the small *cul de sac* to the left, we enter the Arabian bazaar, which usually presents a motley throng of purchasers, among whom the traveller will have the first opportunity of observing the pure Semitic type of the natives of this district. At the bend of the gateway there is a much frequented well with an Arabic inscription.

Outside the gate the road divides. The broad road immediately to the r. leads straight to Ramleh (Route 2). Here are the stables of the muleteers; horses are tried here; caravans arrive and depart; and a number of Arabian cafés have congregated here in consequence. If we follow the broad road to the left of the gate, we pass coffee and orange stalls, where large heaps of the beautiful fruit are seen in spring (about eight for a piastre). The sandy road next passes the *Muslim Cemetery*, situated between the road and the sea. We now soon reach orchards with luxuriant vegetation, where travellers sometimes camp in the open air. A road to the left leads hence to the squalid hovels of an *Egyptian Colony*. Our road next passes *Cook's Office* (p. 128; opposite, to the l., a large new *khân* with shops), and crossing a ditch, which in winter sometimes contains water, leads between hedges to the *German-American Colony*, a settlement of a very different character. Hardly a trace now exists of the American colony of about forty families who established themselves here in 1866. The present colony, founded in 1868 by the Wurtemberg sect of the 'German Temple', appears to thrive, and produces a very pleasing impression in contrast to the squalor of the town. The distinctive doctrine of the sect, which is founded on their interpretation of some of the prophecies, is that Christians are under an obligation to settle in Palestine. This colony numbers about 250 souls. It consists of a group of houses around the hotel and two rows of houses called *Sarona*, 2 M. to the N.E. of the town (see Map). Leaving the first settlement to the right, our way next leads between hedges, through orange-gardens, and over sand to Sarona. The land here is remarkably fertile. About 1½—2 ft. beneath the sand there is excellent soil, and water is to be found everywhere at a moderate depth. Vines, though half buried in sand, thrive admirably. Sesame and wheat are the chief crops. — A beautiful ride of 2—3 hrs. may be taken by following the road past the 'Temple Colony' as far as the *Nahr el-'Aujeh* and returning by the coast (see Map). Before the Egyptian Colony is reached, a fine view of the town of Yâfa is obtained.

The plain of *Sharon*, which extends along the sea-board between Joppa and Cæsarea (to the N., p. 351), was famed in ancient times for its luxuriant fertility and its pastures (Isaiah lxv. 10). The greater part of the plain is covered with sand, but it contains water in abundance. The soil yields the richest crops after rain, and in places where it is irrigated by means of water-wheels.

2. From Yâfa to Jerusalem.

Distances. From Yâfa to Ramleh by the direct ronte 3½ hrs. (by Lydda 4 hrs.); thence to Jerusalem abont 8 hrs., or 11½—12 hrs. in all. An *Omnibus* from Yâfa to Jerusalem has recently been started by the German Colony (p. 131); two vehicles run daily each way (fare 10 fr.). A similar conveyance plied in 1868, but had to be discontinued on acconnt of the bad state of the road. In case the same fate shonld attend the present undertaking, the traveller will find the following data usefnl. For riders the route is somewhat too long for a single day; at the same time it should be remembered that those who are out of practice will find the second day's ride more fatiguing than the first. If the journey is to be made in one day it is advisable to start early, as riding in the narrow, crowded, and ill-paved streets of Jerusalem after dark is very unpleasant. Quarters for the night are to be had at Ramleh (p. 133), and also if necessary at the honse of a Jew at Bâb el-Wâdy (p. 138).

The direct route from Yâfa to Jerusalem has been traversed by Jewish and Christian pilgrims from a very early period. A railway, which had long been projected, appeared dnring the first half of 1873 about to be actnally constructed, as a directorate was then formed at Constantinople and the route was surveyed and marked out by engineers. For two years, however, nothing was done, bnt the project has been revived by a French company, and a firman anthorising the constrnction was issued in Sept., 1875. The site of the projected railway-station is also indicated in our plan of Yâfa. The telegraph wires follow the route, along which there are eighteen watchmen's houses at intervals of 1½—2 M. (erected since 1860). No danger of any kind need be apprehended.

The services of a dragoman for the journey from Yâfa to Jerusalem are quite unnecessary, as the route cannot be mistaken. Those who wish to make sure of having their luggage at Jerusalem on their arrival have no alternative but to accommodate their pace to that of the baggage-mules, unless the latter are despatched at a much earlier hour than that at which the travellers themselves start.

a. From Yâfa to Ramleh.

1. Direct Route from Yâfa to Ramleh (3½ hrs.).

The road to Jerusalem crosses the market-place (p. 131), which lies outside the town, and then turns to the left. It is flanked with lofty cactus-hedges, behind which are extensive orchards. Water-wheels are seen in operation in every direction. After 10 min. we reach a handsome *Sebîl* or fountain, founded by *Abu Nebût*, a former pasha, who is buried here, and, 5 min. farther, the pleasant *Biâra* or country-estate of M. Philibert, the French vice-consul. The road is shaded with sycamores and cypresses. After 7 min. more the orchards are left behind, and we enter the plain of *Sharon* (see above), on the E. confines of which the blue mountains of Judæa become more and more conspicuous. The road traverses fields and


JUDÆA.
1:500.000
English Miles
Kilomètres
W.T. = Watchtowers along the Road from Yâfa to Jerusalem
MEDITERRANEAN SEA
Yâfa
JOPPA
Sarona
Selemeh
Sakhneh
Agricult. School of the Alliance Israélite
Yazûr
El-Yahûdiyeh
Rentiyeh
Kefr 'Ana
Bêt Dejân
Sâfiriyeh
Sarafend el-'Ammâr
Ludd
DIOSPOLIS/LYDDA
Neby Damiân
Er-Ramleh
Neby Rubin
Ruins of the Harbour of JAMNIA
Kebu
Zernuka
Yebna
JABNEEL (JAMNIA)
'Akir
EKRON
Na'âneh
El-Mughâr
Khân Yebna
Beshît
Katra
Mansûra
Tell Jezer
GEZER
Shahmeh
Khulda
Neby Yûnus
Sehîleh
Mukhêsin
Resein
Kezaza
Burka
Yâsûr
El Mesmiyeh
Enamôn
Esdûd
AZOTUS
El-Batâneh
Dhenntbeh
'Amûreh
Sawâfir esh-Shemâliyeh
Bêt Darâs
Kustîneh
El-Letîneh
Maghallis
Tell el-Ferâs
Tell et-Turmus
Tell es-Sâfieh
Es-Sawâfir
Hammâmeh
Jalûdiyeh
Ba'ulîn
Satta
El-Mejdel
'Abdis
Berkûsiyeh
Rana
Askalân
ASKALON
El-Jora
Jûlis
Bêt 'Affa
Summêl
Dhikrin
el-Buradân
Hatta
El-Jusêr
'Arâk es-Suêdân
Karatiyeh
Zêta
Yatta
Na'lia
Barbâra
Bêt Tîma
Falûji
Tell Bulnad
El-Jiyeh
Hulêkât
Menshiyeh
Bêt-Jibrîn
ELEUTHEROPOLIS
Herbia
Bêt Jerja
Mar Hanna
Dêr Esnêd
Zêta
Burêr
Umm Lakis
Kebêbeh
Dimra
Bêt Lehia
Simsim
Ajlân
Sukkariyeh
Tell ed Dewâr
Dawaimeh
Nejd
Bêt Hanân
Jelameh
Tell el-Hâsi
Jebelieh
Bêt Dirdis
Neby Hûd
Tabaka
Tell Nejîleh
Khân Meghar
Bêt-Auwa
Ghazzeh (GAZA)
Hûj
Kfêr
Umm esh-Shakf
El Muntar
Fâneh
'Ain Esaba
Bêt Mirsim
El-Burj
Khirbet Sahân
Shêkh Sidna 'Ali
Fejjeh
Râs el-'Ain
Idhna
Sennabereh
Der Dubbân
'Ajjûr
Kudna
Bêt Duhân
Drawn by H. Kiepert



Selfit
Lubban
Kubelan
Kusra
Karn Sartabeh
Jaluid
Mejdel Yaba
Der Balut
Kerawa
Ferkha
Jiljilia
Sinjil
Turmus Aya
Ed-Domeh
Fesa'il
PHASAELIS
Jisr Damieh
Kefr Istuna
Jeradeh
El-Mughayir
Kefr Ain
Abud
B. Rima
Tibneh
Dhikrin
Rentis
Lubban
Jibia
Jibia
Mezra'a
Selwad
Burj Berdawil
Kefr Malik
Tell Asur
Tell Nejmeh
Khirbet Jibia
Bet Killu
Siffin
Yebrud
Jifna
GOPHNA
Der Jerir
Teyibeh
Yalo
Jerda
Der Kaddis
Kharbata
Ras Kerker
Ain Kinia
Surda
Ain Yebrud
Salemiyeh
Betin
Kumman
El-Aujeh
Jimzu
Umm Rush
Ramallah
Bireh
Der Diwan
Berfiliya
El-Burj
Bet Ur
Bet Unia
Burka
Mukhmas
Nawa'imeh
Karantel
Ain Duk
Ain Sultan
Der Main
Bet Sira
Et-Tireh
Rafat
Atara
Ram
Jeba
Riha JERICHO
Ferry
T. Ghubba
Nimrin
Selbit
Latrun
Yalo
Biddu
Jib
Bet Hanina
Hizmeh
Ain Fara
Kubebeh
Neby Samwil
Kariet-el-Enab
Kulonieh
Sha'fat
Anata
Khan Hadrur
Kasr Hajla
Ain Hajla
Ford
Tell Kefren
Abu Kabus
Saris
Soba
Kastal
Lifta
JERUSALEM
Neby Musa
T. Rameh
Bet Haran
Eshua
B. Mahsir
Kesla
Satat
Akur
El-Azariyeh
Abu Dis
Rejum Lut
Ain es-Sueimeh
Tantura
Der el-Hawa
Kabu
Welejeh
Maliha
Bet Safafa
Sur Baher
Bet Sur
Ain Karim
Allin
Der Abban
Bet Atab
Bittir
Bet Jala
Bet Lahem
BETHLEHEM
Mar Saba
Ain Feshka
Hawara
Jerash
Allar
Fukin
El-Khidr
Bet Sahur
Urtas
Khirbet el-Yahud
Ras el-Feshka
Yarmuk
Bet Nettif
Senasin
Nahhalin
Bet Faghur
Shaikeh
Jeba
Bet Zakaria
Jebel Ferdis
(Frank Mt.)
Rusem
Surif
Ijdur
Brekut
Abu Shuk
Jurin
Kufin
Bet Fejar
Tekua
Kila
Kharas
B. Ummar
Halhul
Ain Ghuer
Nuba
Bet Kherim
B. Nesib
Bet Ula
Rukkar
Kusbur
Esh Shiyukh
Ain Terabeh
Zara
B. Kahil
Terkumieh
Halhul
W. el Merabba
El-Teyibeh
Et-Taffuh
Rameh
Morak
Domeh
El-Khalil
HEBRON
Beni Na'im
Mkaur
MACHAERUS
Dura
Yakin
Khursa
Ed-Domeh
Tell Zif
Kirkis
Rekt'a
Ras Mersed
Kiashi
Yatta
Kermel
Zuaita
Ain Jidy
ENGEDDI
DEAD SEA
(Arab. BAHR-LUT)
-1280
DESERT
Engraved & printed by Wagner & Debes, Leipzig

pastures in succession. On a slight eminence to the right of the road is a farm where young Jews are taught agriculture.

After a ride of $\frac{3}{4}$ hr. from Yâfa, a watch-tower is seen rising on the right; $\frac{1}{4}$ hr. later we reach the small Arabian village of *Yâzûr*. The road passes the village, ascending a little, and then descends to a *Wely* beyond it. This tomb with its numerous domes (comp. p. 35) is called *Imâm 'Ali*, and adjoining it there is a well of excellent water (*'Ain Dilb*). The road to Lydda (p. 135) diverges here to the left. We follow the broader track. Beyond the fields to the right rise several barren sand-hills. After $\frac{1}{2}$ hr. a watch-tower is seen on the hill to the right, whence a view of the mountains is obtained. To the left we soon perceive the villages of Sâḳya and Bêt Dejân (p. 135). In 10 min. more we reach plantations, chiefly of olives, which continue for some distance. After 25 min. the road ascends a little, and in 5 min. more we pass a lonely spot called the '*Maḳtaleh*', or place of slaying, which is said once to have been a haunt of robbers. We next (10 min.) pass another watchman's house, whence the tower of Ramleh becomes visible. Farther on ($\frac{1}{2}$ hr.) the village of *Serfend* peeps from amidst cactus-hedges on a hill to the right. Beyond the next watch-house on the left ($\frac{1}{4}$ hr.), we obtain a view of the orchards of Ramleh, which we reach in 25 min. more. At the entrance to the town we keep to the right; the road to the left leads to the tower.

Ramleh. *Bohnenberger's Inn* (to the right of the road landlord a member of the 'Temple' community of Yâfa) accommodates 10—15 persons; supper, bed, and breakfast 6 fr., whole day 8 fr.; beer and wine. — The *Latin Monastery*, where travellers are also lodged, situated at the first bend of the road to the right before the town is reached, is an extensive pile of buildings, entered by a low doorway. One of its two garden-courts contains a remarkably large vine. The trellised vines are also handsome. Fine view from the roof. The monastery, with its extensive stabling, is well fitted up for the reception of visitors, and is managed by eight Franciscans (comp. p. 88), but the rooms are somewhat close. The cistern here is the best at Ramleh. — The Greeks have a roomy and tolerably comfortable hospice in the town, and the Russians another.

History. Ramleh cannot be identified with any ancient Jewish place. The tradition that it occupies the site of the Arimathea of the New Testament is a fabrication of the 13th cent., although the monks maintain that the Latin church stands on the site of the house of Nicodemus or Joseph of Arimathea. We are informed by Arabic authors that the town was founded in 716 by the 'Omayyad khalif Suleimân, the son of 'Abd el-Melik. The truth of this statement is confirmed by the facts that the name of the town is of purely Arabic origin (*ramleh* signifying 'sand'), that it is mentioned by none of the early Christian pilgrims, and that we find the name 'Ramula' applied to the place for the first time in the year 870. The founder of the town and his successors provided it with conduits and reservoirs. The place soon became prosperous, and was perhaps even larger than Jerusalem. At one time it was walled, and had four large and eight smaller gates. Christians lived at Ramleh and had churches here before the time of the Crusades. In 1099 the Crusaders arriving from Lydda spent three days here, and a bishopric of Lydda and Ramleh was then founded. In 1177 the town was much damaged by a fire. During the wars between the Franks and Saladin, Ramleh was captured twice by the Saracens. After 1266, when it was wrested from the Franks by Bibars, it was exclusively occupied by Muslims, but continued to enjoy

a share of its former prosperity down to the close of the 15th cent., after which it fell entirely to decay. Napoleon once had his headquarters at Ramleh, and occupied a room in the Latin monastery which is still shown.

Ramleh contains 3000 inhabitants, less than a third of whom are Christians, chiefly of the Greek faith. The orchards around the town are luxuriant. Olives, sycamores, and carob-trees abound; there are also a few palm-trees, but they do not bear fruit. The fields yield rich crops, and are enclosed by impenetrable cactus-hedges in which numerous wild pigeons build their nests. The climate is mild, pleasanter than that of Jerusalem, and healthier than that of Yâfa.

The dilapidated building a little to the E. of Bohnenberger's Inn is called the *Serâi*, or government-office. Turning to the right from the Jerusalem road, a little beyond this point, we reach (on the E. side of the town) a long, spacious building which is now the *Chief Mosque (Jâmiʿ el-Kebîr)*. Unbelievers are not always permitted to visit it, but the effect of the all-powerful bakhshîsh may be tried (5 piastres; shoes must be taken off in the interior). On the W. side is a small minaret which was probably once a Christian bell-tower. The pointed windows indicate that the building dates from the period of the crusades. The old church was of moderate extent, consisting of a nave only, but it has been divided into a nave and aisles by two rows of columns running from W. to E. The interior is now whitewashed In form it resembles the Church of the Sepulchre at Jerusalem. The principal entrance was on the W. side.

Passing a large house occupied by officials, we reach the *Bazaar*, which we traverse from E. to W. The streets are very dirty after rain. Quitting the town, which is now unwalled, we perceive before us to the S.W. the famous —

* *Tower of Ramleh*, at the entrance to which we arrive after a walk of 8 min. between huge cactus-hedges and across an old cemetery. This remarkable monument bears the name of *Jâmiʿ el-Abyaḍ*, or the white mosque, and was probably once enclosed within the walls of the town. The mosque which once stood here was probably also built by the founder of the town. It was of vast extent, and its quadrangular outer walls, about 600 paces in circumference, are still traceable. The building was restored in the time of Saladin (1190), and Sultan Bibars also erected a dome and a minaret here. The present tower is a minaret of the period of the Mameluke prince, Nâṣir Abul-Fatḥ Moḥammed ibn Kalaun (1318), according to the Arabic inscription over the door. A later Moḥammedan tradition is to the effect that forty companions of the prophet, or, if the Christian version is to be believed, forty Christian martyrs, repose in the subterranean vaults of the mosque. The entrance to the vaults is now about 40 paces to the S.E. of the portal of the tower, but there are various other openings which show that the whole of the ground here was undermined with similar chambers. The remains above ground, around the tower, resemble the ruins of a large khân rather than those of a mosque. On each side of the great quadrangle formed by

the building there were ten recesses, and the gateway by which we now enter the court formed the chief entrance and was beautifully decorated. In the centre of the court are remains of a fountain. In the 17th cent. a hospital or lunatic asylum *(mûristân)* was established here.

In spite of the circumstantial character of the tradition and the Arabic inscription, some authorities regard the tower as a work of the Crusaders. The pointed doorway and the elegant little windows of the five stories, especially on the S. side, are remarkably interesting. At the four corners of the tower are slender flying buttresses. The top is reached by 120 steps in the interior; they are somewhat worn, but sufficiently well lighted. The upper part of the tower (added in 1652) tapers, and we here enter a kind of gallery. The ascent is recommended for the sake of the admirable *view from the top.

In the foreground towards the S. is a large olive-plantation; towards the E. are the tombs and the small town of Ramleh, which presents an imposing appearance from this point. Farther distant, towards the N. and S., stretches a beautiful fertile plain; in the distance to the W. is the silvery band of the Mediterranean; to the E. the blue, but barren mountains of Judæa, to which distance lends enchantment. The most conspicuous of the neighbouring towns and villages is Lydda, the white houses of which glisten quite near us to the N.E. (p. 136); to the right of it is the large village of Bêt Nebâla, and adjoining it, to the left beyond Lydda, is Dêr Ṭarîf. Towards the E. lies Jimzu, to the right of which are Yâlo, Kubâb, and Latrûn. In the extreme distance, to the E.S.E., the mountain Neby Samwîl (p. 143) near Jerusalem is said also to be visible. — The view is finest by evening-light, when the mountains are gilded by the setting sun.

About 7 min. to the N.W. of Ramleh is situated the so-called *Cistern of St. Helena*, consisting of six vaults, each 30 paces long, and borne by eleven pillars. The descent is made by a staircase at the N.E. corner of one of the vaults which has fallen in. There are also holes at the top through which a glimpse of the cistern is obtainable. Its construction is most probably to be attributed to the founder of Ramleh, as it is recorded that the inhabitants of the town were well supplied with water from the first. It may here be remarked once for all that almost every important structure in Syria of which the founder is unknown is popularly ascribed to King Solomon or to the Empress Helena. The cistern is not mentioned by any of the pilgrimage writers before the year 1566.

2. *From Yâfa to Ramleh by Lydda (4 hrs.).*

This ronte is ½ hr. longer than the former (p. 132); but as Lydda is interesting it shonld be visited either in going to or coming from Jerusalem.

As far as the well near Yâzûr (1 hr. from Yâfa; see p. 133) this route is the same as the preceding; at this point the road to Lydda diverges to the left. After 20 min. we observe the village of *Sâḳya* (which means 'aqueduct') to the left, and 25 min. farther the track leads to the left, past the small village of *Bêt Dejân*. This name carries us back to hoar antiquity. Dejân is the Arabic form of 'Dagon', the national deity of the Philistines (comp. p. 312); but Bêt Dejân, the 'house of Dagon', is not mentioned by any author before the Christian period. Passing between luxuriantly fertile fields, we next reach (½ hr.) the village of *Safirîyeh*, supposed to be the ancient *Sariphaea* which was an episcopal see in 536. A path

leads hence to Ramleh, the tower of which (p. 134) we soon perceive to the right. Several villages lie in the plain to the N.: *Kefr ʿAna*, which is probably to be identified with the ancient Benjamite town of *Ono* (1 Chron. viii. 12; Nehem. xi. 35), *Yehûdîyeh*, and farther E., *Kefr Jenîs* and *El-Kenîseh* (church); then on the spurs of the hills towards the N., *Et-Tîreh*, *Dêr Ṭarîf*, and *Bêt Nebâla*. After 45 min. we come to cactus-hedges, which in 20 min. more lead to an olive-grove (avoid path to the left). We then pass tombstones, and in 5 min. reach the village of **Ludd**, or **Lydda.**

History. The ancient *Lôd*, which is mentioned in conjunction with Ono in the passages just quoted, as well as elsewhere, was occupied by the Benjamites after the captivity. It was also the place where St. Peter healed the paralytic man (Acts ix. 32—35). It was burned by Cestius Gallus in the time of Nero, but soon re-appears as the capital of a district of Judæa. It was afterwards famed for its learned rabbinical school. Under the Roman dominion it was called *Diospolis*, retaining, however, its old name at the same time, as we learn from the list of its bishops. In 445 an ecclesiastical council was held at Lydda, at which the heretic Pelagius defended himself. Lydda lost its importance after the foundation of Ramleh, but the Crusaders again erected a bishopric there. In 1191 Lydda was entirely destroyed by Saladin. In 1271, after its re-erection, it was sacked by the Mongols, and since that period it has never recovered its former importance, although situated on the principal caravan route between Egypt and Syria.

The only attraction at Lydda is the *Church of St. George*, on the S. side of the village. Lydda is mentioned at a very early period in connection with St. George. According to a well authenticated oral tradition, Moḥammed declared that at the Last Day Christ would slay Antichrist at the gate of Lydda. This is doubtless a distorted version of the story of St. George and the dragon. Over the tomb of St. George at Lydda a church stood at a very early period. The Crusaders are said to have found a 'magnificent monument' here, though the church had been destroyed. A church is again spoken of here in the middle of the 14th cent., but was in ruins at the beginning of the 15th. Two centuries later another church is said to have been erected at Lydda by a king of England. The existing church is now in possession of the Greeks, who restored it a few years ago. It is a spacious edifice, closely resembling that of Sebasṭîyhe (Samaria, p. 340), possessing a nave, aisles lower than the nave, and three apses. Of the older church, which was probably built about the middle of the 12th cent., the apses and a few arches and pilasters on the W. side are still extant. The square buttresses of the nave are adorned with small columns. The ceiling has been restored with little taste, while the modern pilasters are distinguishable from the ancient at a glance. Below the altar is the crypt, which has also been restored, and which certainly existed at a very early period, as it is said to have contained the *Tomb of St. George*. In the 15th cent. the building was converted into a mosque. The church is now shown by the sacristan of the Greek monastery, the handsome rooms of which are occupied by one monk only. The traveller may rest and obtain refreshments here (fee 1 fr.).

Beyond the church and the gate of the mosque the first road to the left leads to Ramleh. At first it is narrow, ill-paved, and dirty, but we soon reach an open sandy path, passing some tombs (left). After a few minutes our path is joined by one from the right. The land is beautifully planted with olive and fig-trees and a few date-palms. On a height we observe the village of *Jimzu* (p. 141), to the S. of which is *'Ennâbeh* (see below). To the r. after 14 min. is a wely, called *Shêkh 'Abder-Raḥmân*, and to the left a venerable olive-tree. After 18 min. more the road leads between cactus-hedges, and a few minutes later we observe a small dilapidated mosque to the right, immediately beyond which the main road to Ramleh is reached, about 70 paces to the E. of Bohnenberger's Inn (p. 133). These roads cannot be mistaken, as the ancient minarets of Lydda and Ramleh afford excellent landmarks.

b. From Ramleh to Jerusalem.

1. Direct Route (8 hrs.; comp. p. 141).

The direction of this route is towards the S.E. After 7 min. a burial-ground lies to the right, which extends for a considerable distance to the S.E. To the W. of it is a level threshing-ground, which is also very suitable for encamping. Near it, in the direction of the village, is a large pond (*Birket el-Jâmûs*, or 'buffalo well'), which rarely dries up. After 5 min. a path diverges to the left. We next cross (10 min.) a bridge over the *Wâdy er-Ramleh*, or valley of Ramleh, through which a brook flows in spring. In the fields to the left (10 min.) is a small watchman's house. The land is richly cultivated, but the plantations of trees soon disappear, and a view of the long mountain-ranges is obtained. The next watchman's house ($\frac{1}{2}$ hr.) lies on the left. On the right beyond the wâdy, or bed of the brook, is the hamlet of *Berrîyet er-Ramleh*, or 'outwork of Ramleh'. Every village possesses its heaps of dried dung used as fuel. On the hill to the N.E. lies the village of *'Ennâbeh*. On an isolated hill to the right, towards the S., rises the wely of *Abu Shûsheh;* to the left is the insignificant ruin of *Kefr Tâb*, the ancient *Kafartoba* mentioned in the history of the Jewish war, with the wely of *Shêkh Suleimân*.

Near Abu Shûsheh the ruins of **Gezer**, now *Tell el-Jezer*, have recently been discovered. Gezer was a royal Canaanitish city on the frontier of the tribe of Ephraim (Judges i. 29), but was afterwards captured by Pharaoh and presented by him to Solomon, his son-in-law, as his daughter's dowry (1 Kings ix. 16). The place was also of some importance in the time of the Maccabees. The ruins are extensive, and there are rock-tombs and basalt quarries in the environs.

The road now becomes rough and stony. After 50 min. it leads to the right of a slight eminence, on which lies the Muslim village of *El-Ḳubâb* (generally pronounced *Lobâb*), the *Kobeh* of the Talmud. Ramleh and the beautiful plain still remain in sight. In a valley 20 min. to the S. of Ḳubâb is a good and copious spring. After 5 min. a watchman's house is situated to the r.; we next descend

into a dale with a bridge (8 min.) and pass another watchman's house to the right (10 min.), beyond which (9 min.) we again ascend over a spur of the hill on which Latrûn is situated. At the foot of the latter is a small spring, recently re-opened, to the S. of the path. To the E. are the villages of 'Amwâs and Bêt Nûba (p. 141). The route now ascends steeply. On the right, after 10 min., is a watchman's house, with the half-ruined village of *Latrûn*. This name was supposed in the middle ages to be derived from the Latin 'latro', and it is possible that this district, situated as it is so near the mountains, may have been infested by robbers. Hence arose the mediæval legend that this was the native place of the penitent thief ('boni latronis', who is said to have been called Dismas), or of both thieves. The ruins probably belong to the ancient fortress of Nicopolis (see below), and the partly preserved walls date from several different periods. The choir of a church is also said to be traceable.

About 7 min. further, to the left of the road, a visit may also easily be paid to the village of *'Amwâs*, another well-situated place, which however must not be confounded with the *Emmaus* of the New Testament (p. 141). This 'Emmaus' is mentioned as early as the time of the Maccabees (e. g. 1 Macc. iii. 40). In the 3rd cent. after Christ it received the name of *Nicopolis*, in commemoration of the victories of Titus, and during the Christian period it was an episcopal see. In the early days of El-Islâm several fierce skirmishes, in which some of Moḥammed's adherents fell, took place here. A little to the S. of the village is a famous spring to which sanatory properties were once attributed. The only antiquities worthy of mention are the remains of a church about 3 min. to the S. of the village, consisting of a shell-shaped apse and a round-arched vault. Tobler infers from the large drafted stones that the church was built in the 4th cent. after Christ.

Beyond Latrûn, we descend in 10 min. into the *Wâdy el-Khalîl*, which runs towards the S.W. After 8 min. a watch-tower rises on the left, and after 16 min. more another. A well here, on the right, is called *Bîr Eyyûb* (Job's well). On a height to the left, at some distance, rises the dilapidated house of *Dêr Eyyûb* (Job's monastery). A little farther on we cross a bridge, and in 16 min. from the well we reach the narrow entrance to the *Wâdy 'Ali*, on the left of which is a watch-house and on the right the 'Restaurant des Moines de Judée' (refreshments, and bed if necessary; Jewish host). This spot is called *Bâb el-Wâdy*, or gate of the valley.

The road, which was formerly miserably bad, now enters the Wady 'Ali and leads in ¼ hr. to the ruins of a mosque situated at a spot called *'Ma'ṣara'*, the narrowest part of the valley. After 6 min. we observe olive-trees at the bottom of the valley, and in ¼ hr. more, after the ravine is quitted, we come to a fine group of terebinths and fruit-trees, called the 'Trees of the Imâm 'Ali',

with an adjoining spring. This is a pleasant resting-place, but the water is said to be sometimes bad. The hills are overgrown with underwood; among the wild olives the carob-tree is frequently observed. The route leads to the N. for 6 min., and then turns to the E., constantly ascending, until it reaches (20 min.) a plateau with numerous olive-trees (a good camping-ground, with water in the vicinity), where the traveller is frequently assailed by beggar-children from the neighbouring village of Sârîs (on the right). The path then winds up the side of another valley, ascending the hill on which lie the ruins of the village of ancient *Sârîs*. At the top is discovered a beautiful view of the plain, the sand-hills of the coast, and the sea beyond. After 12 min. we perceive below us the village of *Sôba* (p. 140) to the S.E., while to the S. opens the bleak *Wâdy Sârîs*. None of these valleys, though so deeply hollowed out, contain water except after heavy rain. In 12 min. more we come to the *Mâ'tal 'Ali Meḥsin*, i. e. the place where 'Ali Meḥsin was slain, marked by a heap of stones on the left. After 11 min. the top of a hill is reached where we take leave of our view towards the W. On the opposite hill lies the ruin of *Ḳastal* (p. 140). To the right, a little below us, on the N. side of the hill, lies the village of **Abu Gôsh,** so named about the year 1813 after a powerful village shêkh of that name. For many years this chief with his six brothers and eighty-five descendants was the terror of the whole district, and particularly of passing pilgrims. During the Egyptian dominion in Syria (p. 71) the power of these marauders was crushed, but the muleteers still tremble as they pass the 'castles' of this formidable family. The village was formerly called *Ḳaryet el-'Enab*, or the town of grapes, a name which occurs for the first time in the 15th century. Robinson, however, has identified the place with *Kirjath-Jearim* (forest-town), which again is identical with *Baalah*, or *Kirjath-Baal* (Josh. xv. 9, etc.). It originally belonged to Gibeon (Josh. ix. 17), but was awarded to the tribe of Judah (Josh. xv. 60). It was afterwards celebrated as the place where the Ark of the Covenant was for a long period deposited (1. Sam. vii. 1; 2. Sam. vi. 2).

The **Church**, which stands conspicuously between the road and the village, at present in possession of the Latins, is the most interesting of the antiquities here. The entrance through an opening half blocked with stones, which was once the chief portal, is somewhat difficult of access. The ornamentation is remarkable for the small spiral enrichments which also occnr in Arabian strnctures, whose architects borrowed them from Christian monuments of the 6th—7th century. The building is well preserved. It runs W. and E., and consists of nave and aisles terminating in three apses. The apses, however, are externally concealed by masonry. The nave is loftier and wider than the aisles, and is supported by three pilasters on each side; its arches rest on pillars of peculiar form, which, according to De Vogüé, betray Arabian influence. The arches and the windows above them, as well as the windows of the aisles, have a slightly pointed character. The whole building is on the same level, and there is no transept. Under the whole length of the chnrch runs a crypt, which is now partly filled np. The entrance to it is by a small door in the S. wall. The walls of the church, particularly those of the apse, and those of the crypt likewise, were adorned with frescoes in the Byzantine style,

and partly covered with mosaics, of which distinct traces still exist. The interior of the church, which seems to have heen often used as a stable, is 32 paces long and 20 paces wide. — The church is mentioned for the first time in 1519 under the name of the church of St. Jeremiah, and the name of that prophet is also applied to the spring below the church. The name, however, has been used in consequence of a mistaken identification of the village of Karyet el-ʿEnab with Anathoth, the birthplace of the prophet (p. 321).—At the S.E. corner of the church are several palms in a small garden, through which the excellent spring of the village flows. In an open space to the N. of the church, near the path, is the monument of the *Shêkh Abu Gôsh* (p. 139), with a sehîl (p. 33).

Proceeding farther on, we observe on a hill to the right (S.) the village of *Sôba*, which was once supposed to be the ancient *Modin*, the native place of the Maccabæan family (1 Macc. ii. 1, 15, 70), especially as a pilgrim found ancient monuments here in 1598, and these were still spoken of as late as Tobler's time. This conjecture, however, was proved erroneous by the discovery of the ancient Modin in *El-Medîyeh*, to the N.E. of Lydda. After 27 min. the road crosses a bridge to the right, beyond which to the r. is an Arabian café and near it a spring called *ʿAin Dilb*. On the hill to the left lies the village of *Bêt Nakûb*. To the right of the next bridge (5 min.) are the ruins of *Ekbala* (once perhaps a monastery), with a spring. The route ascends the S. side of a round hill, on which there are a few ruins, and where the house of Obed-edom, the Gittite, into which the Ark of the Covenant was carried, was perhaps situated (2 Sam. vi. 10, 11). In 18 min. more we attain the top of the hill on which the village of *Kastal* lies above us to the right. The name is doubtless of Roman origin, being derived from *castellum*. From this point Neby Samwîl is visible towards the N., and, ¼ hr. farther, the village of ʿAin Kârim in the distance towards the S. (p. 276). The *Wâdy Kulôniyeh* into which we now descend (comp. p. 277) contains beautiful olive-groves. On the left, 20 min. farther, is a pleasant little café. On the hill to the left lies the village of *Kulôniyeh*, a name derived by Sepp from 'colonia' and supposed by him to be identical with the *Emmaus* of the New Testament. That place, however, must have lain farther from Jerusalem (p. 141). The floor of the valley, which the road crosses by means of a bridge, presents a green and refreshing appearance. It was here, according to the legend, that David fought with Goliath. The road now ascends a long hill in windings, which the old path avoids. To the right after ½ hr. is a watch-house, and on the hill to the left the village of *Bêt Iksa*. In a small valley nearer the road, also to the left, lies the village of *Lifta*, with a large spring and the stones of some very ancient buildings at the E. entrance to the village. This place corresponds with the ancient *Nephtoah* on the confines of Judah (Josh. xv. 9). The road traverses a stony region of increasing dreariness. On the left (12 min.) is the wely of *Shêkh Bedder*, and farther on M. Schneller's orphanage (p. 236) on the left and the Greek Monastery of the Cross (p. 274) on the right. On the left (¼ hr.) is another watch-tower, and we now reach the top of the hill whence we at length

descry indications of the proximity of Jerusalem. We first perceive the extensive pile of buildings belonging to the Russians, with its church of five domes, beyond which are the chapels on the Mt. of Olives. The domes of the mosque of ʿOmar, the church of the Sepulchre, etc., are also visible, but the Holy City itself is still hidden. A little farther on, however, the walls come in view, and in 20 min. more we reach the Yâfa Gate (p. 144).

Other Routes. 2. From Ramleh to Jerusalem by Kefr Tâb and Bêt Nûba (8½ hrs.). Opposite to *El-Berrîyeh* (p. 137), where the main ronte from Yâfa turns more to the S.E., we turn to the left, and proceed for 10 min. towards the N.E. till we reach the interesting remains of a Roman road leading towards Lydda. Following this road, and leaving *Bêt ʿEnnâbeh* (p. 137) on the hill to the left, we reach *Kefr Tâb* (comp. p. 137) in 35 min., whence we descend into the *Wâdy el-ʿAin*. *El-Kubâb* (p. 137) lies to the right. After 25 min. we see the villages of *Dhul Bêt* (or *Silbît*) and *Dêr Nakhleh* (i.e. Michael) on a hill to the right, with a spring and olive-presses in the rock near them. In 55 min. we arrive at the large village of **Bêt Nûba**, which has been identified without sufficient grounds with the ancient *Nôb* (1 Sam. xxi. 1; xxii. 9). The place, however, is ancient, and Richard Cœur de Lion encamped here in 1192. To the right, in a beautiful valley, lies the village of *Yâlo*, which is donbtless the ancient *Ajalon*, where the miracle of the sun standing still (Josh. x. 13) took place. On the left lies the village of *Lekkîyeh* (see below). — Leaving Bêt Nûba, we reach the ruined village of *Suwân* on the right in 18 minutes. The 'Castellum Arnoldi' of the Crusaders has been sought for in this neighbourhood, but hitherto without success. The ascent becomes steeper, and the path bad. In 35 min. we reach the ruin of *El-Burêj* (i. e. small castle), in 25 min. tbat of *El-Muska*, and in 40 min. more *El-Kubêbeh* (see below). Thence to Neby Samwîl and Jerusalem (2½ hrs.), see below.

3. From Lydda to Jerusalem by Jimzu and El-Kubêbeh (8 hrs.). On the E. side of the village of Ludd there is a meadow with a well, an admirable camping-ground. Our route leads hence to the N.E., leading for 10 min. through olive-groves and between cactus-hedges. The brook on the right still contains a little water in spring. On the hills before us lies Jimzu. After 23 min. we leave to the left a path leading thither, and a gradual ascent now begins. A little fartber on we pass an old bnilding with a reservoir on the left. After 13 min. we see the village of *Jimzu* above us to the right, peeping from the midst of cactus-hedges and other vegetation. This was the *Gimzo* of the Old Testament (2 Chron. xxviii. 18). Beyond the village the path again divides. That to the left leads farther into the mountains. We proceed towards the right, and in ¼ hr. reach a height on which there is a cavern containing a little water to the right. Above the path, 10 min. farther, on the left, is the wely of *Bêt Jinneh*. After 3 min. we cross another path, and now enter the hill-country through a green dale. On the hill to the right (17 min.) stands the village of *Berfilya*. To the right (5 min.), in the distance, is the ruin of Silbît (see above); then to the left the village of Bêt ʿUr (p. 142). After ¾ hr., a wely to the right; 5 min., the village of *Bîr el-Maʿîn*; 10 min., cross-road. Towards the S. (right) are seen the villages of Bêt Nûba and Yâlo (see above), and, after 10 min., the village of *El-Burj* in the distance to the left. In 20 min. more the bed of a brook is reached, beyond which a path to the left is avoided. The mountains become bleaker. At (20 min.) the village of *Bêt Lekkîyeh* there are remains of apparently ancient buildings. The path ascends. Below us, to the left, lies the large *Wâdy Suleimân*. To the left, after ¾ hr., is a small ruin. In 35 min. more we pass through the large village of *Bêt ʿEnân* and again ascend. After ¼ hr. a path to the left is to be avoided. Beautiful retrospect of the plain. In 17 min. more we reach **El-Kubêbeh**.

An early tradition identifices Kubêbeh with the *Emmaus* of the New Testament, and this view is borne out by recent measnrements of its distance from Jerusalem (according to Schick, 62½ stadia from Jernsalem,

each stadium being 606¾ Engl. ft.). See remarks as to Kulôniyeh, p. 140. The village contains many ruins, and the situation is beautiful. The monastery and church of Latin monks has been established here since 1862. Intending visitors must be provided with a letter of introduction from Yâfa, but there is not much to see. Some of the walls are ancient, and antiquities have been turned up by the spade. The church is said to cover the spot where Christ broke bread with the two disciples (fee 1—2 fr. for the church or the poor).

The Wâdy Suleimân, by which also a road leads to Jerusalem, always lies on our right; before us rise Neby Samwîl and some of the distant mountains of the valley of the Jordan. At a fig-tree (13 min.) our path is joined by another from the left, and next reaches (7 min.) the village of *Biddu*. On the hill to the S. lies *Bêt Surîk*. Biddu is surrounded by heaps of stones and is destitute of trees. This scene is a foretaste of the stony wilderness of the ancient Judah. We skirt the side of the valley to the left, and in 35 min. reach the N. side of *Neby Samwîl* (p. 143), where our path continues on the height. The summit may be attained hence after a very slight farther ascent.

4. From Lydda to Jerusalem by Bêt 'Ur and El-Jîb (8¾ hrs.). Route to Jimzu, see above. Beyond this village our path turns to the left and ascends in 2 hrs. 10 min. to the village of *Umm Rûsh*. We now descend, passing a spring on the road-side after 10 min., and obtaining a view of the village of *Saffa* at some distance to the left. The well-trodden path leads in 50 min. more to the village of **Bêt 'Ur** *et-Tahta*, lying on a low hill, nearly at the foot of the mountains. Crossing a valley by a stony path, we now begin a rugged ascent, sometimes crossing smooth slabs of rock. The path is hewn in the rock at places, and constructed in steps. It leads between two valleys. In 25 min. it passes some old substructions with large stones, and in 35 min. more reaches *Bêt 'Ur el-Fôka*, admirably situated on the top of a mountain spur between the two valleys. This was an important place from a very early period. The 'lower' and the 'upper' Bêt 'Ur occupy the site of the *Beth-Horons* of antiquity. It was here that Joshua defeated the Canaanites (Josh. x. 10), and the Nether Beth-Horon was fortified by Solomon (1 Kings ix. 17). A much frequented route appears in ancient times to have led from Jerusalem to the sea-coast past these villages. The view hence is very interesting, especially from the roof of the shêkh's house. Lydda, Ramleh, and in clear weather Yâfa too, are visible. To the E. of the mouth of the Wâdy Suleimân extends the fertile plain of *Merj ibn 'Omêr*, stretching towards Ramleh. To the W.S.W. lies Yâlo, to the r. of it Bêt Nûba, and beyond it El-Kubâb. Towards the N.W. the lofty Dêr Kaddis, farther N. Dêr Abu Mesh'al, to the N. Râs Kerker, and to the right of it Bêt Ellu and Dêr Ebzîyeh.

The route now becomes very rough, leading through wild and rocky mountains, a wilderness which should not be traversed without a good guide. There are still, however, some traces of ancient cultivated terraces and a road, and ruined khâns. To the right (S.) lies the village of *Et-Tîreh*, surrounded by vegetation. In 1 hr. 40 min. after leaving Bêt 'Ur we reach the top of the pass, whence we see El-Jîb and Neby Samwîl before us. The route now crosses a fertile, low-lying tract, and in 28 min. reaches the isolated hill on which **El-Jib** is situated. This small village is built among old ruins. A large building seems to have been a castle. On the E. slope of the hills, about 100 paces from the village, there is a large reservoir with a spring, and a second farther down, which is perhaps the pool mentioned in 2 Sam. ii. 13. To the S. the view embraces Neby Samwîl and the village of Biddu; to the N. E. Jedîreh and Kalandia (p. 325), and to the right of these the hill of Râmallah; below us, to the E., Bîr Nebâla. There is no doubt that El-Jîb is the ancient *Gibeon* (Greek Gabaon). Gibeon appears to have been the chief of a confederacy of towns; but when the Israelites approached, the inhabitants saved themselves by a stratagem (Josh. ix, x.). Gibeon was afterwards a town of the Levites, and for a time contained the Ark of the Covenant (1 Chron. xvi. 39). The place is also mentioned in the history of the kings, and Solomon once sacrificed here (1 Kings, iii.).

The route now leads to the S. through cultivated land and orchards towards the summit of **Neby Samwîl**, which rears itself high above the plain. A shorter route to Jerusalem leads to the E. round the hill, while we climb its N.W. slope by a steep and stony path leading to the top, on the highest W. point of which we reach the famous shrine, ½ hr. from El-Jîb. It lies 3006 ft. above the sea-level, and is the highest monntain near Jerusalem. We now stand on a most venerable spot, where rose the ancient watch-tower of *Mizpeh* (the 'sentinel'), the famous city of Benjamin. Here, in the very centre of the tribes of Israel, were held the national assemblies of the period of the Judges (Judges xx. 1, and 1 Sam. x. 17). King Asa of Judah caused the place to be fortified for protection against Israel (1 Kings, xv. 22). Tradition points out Neby Samwîl as the birthplace, residence, and burial-place of the prophet Samnel, althongh without sufficient foundation. It is recorded, however, that the Emperor Justinian (d. 565) caused a well to be dug in the monastery of St. Samuel, which probably occupied this site. The Crusaders regarded the place as the ancient *Shiloh*, and built a church here over 'Samuel's Tomb', and in the 16th cent. a handsome and much frequented pilgrimage-shrine stood here. The present mosque (entered from the court), to which admission is easily obtained, is somewhat dilapidated, but the substructions, which probably date from the Frank period, are beautifully jointed. The apse is raised. In the N.W. corner there is an entrance to an adjoining building with two wide pointed windows, one of which is built up. The tomb is on the W. side of the church and is shown reluctantly, though regarded as sacred by Jews, Mnslims, and Christians alike. The traveller loses nothing if he fails to see it, as the sarcophagns and the winding-sheet are certainly modern. He should not, however, fail to ascend to the minaret for the sake of the magnificent view thence. To the right, to the N. of El-Jîb, rises the hill of Râmallah (p. 325); in front of it, below, lies the village of Bîr Nebâla; to the E., Bêt Hanîna, and farther E. the hill of Tuleil el-Fûl (p. 325). Beyond these, in the distance, rise the blue mountains of the valley of the Jordan; to the S.E. are Jerusalem and the Mt. of Olives; adjoining these, on the hill to the S., is Mar Elyâs; above it rises the round summit of the Frank Mountain (p. 256), and farther distant is Bethlehem. The village of Bêt Iksa (p. 140), lies quite near us to the S.; to the S.S.W. is Lifta, and to the W.N.W. Biddu. In clear weather Ramleh, Yâfa and the sea are visible in the distance to the W.

The village possesses few inhabited houses, but its walls partly hewn in the rock, and the fine large blocks of building stone outside the mosque on the N.E. side, show traces of great antiquity. Immediately below the village are two reservoirs hewn in the rock (respectively 1 and 5 min. from the road), evidently very ancient. The spring which supplies them is more to the N. The path descending from Neby Samwîl into the valley, an ancient Roman road, as is still obvious at places, crosses (20 min.) a watercourse, over which a bridge once led. On a hill to the right lies the extensive ruin of *Jaûs*, dating from the Crusaders' period, which in the middle ages was supposed to have been the châtean of Joseph of Arimathæa. Near it are the ruins of a small village. After ¼ hr. a road remains to the left. The path now descends into the (10 min.) *Wâdy Hanîna*, a valley deriving its name from a village on the spur rising between the two valleys which unite here. Avoiding a path to the left, and crossing the principal valley, we follow the course of the brook in the side-valley for 13 min. (the path to the left leads to the village of Bêt Hanîna). A steep ascent now begins. To the left of the path, 8 min. farther, are the so-called *Tombs of the Judges* (p. 238). After ¼ hr. our route is joined by a path from the right, which leads direct to El-Kubêbeh by Bêt Iksa (p. 140). Traces of rock-tombs still continue, and Jerusalem now becomes visible. After ¼ hr. our route leads to the right (to the left a new colony of German Jews). In 4 min. we pass the Arabian Protestant church, and in 5 min. more reach the Yâfa Gate.

3. Jerusalem.

Arrival. All municipal taxes throughout the Turkish empire having been abolished in 1874, there is now no examination of luggage at the gates of the city. All the gates of Jerusalem are closed shortly after sunset, with the exception of the Yâfa Gate. If, as usually happens, a wicket only is left open here, riding through it is hardly safe.

Hotels. Mediterranean Hotel (Pl. a), near the Yâfa Gate, to the left, by the descent to the Street of the Christians (landlord *Moses Hornstein*). Damascus Hotel (Pl. b; landlord *Aaron Hornstein*, brother of Moses). The usual charge is 10s. per day, even during temporary absences, such as the excursion of three days to the Dead Sea. Déjeûner at 12, dinner at 6.30; Jerusalem wine 1—2 fr.; good French red wines 4 fr. per bottle. Food generally good; rooms small, but sufficiently large for ordinary travellers who are seldom in-doors.

The *Casa Nova of the Franciscans* (Pl. c) also affords accommodation, but is chiefly patronised by Roman Catholics. It is situated in the second street to the left after entering the Yâfa Gate, and is indicated by an inscription. The hospice, which is quite separate from the monastery, was greatly enlarged in 1873. The whole arrangements are simple, but the dining-rooms are very handsome. The beds are good and clean. It is usual to give 5 fr. per day or upwards. Poor visitors are entertained for a fortnight gratis, but in a simpler manner than those who pay. The monks are chiefly Italians. — The *Austrian Hospice* (Pl. e), near the Damascus Gate, likewise makes no charge, but 5 fr. per day is usually paid. — The *Prussian Hospice of St. John* (Pl. d) charges 5 fr. per day for its guests of the upper classes; fare simple, but sufficient; 3—4 rooms only for travellers. — In the height of summer many of the inhabitants camp outside the gates for the sake of the purer air, but the traveller should not attempt this in spring, as the weather is then often bitterly cold, unless he is compelled to do so from want of accommodation within the city.

Restaurants. The hotels constitute the only restaurants at Jerusalem; travellers camping in the environs may dine at the tables d'hôte. *Lendholdt*, in the lower part of the town, and *Shrafft*, near the Casa Nova, keep beer and coffee shops.

Wine. **Duisberg & Co.* (formerly Spittler), at the Yâfa Gate, sell all kinds of wine, English and Vienna beer, etc.; *Bergheim*, Christian Street, sells wine, English beer, etc.; *Bayer* (in the Hospice of St. John, see above) and *Kirchner* keep Jerusalem wine at 1 fr. per bottle. In the Jews' Street, the S. prolongation of the long bazaar (p. 212), are numerous taverns. The wine, chiefly from Cyprus (Commendarîyeh) is sold by weight (bottles 20 c. each).

Arabian Cafés abound, but are not frequented by travellers. One of the best is mentioned at p. 211.

Money, see Introduction, p. 6.

Bankers. The agents of the *Banque Ottomane*, which is in correspondence with the principal banks of most other countries, are *Frutiger & Co.* at the Yâfa Gate (also formerly Spittler), entrance in a lane at the back of Duisberg's shop; *Bergheim*, the wine-merchant, is also a respectable banker. *Valero*, in the David Street, is a good Jewish honse.

Small change, with which the traveller should always be well supplied, may be obtained at the bazaar, but as reckoning in piastres is puzzling at first, he should be on his guard against imposition.

Consulates. Permission to visit the mosques can only be obtained through one of the consulates. In case of any difficulty the traveller should apply at the office of his consulate, where he will always receive the best advice and information (comp. p. 9).

American (Pl. 14), Dr. de Hess; *Austrian* (Pl. 19), Count Caboga de Cerva; *British* (Pl. 16), Noel Temple Moore, Esq.; *French* (Pl. 17), M. Patrimonio; *German* (Pl. 15), Baron v. Münchhausen; *Italian* (Pl. 18(, Cav. de Rege di Donato; *Russian* (Pl. 20), M. Kojewnikow.

Plan of Jerusalem.

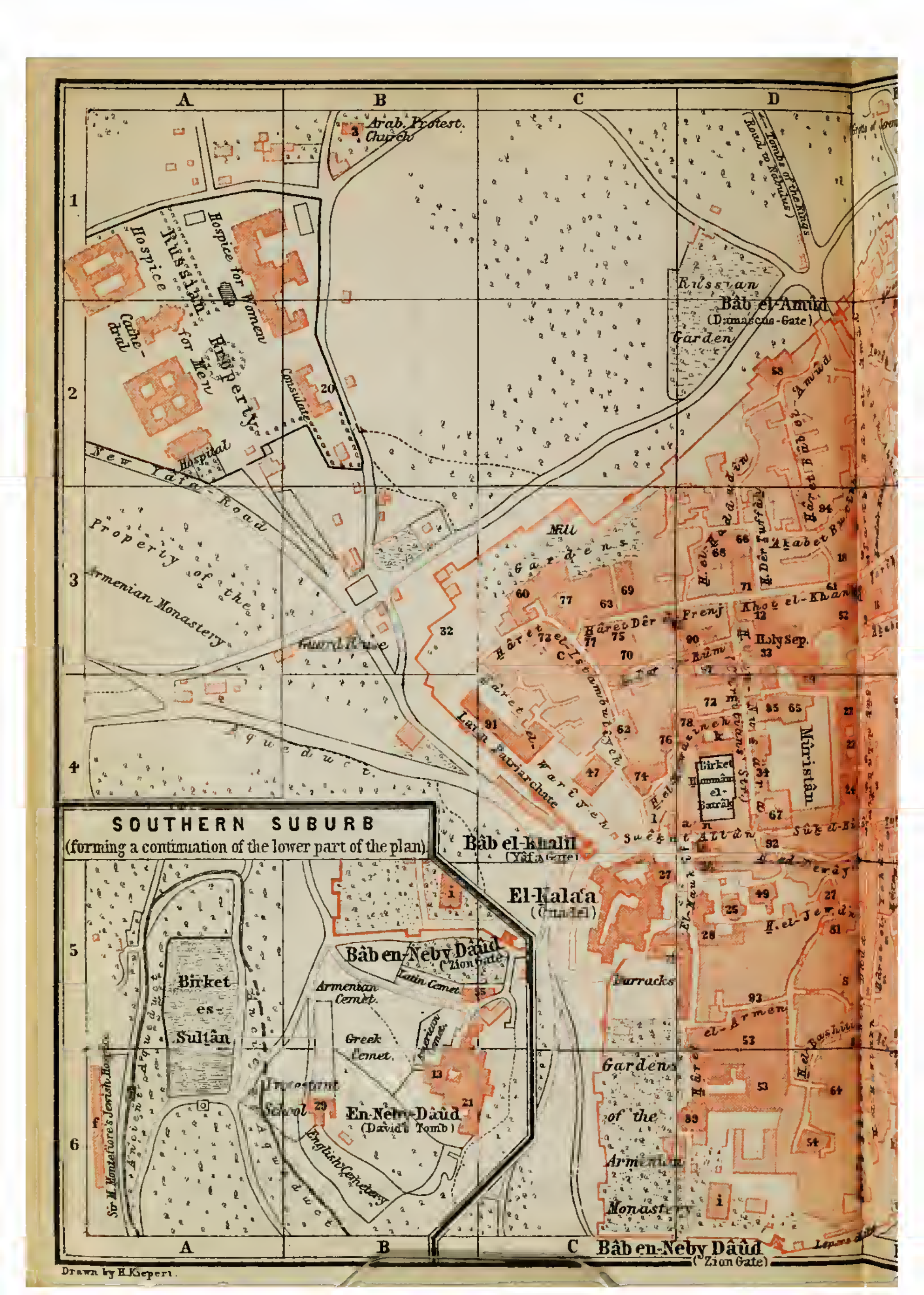
1. *Aksa-Mosque*	G.5.
2. *St. Anne, Church of*	G.2.
3. *Arabian Prot. Church*	B.1.
Bazaars:	
4. *Sûk el-'Attarîn*	E.4.
5. " *el-Khawajât*	E.4.
6. " *el-Lahhamîn*	E.4.
7. " *es-Sabaghîn (el-Khozûr)*	E.4.
8. " *esh-Shawahîn*	E.4.
9. " *es-Sem'âni (Khân ez-Zêt)*	E.3.
10. *Barracks (Cavalry)*	F.3.
11. " *(Infantry)*	F.2.3. & C.D.5.
12. *Khankeh (Saladin's Hospice)*	D.3.
13. *Coenaculum*	B.6.
Consulates:	
14. *American*	D.4.
15. *German*	E.3.
16. *British*	E.2.
17. *French*	E.3.
18. *Italian*	D.3.
19. *Austrian (on the Yâfa Road)*	
20. *Russian*	B.2.
21. *David's Tomb*	B.C.6.
22. *German Church* }	
23. " *Hospice* } *in building*	D.4.
24. " *School & Parsonage* }	
25. *English Church*	D.5.
26. " *Bishop's Residence*	D.4.5.
27. " *Hospital*	C.5. & D.5.
28. " *Parsonage*	D.5.
29. " *School*	B.6.
29a. " *Boys' & Girls' School*	D.4.
30. *Dome of the Rock (Kubbet es-Sakhra)*	G.4.
31. *Chapel of the Scourging*	F.2.
32. *Castle of Goliath (Kasr Jâlûd)*	B.3.
33. *Church of the Sepulchre*	D.3.
34. *Hammâm el-Batrâk (Patriarch's Pond)*	D.4.
35. " " *esh-Shifâ (Pool of Bethesda)*	F.4.
Harâm Gates:	
36. *Bâb el-Asbât*	G.2.
37. " *Hitta*	G.2.
38. " *el-'Atem*	G.2.3.
39. " *el-Ghawânimeh*	F.3.
40. " *es-Serâi*	F.3.
41. " *en-Nâsir*	F.3.
42. " *el-Hadid*	F.3.
43. " *el-Kattânîn*	F.4.
44. " *el-Matara*	F.4.
45. " *es-Silseleh*	F.4.
46. " *el-Maghâribeh*	F.5.
47. *Hospital, Greek*	C.4.
48. " *Rothschild's*	F.5.6.
49. *St. James, Church of (Old)*	D.5.
50. *Dome of the Chain*	G.4.
51. *Wailing Place of the Jews*	F.4.
Monasteries:	
52. *Abyssinian*	D.3.
53. *Armenian (Great)*	D.5.6.
54. " " *Nunnery Dêr ez-Zêtûni (House of Annas)*	D.6.
55. " " *Monastery of Mt. Zion (House of Caiaphas)*	B.C.5.
Monasteries:	
56. *Armenian Catholic*	E.3.
57. *Greek (Great)*	D.3.4.
58. " *(New)*	D.2.
59. " *of Abraham*	D.3.4.
60. " *St. Basil*	C.3.
61. " " *Caralombos*	D.3.
62. " " *Demetrius*	C.4.
63. " " *St. George (I)*	C.3.
64. " " " *(II)*	D.6.
65. " " *Gethsemane*	D.4.
66. " " *St. John Euthymius*	D.3.
67. " " *St. John the Baptist*	D.4.
68. " " *St. Catharine*	D.3.
69. " " *St. Michael*	C.3.
70. " " *St. Nicholas*	C.3.
71. " " *Panagia*	D.3.
72. " " *Panagia Melaena*	D.4.
73. " " *St. Theodore*	C.3.
74. " *Catholic (Melchites)*	C.4.
75. *Sisters of St. Joseph*	C.3.
76. *Coptic (St. George)*	C.4.
77. *Latin St. Salvator*	C.3.
78. " *St. Lewis*	D.4.
79. *Muslim Dervishes*	F.3.
80. " *Maulawîyeh Dervishes*	E.1.2.
81. *Syrian*	D.5.
82. *Sisters of Zion*	F.2.
83. *El-Ma'mûnîyeh, Ruin (formerly St. Mary Magdalen)*	F.1.
84. *Mehkemeh (House of Judgment)*	F.4.
Mosques:	
85. *Jâmi' el-'Omari*	D.4.
86. *Mesjid el-Kurâmi*	E.4.
87. " *el-Majâhidîn*	G.2.
88. " *el-Maghâribeh*	F.5.
89. *Patriarchate, Armenian*	D.6.
90. " *, Greek*	D.3.
91. *, Latin*	B.C.4.
92. *Post Office, French*	D.5.
93. " *, Austrian*	D.4.
94. " *, Turkish*	D.3.
95. *Serâi, Old (State Prison)*	F.3.
96. *, Present (Pasha's Residence)*	E.3.

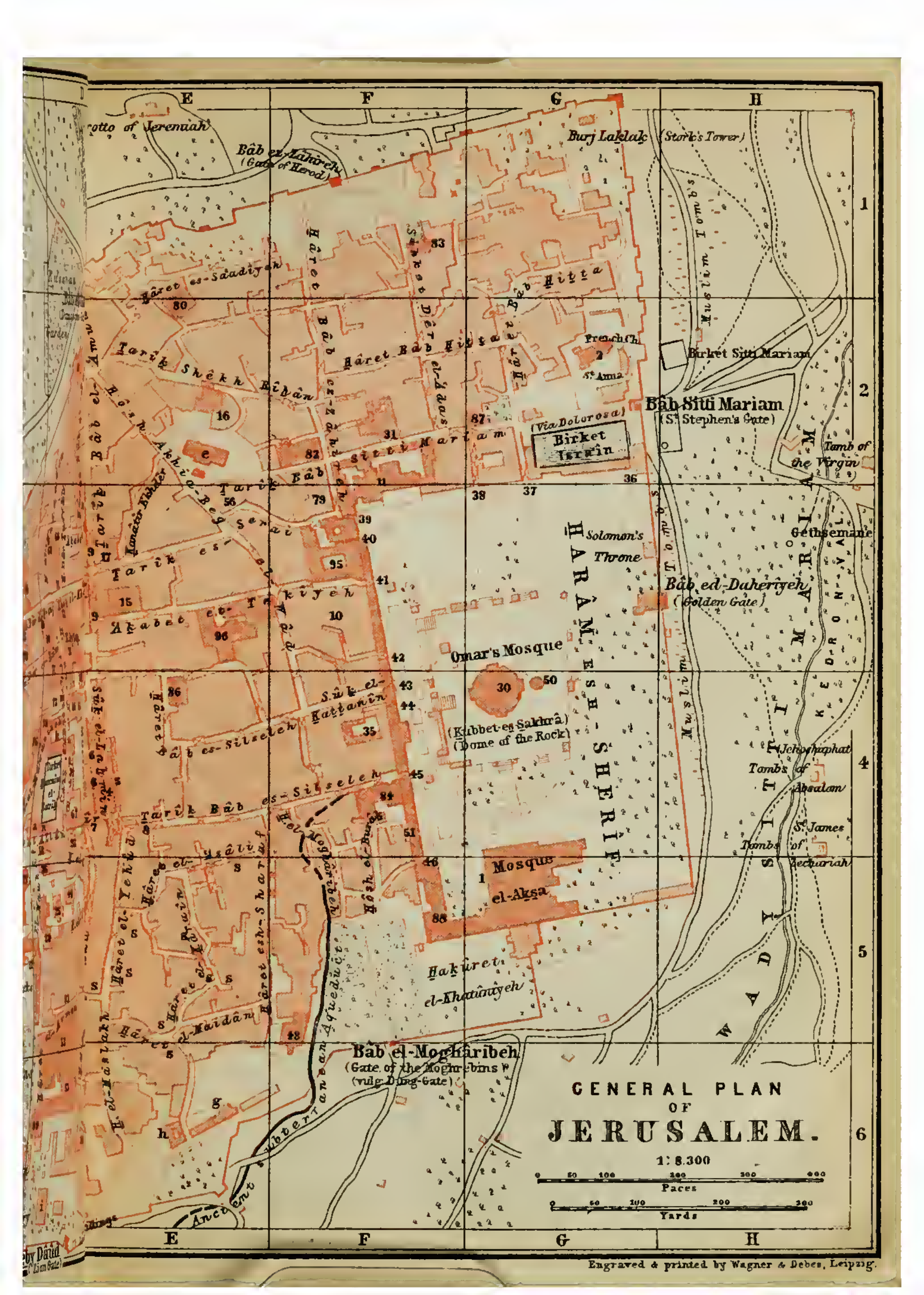
Hotels and Hospices:

a. *Mediterranean Hotel*	D.4.
b. *Damascus Hotel*	D.E.3.
c. *Casa Nova of the Franciscans*	C.3.
d. *Hospice of St. John (Prussian)*	E.3.
e. " *, Austrian*	E.2.
f. " *, Jewish (Montefiore)*	A.6.
g. " *, German Jewish*	E.6.
h. " *, Spanish Jewish*	E.6.
i. " *, Armenian*	B.5.
k. *Coptic Khân*	D.4.

Bankers:

l. *Frutiger & Co. (Banque Ottomane)*	C.4.
m. *Bergheim*	D.4.
n. *Valero*	D.4.
S. **Synagogues** *(in Jews' Quarter)*	D.E.5.6.


A
B
C
D
Arab. Protest. Church
Road to Nâbulus
Tombs of the Kings
Hospice for Women
Russian Property
Hospice for Men
Cathedral
Consulate
Hospital
New Yâfa-Road
Russian Garden
Bâb el-Amûd
(Damascus-Gate)
Property of the Armenian Monastery
Mill
Gardens
Hâret Dêr
Frenj
Khot el-Khânkeh
Holy Sep.
Hâret el-Istambûlîyeh
Latin Patriarchate
Hâret el-Mawârineh
Birket Hammâm el-Batrak
Mûristân
Sûk el-Bizâr
Bâb el-Khalîl
(Yâfa Gate)
El-Kala'a
(Citadel)
Barracks
Gardens of the Armenian Monastery
el-Armen
Bâb en-Neby Dâûd
(Zion Gate)
SOUTHERN SUBURB
(forming a continuation of the lower part of the plan)
Aqueduct
Birket es-Sultân
Sir M. Montefiore's Jewish Houses
Bâb en-Neby Dâûd
(Zion Gate)
Latin Cemet.
Armenian Cemet.
Greek Cemet.
Protestant School
En-Neby Dâûd
(David's Tomb)
English Cemetery
Drawn by H. Kiepert.


GENERAL PLAN
OF
JERUSALEM.
1: 8.300
Paces
Yards
Engraved & printed by Wagner & Debes, Leipzig.
Grotto of Jeremiah
Bâb ez-Zâhireh (Gate of Herod)
Burj Laklak (Stork's Tower)
Bâb Sitti Mariam (St. Stephen's Gate)
Birket Sitti Mariam
Birket Israîn
(Via Dolorosa)
Solomon's Throne
Harâm esh-Sherîf
Bâb ed-Daherîyeh (Golden Gate)
Omar's Mosque
(Kubbet es-Sakhrâ) (Dome of the Rock)
Mosque el-Aksa
Bâb el-Moghâribeh (Gate of the Moghrebins, vulg. Dung-Gate)
Ancient Subterranean Aqueduct
Muslim Tombs
Tomb of the Virgin
Gethsemane
Tombs of Jehoshaphat
Absalom
St. James
Tombs of Zechariah
Wadi Sitti Maryam
Kedron Valley
Hakûret el-Khatûnîyeh
Hâret es-Saadiyeh
Hâret Bâb Hitta
Tarîk Shêkh Rîhân
Tarîk Bâb Sitti Mariam
Tarîk es-Serai
Akabet et-Tekîyeh
Sûk el-Kattânîn
Bâb es-Silseleh
Tarîk Bâb es-Silseleh
Hâret el-Yehûd
Hâret esh-Sharaf
Hâret el-Meidân
Hâret el-Moghâribeh
St. Anna
French Ch.
E
F
G
H
1
2
4
5
6

Post Office. Austrian, Pl. 93; French, Pl. 92. Letters may be addressed 'poste restante', but it is safer to have them addressed to the consulate.

Books, Photographs. *Shapira*, Christian Street, is the best shop; then *Bergheim*, in the same street. Photographs of every part of Palestine, medium size 18 fr. per dozen. They should be bought unmounted, and rolled on a round piece of wood to facilitate transport.

Other favourite souvenirs are rosaries of olive-stones, crosses and other ornaments in mother-of-pearl (chiefly manufactured at Bethlehem), vases and other objects in black 'stinkstone' from the Dead Sea, and roses of Jericho (p. 284). A large choice of these articles is to be found in the space in front of the church of the Sepulchre; or some of the dealers may be requested to bring their wares to the traveller's apartments. As a rule one-half or a third only of the price demanded should be offered. A staple product of Jerusalem is carved work in olive-wood, of which the best specimens may be purchased at *Vester's* (Via Dolorosa, above the Prussian Hospice), at the *House of Industry* (Bayer), and at *Faig's* (rosary 1 fr., ruler 1, letter-weight 1—2, stamp-box 2½, cigar-case 5, glove-box 10 fr., etc.; many of these articles bear the name 'Jerusalem' in Hebrew letters).

Physicians: *Dr. Chaplin*, physician of the English Jewish mission; *Dr. Sandreczki*, a skilful operator, physician of the German institutions; *Dr. Schwarz* (Austrian), of the Rothschild Hospital; *Dr. Mazaraki*, of the Greek Hospital. — **Chemists:** *Damiani*, Via Dolorosa, and others at all the numerous hospitals.

Tailors: *Eppinger*, and *Silberstein*, both in Christian Street. **Shoemaker:** *Schöhn*, and *Schlegel*, both in the same street.

Dragomans at Jerusalem: *Bernard Hilpern*, *Abraham Lyons*, *Khalil Dhimel* (Protestants), *Hanna Auwad*, and *Joseph Karam* (Latins).

'Glorious things of thee are spoken,
Zion! City of our God!'

Jerusalem (Hebr. 'vision of peace'), to most travellers, is a place of overwhelming interest, but at first sight many will be sadly disappointed in the Holy City, the venerable type of the heavenly Zion. It would seem at first as though little were left of the ancient city of Zion and Moriah, the far-famed capital of the Jewish empire; and little of it indeed is to be discovered in the narrow, crooked, ill-paved, and dirty streets of the modern town. It is only by patiently penetrating beneath the modern crust of rubbish and rottenness which shrouds the sacred places from view that the traveller will at length realise to himself a picture of the Jerusalem of antiquity, and this will be the more vivid in proportion to the amount of previously acquired historical and topographical information which he is able to bring to bear upon his researches. The longer and the oftener he sojourns in Jerusalem, the greater will be the interest with which its ruins will inspire him, though he will be obliged to confess that the degraded aspect of the modern city, and its material and moral decline, form but a melancholy termination to the stupendous scenes once enacted here. The combination of wild superstition with the merest formalism which everywhere forces itself on our notice, and the fanaticism and jealous exclusiveness of the numerous religious communities of Jerusalem form the chief modern characteristics of the city,—the

Holy City, once the fountain-head from which the knowledge of the true God was wont to be vouchsafed to mankind, and which has exercised the supremest influence on religious thought throughout the world.

The traveller's stay must of course depend on his other plans, the arrival and departure of steamboats, etc., but six or seven days at least should be devoted to the principal points of interest (p. 3).

History of Jerusalem.

The attempt to identify Jerusalem with the ancient *Salem*, the city of Melchizedek (Gen. xiv. 18), has for several reasons been far from successful. When they conquered the country, the Israelites found the tribe of the Jebusites settled among the mountains of this district, *Jebus*, afterwards the site of Jerusalem, being their capital and the residence of their king. The Jebusites were indeed conquered, but it was long before their city, owing to its natural strength, fell into the power of their enemy. It is certain that in the time of the Judges the town was still occupied by the Jebusites (Judges xix. 11, 12[a]). Notwithstanding this, the valley of Hinnom was constituted the S. boundary of the tribe of Benjamin on the partition of the country. We are informed very briefly that this Jebus was at length captured by King David (2 Sam. v. 6—10). The inhabitants, trusting to the strength of their city, derided the Israelites, but David took the city and established himself in the 'stronghold of Zion'.

What then was the precise situation of this holy *Mt. Zion?* In order to answer this question we must first examine the topographical character of the city. (To assist our enquiry, and to show how widely scholars have differed on the subject, we give on p. 155 the maps of ancient Jerusalem as laid down by six different authorities.) The city was surrounded by deep valleys, except on the N.W. side, where a broad hill connected it with the neighbouring country. Towards the E. lay the valley of the *Kidron* (afterwards called the valley of Jehoshaphat), and on the W. and S. sides the valley of *Hinnom*. These valleys enclosed a plateau, the N. side of which bore the name of *Bezetha*, or 'place of olives'; and olive groves are still to be found in that locality. On the S. half of this plateau lay the city of Jerusalem, which was divided into different quarters by natural depressions of the soil. The chief of these natural boundaries was a small valley coming from the N., running at first S.S.E., and then due S., and separating two hills, of which that to the W. now rises 105 ft. above the precipitous E. hill. This valley was called the *Tyropœon* (cheese-makers' valley).

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a. 'And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it. And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah'.

On the S. terrace of the E. hill, where, to the S.E. of the present Ḥarâm, lay the *Ophel* quarter, as well as on the other hill to the W. of the Tyropœon, extended the ancient Jerusalem as far as the brink of the valley. The city-wall crossed the Tyropœon at its mouth far below. On the large W. hill rose parallel streets in terrace-like form, running from N. to S. On the summit was a large plateau on which lay the *Upper City*. As it was accessible from the N. only, the walls were strongest on that side.

Such are the undisputed facts. The questions which now arise are—what were the names of these hills, and what was the site of the ancient buildings? In the first place the site of the ancient *Temple* must certainly have been on the E. hill. The name of the hill itself, however, is not invariable. The name *Moriah* (2 Chron. iii. 1[a]) occurs in the Bible in one other passage only (Gen. xxii. 2[b]), and it is very remarkable that it is not mentioned in the account of the building of the Temple (1 Kings, vi.). The name, however, appears not to have been a popular, but a sacerdotal and religious appellation. There are numerous passages in the Bible which prove that down to a late period the hill of the temple was included in the name of *Zion* (*e. g.* 1 Macc. iv. 37). This accounts for the frequent mention of the glory of Zion in the poetical books, for it was there that the Temple stood. On the other hand 'Zion' is very frequently used as synonymous with the 'city of David' (2 Sam. v. 7; 1 Kings viii. 1[c]), and is even poetically applied to Jerusalem itself ('daughter of Zion'). Where then was this city of David, or Zion in the narrower sense, situated? Most authorities place it on the W. hill. In the middle ages Zion was understood to be the western, and Moriah the eastern hill. 'Going up' to the Temple, even from the city of David (2 Sam. xxiv. 18[d]), is usually spoken of; but the W. hill is higher than the hill of the Temple. From Nehemiah xii. 37, it would appear that a solemn procession from the fountain of Gihon (p. 149) passed the city of David on its way to the E. side of the temple mount. In this case we should have to assume that the town of David occupied a site to the S. of the temple mount, but this conjecture is also open to objection. It is, indeed, impossible now to determine the site of the house of David; but we know that Jerusalem must from the earliest period

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a. 'Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.'

b. 'Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.'

c. 'Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.'

d. 'And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite'.

have consisted of an upper and a lower city. The former lay on the W. slope of the higher hill (Zion in the narrower sense), and the lower town doubtless to the E of the upper. A great part of this ancient city lay outside (to the S. of) the present town-wall, on a site now unoccupied by houses. How far the city of David extended towards the N. is very uncertain. At the N.E. corner of the upper city, opposite the site of the Temple, was the *Millo* bastion ('filling up').

David, who was constantly engaged in warlike enterprises, was not to build the Temple; but he solemnly conveyed the Ark of the Covenant to Jerusalem, his new capital. It was reserved for his son Solomon to beautify the city in a magnificent style, and above all to erect a sumptuous national sanctuary. In order, however, to procure a level surface for the foundation of such an edifice, it was necessary to lay massive substructions. Notwithstanding the various objections advanced by several different authorities, we may with sufficient confidence assume that the Temple of Solomon occupied the site of the upper terrace of the present day, on which the Dome of the Rock now stands. It is, however, by no means certain that the threshing-floor of Araunah the Jebusite (p. 147) was on the sacred rock (p. 173), although it was customary to choose spots exposed to the wind, such as this, for the purpose of winnowing corn. The work begun by Solomon was continued by his successors, who constructed a more spacious precinct around the Temple on ground which must have been artificially levelled for the purpose. (For farther details as to the history and site of the ancient Temple, see p. 164.)

The next question is—where did Solomon erect his large *Palace?* The opinion of some is, that the palace stood on the W. hill (Zion in the narrower sense), opposite the Temple; others maintain that the palace rose to the S. of the Temple, nearly on the site of the present mosque of Aḳṣa (p. 176), and extended thence to the E. Pharaoh's daughter would still have to 'come up' to it from the city of David (1 Kings ix. 24[a]), especially as the most recent excavations have shown that the rock here, on the S. side of the present Ḥarâm, forms a broad plateau on the centre of the hill. This new palace was erected from Egyptian models, and sumptuously decorated, so that even the queen of Sheba marvelled at the magnificence of its arrangements.

Solomon also extended the already mentioned bastion of Millo. He constructed an embankment thence to the opposite hill of the Temple (1 Kings xi. 27), and enclosed the new city with fortifications (on the N. side). During his reign Jerusalem first became the headquarters of the Israelites, and it was probably then, at a season of commercial prosperity, that this new city or suburb sprang

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a. 'But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.'

up. At that period the bazaar was already established there, and the various crafts possessed their distinct lanes as at the present day. The glory of Jerusalem as the central point of the united empire was, however, of brief duration, and it shortly afterwards became the capital of the southern kingdom of Judah only. So early as Rehoboam's reign the city was compelled to surrender to the Egyptian king Shishak, on which occasion the Temple and palace were despoiled of part of their golden ornaments. About one hundred years later, under king Jehoram, the Temple was again plundered, the victors on this occasion being southern Arabian and Philistine tribes (2 Chron. xxi. 17). Sixty years later Jehoash, the king of the northern empire, having defeated Amaziah, King of Judah, effected a wide breach in the wall of Jerusalem and entered the city in triumph. He, too, carried off all the gold which he found in the palaces and the Temple (2 Kings xiv. 13, 14). Uzziah, the son of Amaziah, during his reign of fifty-two years, re-established the prosperity of Jerusalem. Commerce revived, the city was fortified with new towers, and engines for throwing projectiles were planted on the battlements (2 Chron. xxvi. 1—16). During this period, however, Jerusalem was visited by a great earthquake. On the approach of Sennacherib the fortifications were repaired by Hezekiah (2 Chron. xxxii. 5).

To Hezekiah also was due the great merit of providing Jerusalem with water. The solid chalky limestone on which the city stands contains little water. The only spring at Jerusalem was the fountain of *Gihon* on the E. slope of the Temple hill. (Others place it on the N.W. side of the city, comp. p. 226.) By means of a shaft the water from this spring could be drawn up to the very top of the plateau. Hezekiah conducted the water of the spring in the other direction to the lower lying Siloam. The watercourse of Gihon was, however, merely one branch of a spring conducted to the city from the N.; another has recently been found in the course of excavations in the Tyropœon. This spring being quite inadequate for the supply of the whole city, cisterns and reservoirs for the storage of rain-water were also constructed. The ponds on the W. side of the city were probably formed before the period of the captivity, as was also the large reservoir which still excites our admiration to the N. of the Temple plateau, and in the formation of which advantage was taken of a small valley, whose depth was at the same time destined to protect the site of the Temple on the N. side. A besieging army outside the city-walls generally suffered severely from want of water, as the issues of the conduits towards the country could be closed, while the city always possessed water in abundance. The valleys of Kidron and Hinnom must have ceased to be watered by streams at a very early period.

Hezekiah, who worshipped the true God, and on the whole reigned prosperously, was succeeded by his idolatrous son Manasseh, who is

also said to have built walls after his return from Babylon (2 Chron. xxxiii. 14). These were everywhere furnished with towers of defence, and Jerusalem was deemed a very strong city (Lament. iv. 12[a]). But the policy of its rulers and the unfortunate revolt against the superior power of the Chaldæans involved the city in new disasters. Although not taken by storm, it was compelled to surrender at discretion to King Nebuchadnezzar. Again the Temple and the royal palace were pillaged, and a great number of the citizens, including King Jehoiachin, the nobles, and all the craftsmen, to the number of 10,000 in all, were carried away captive to the East. Some 7000 of the poorest sort only remained behind. According to this account, therefore, the city at that period would contain about 17—20,000 inhabitants. Those who were left having made a hopeless attempt under Zedekiah to revolt against their conquerors, Jerusalem now had to sustain a long and terrible siege (1 year, 5 months, and 7 days). Pestilence and famine meanwhile ravaged the city. The besiegers approached with their roofed battering-rams (such as are represented in the reliefs from Nineveh), but the defence was a desperate one, and every inch of the ground was keenly contested, even after Zedekiah had fled down the Tyropœon to the valley of the Jordan. The Babylonians now carried off all the treasures that still remained, the Temple of Solomon was burned to the ground, and Jerusalem reduced to the abject state of humiliation so beautifully described by the author of the Lamentations, particularly in chap. ii.

From this overwhelming catastrophe, however, Jerusalem was permitted to recover to some extent when the Jews returned from captivity, but it was not till the time of Nehemiah, the favoured cupbearer of the Persian king Artaxerxes Longimanus, that the city was actually rebuilt. Nehemiah re-fortified the city, retaining the fouudations of the former walls, although these now enclosed a far larger space than was necessary for the reduced population. Nehemiah's description therefore presents to us an accurate picture of the ancient city, even before the captivity.

The wall extended from the pool of Siloam up the hill towards the N. On the highest point of Ophel rose a bastion, which was also intended to protect the *Horse Gate*, an entrance of the Temple towards the E. Near the Horse Gate, and within the precincts of the Temple, were the dwellings of the priests. On this E. side it is commonly supposed that there was a second gate, called the *Water Gate*. There were also fortifications at the N. end of the Temple terrace, the most important being the *Bira*, a large bastion restored by Nehemiah, afterwards the site of *Baris*. The city was farther defended on the N. side by the tower of *Hananael;* there was also a tower of *Mea*, about 50 yds. to the S. of the other, but the

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a. 'The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.'

site of both seems to us to be far from being even approximately ascertained. Both were perhaps situated, as well as the sheep-gate, on the E. wall; or Hananael might have stood on the N. side by the *Fish Gate*, in which case Mea and the sheep-gate must have been on the W. side of the Temple precincts. From St. John, v. 2[a], the Sheep Gate would appear to have been near the pool of Bethesda; and as the pool is now believed to have been near the present 'Ain esh-Shifâ, and not at the place assigned to it by tradition, we must infer that the sheep-gate led from the industrial quarter of the Tyropœon into the Temple precincts.

The wall which enclosed the upper city ran towards the W., and had two gates: the *Gate of the Centre*, which led from one part of the city to the other; and to the extreme W. the *Valley Gate*, afterwards called *Gennat*, situated to the E. of the present Yâfa Gate, where Uzziah once erected a tower of defence. In the suburb situated to the N. was first the *Corner Gate*, which was probably the same as the '*Old Gate*', and perhaps also the *Gate of Ephraim*, the site of which however is quite uncertain. From the upper part of the city a gate led W. towards the valley of Hinnom, called the *Dung Gate*, where a rock-staircase has been discovered. To the S. a wall ran across the Tyropœon, at the outlet of which lay the *Spring Gate*, or the 'valley between the two walls'. The situation of the *Potters' Gate*, leading to the valley of Hinnom, is a matter of mere conjecture. From a very remote period the snake, or Mamillá, pond (p. 235) lay in the upper part of the valley of Hinnom.

The convulsions of the following centuries affected Jerusalem but slightly. The city opened its gates to Alexander, and after his death passed into the hands of the Ptolemies in the year 320. It was not till the time of Antiochus Epiphanes that it again became a theatre of bloodshed. On his return from Egypt Antiochus plundered the Temple. Two years afterwards he sent thither a chief collector of tribute, who destroyed Jerusalem, slew many of the inhabitants, and established himself in a stronghold in the centre of the city. This was the *Akra*, the site of which is placed by different authorities in very various parts of Jerusalem, by most in the region to the N.W. of the Temple, but by several to the S. of the Temple. This question can only be decided by the results of the requisite excavations.

When Judas Maccabæus had achieved his victory (comp. Introd., p. 63), he caused the ancient sacrificial rites in the Temple to be resumed; he purged the sacred precincts, enclosed them within a lofty wall with strong towers, and instituted a service of watchmen. Many struggles had to be undergone before this national restoration was consolidated. Antiochus Eupator besieged Jerusalem with

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a. 'Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.'

warlike engines, but the Jews were compelled to capitulate by hunger alone. Contrary to the treaty into which he had entered, he caused the walls of 'Zion' to be taken down (1 Macc. vi. 52). Jonathan, the Maccabæan, however, caused a stronger wall than ever to be erected (1 Macc. x. 11). He constructed another wall between the Akra, which was still occupied by a Syrian garrison, and the other parts of the city, whereby at a later period, under Simon (B.C. 141), the citizens were enabled to reduce the garrison by famine. The castle was demolished, Simon took up his residence on the Baris, at the N.W. corner of the Temple precincts, and the town was refortified. The descendants of Simon Maccabæus erected the spacious Asmonean palace to the W. of Millo, whence a fine view of the Temple was obtained. Another siege by the Syrians had to be sustained in 134 by John Hyrcanus, the besiegers, as usual, being posted on the N. side of the city. Again Jerusalem was compelled to capitulate by hunger alone, but on tolerable conditions. Internal dissensions among the Maccabees at length led to the intervention of the Romans. Pompey besieged the city, and again the attacks were concentrated against the Temple precincts, which however were defended on the N. side by large towers and a deep moat. Traces of this moat have recently been discovered. The only level approach by which the Temple platform could be reached was a bridge towards the W., for on this side at that period lay the Tyropœon, a valley of considerable depth. This bridge, which was afterwards destroyed, was probably situated near Wilson's Arch (p. 185). The quarter to the N. of the Temple, as well as the Gate of St. Stephen, do not appear to have existed at that period, and this is confirmed by Capt. Warren's excavations. The moat on the N. side was filled up by the Romans on a Sabbath; they then entered the city by the embankment they had thrown up, and, exasperated by the obstinate resistance they had encountered, committed fearful ravages within the Temple precincts. In this struggle no fewer than 12,000 Jews are said to have perished. To the great sorrow of the Jews, Pompey penetrated into their inmost sanctuary, but he left their treasures untouched. These were carried off by Crassus a few years later.

Internal discord at Jerusalem next gave rise to the intervention of the Parthians, B. C. 40, but in 37 Herod with the aid of the Romans captured the city after a gallant defence. The Jews had obstinately defended every point to the uttermost, and so infuriated were the victors that they gave orders for a general massacre. The part which had held out longest was the Baris, at the N.W. corner of the Temple precincts. Herod, who now obtained the supreme power, embellished and fortified the city, and above all he rebuilt the Temple, an event to which we shall hereafter revert. He then refortified the Baris also, as it commanded the Temple. This castle was flanked with turrets externally, and was internally very

spacious. Herod named it *Antonia*, in honour of his Roman patron. He also built himself a palace on the N.W. side of the upper city. This building is said to have contained a number of halls, peristyles, inner courts with lavish enrichments, and richly decorated columns, and must have been of a very sumptuous character. On the N. side of the royal palace stood three large towers of defence, named the *Hippicus*, *Phasael*, and *Mariamne* respectively. The substructions of the first, the so-called castle of David, near the Yâfa Gate (p. 212), show how massively these buildings must have been constructed. According to Roman custom Herod also built a theatre at Jerusalem, and at the same time a town-hall (nearly on the site of the Meḥkemeh, p. 185), and the Xystus, a space for gymnastic games surrounded by colonnades. At this period Jerusalem with its numerous palaces and handsome edifices, the sumptuous Temple with its colonnades, and the lofty city walls with their bastions, must have presented a very striking appearance. The wall of the old town had sixty towers, and that of the small suburb to the N. of it fourteen; but the populous city must have extended much farther to the N., and we must picture to ourselves in this direction numerous villas standing in gardens, some of which were probably very handsome buildings. Such was the character of the city in the time of Our Lord, but in the interior the streets, though paved, were somewhat narrow and crooked. The population must have been very crowded, especially, as we learn from the New Testament, on the occasion of festivals. The Roman governor is said on one occasion to have caused the paschal lambs to be counted, and to have found that they amounted to the vast number of 270,000, whence we may infer that the number of partakers was not less than 2,700,000. Although these figures, like many of the other statements of Josephus, are probably much exaggerated, they at least tend to show that the great national festival was attended by vast crowds.

After the death of Christ, Agrippa I. at length erected a wall which enclosed the whole of the N. suburb within the precincts of the city. This wall, which must have been of great extent, and very strongly built to protect this most exposed quarter of Jerusalem, was composed of huge blocks of stone, and is said to have been defended by ninety towers. The strongest of these was the *Psephinus* tower at the N.W. angle, which was upwards of 100 ft. in height, and stood on the highest ground in the city (2572 ft. above the sea-level). From fear of incurring the displeasure of the Emperor Claudius, Agrippa left the wall unfinished, and it was afterwards completed by the Jews in a less substantial style. As one of the chief points of controversy among the learned explorers of Jerusalem is the direction taken by the three walls, we may here give a short account of the subject.

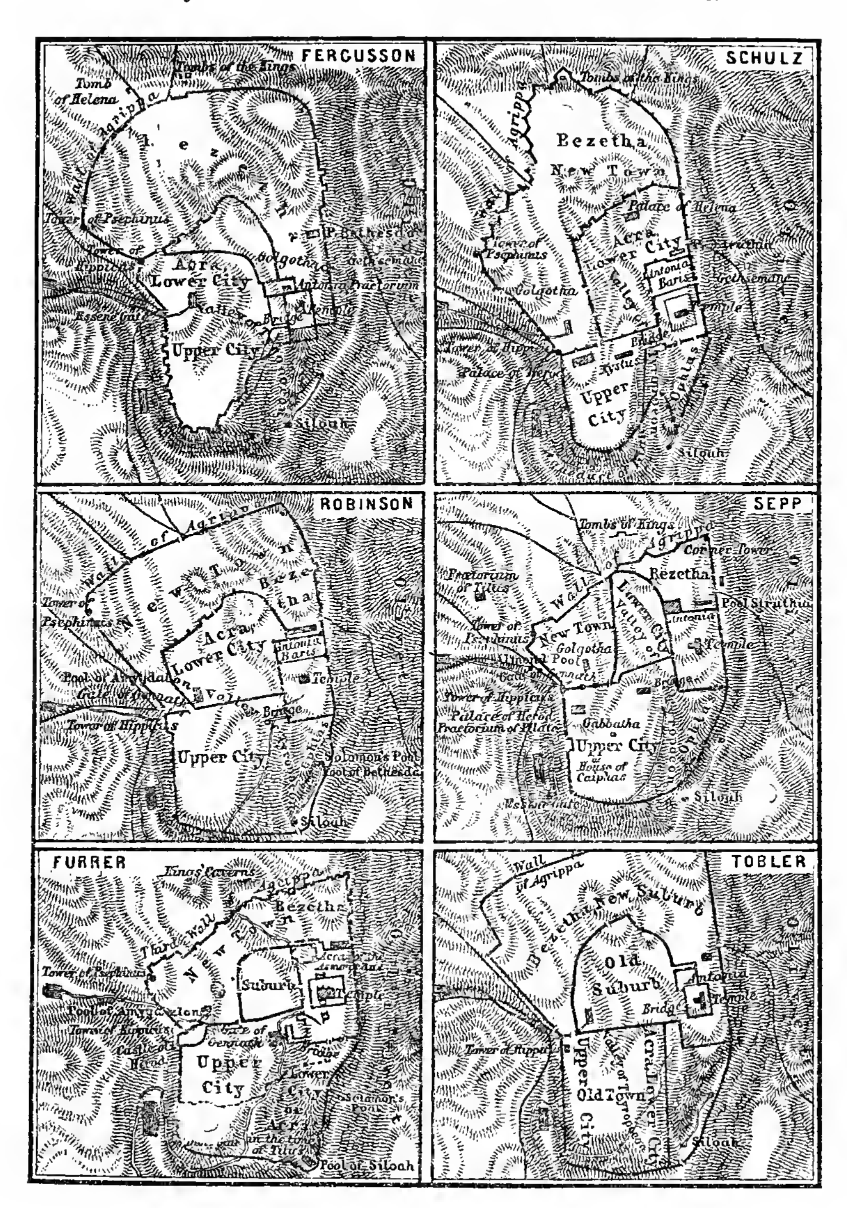
The *first* wall is that which enclosed the old part of the town. Beginning at the tower of Hippicus on the W., it ran to the S. round

the pinnacle of the hill, and, enclosing Siloam, extended to the E. wall of the Temple precincts. Towards the N., as it approached the Temple, it formed the boundary of the old part of the town. Immediately to the S. of this N. wall stood the palace of Herod, the Xystus, and the bridge which crossed the Tyropœon to the Temple. In order to defend the upper part of the city, another wall ran down on the W. margin of the Tyropœon.

On the direction assigned to the *second* wall, which enclosed the N. suburb, depends the question of the genuineness of the 'Holy Sepulchre'. The question is—where did this wall diverge from the first towards the N.? Many investigators, following Robinson, place this wall in such a direction that it would have included what is now called the 'Holy Sepulchre', which therefore could not be genuine. It must, however, be admitted that the undoubtedly ancient reservoir called Hezekiah's Pool (p. 211) would, as was natural, have then been situated in the old suburb. At the union of the two walls was the Gennat Gate (p. 151). It is needless to trouble the reader with all the theories which have been propounded with regard to this wall. Careful excavations alone can lead us to any satisfactory conclusion, and these are at present very unlikely to be made, as the locality in question lies in the heart of the modern town. A number of other authorities place the wall in such a position that the Gennat Gate would be situated in the middle of the N. wall of the old part of the city; whence the wall must have described a wide curve till it reached the N. wall of the Temple precincts, or rather the Antonia-Baris fortress. (In describing the Holy Sepulchre, p. 189, we shall again advert to this controversy.)

With regard to the situation of the *third* wall topographers likewise disagree. Some of them, including Kiepert and Fergusson, give it a very large circumference, so as even perhaps to have included the so-called royal tombs, and thus to have extended to the margin of the upper part of the valley of Kidron (coming from the W.). The whole of the N. mountain plateau, on which in point of fact many ruins and cisterns lie scattered, would then have been enclosed by Agrippa within the city. Robinson places the third wall about the middle of this locality, which owing to strategical objections appears to us an improbable position. Others suppose this wall to have occupied nearly the same site as the present N. town-wall of Jerusalem. This view appears to be confirmed by the statement of the distances given by Josephus (4 stadia to the royal tombs, 7 stadia to the Scopus), who, however, is not always accurate.

Ever since the land had become a Roman province, a storm had begun to brood in the political atmosphere, for the Jews were quite as much swayed by national pride as the Romans. The country was moreover disquieted by roving maurauders *(sicarii)*, and several


FERGUSSON
Tombs of the Kings
Tomb of Helena
Wall of Agrippa
Tower of Psephinus
Tower of Hippicus
Acra, Lower City
Golgotha
P. Bethesda
Antonia Praetorium
Essene Gate
Bridge
Upper City
Siloah
SCHULZ
Tombs of the Kings
Agrippa
Bezetha
New Town
Palace of Helena
Acra
Lower City
Tower of Psephinus
Golgotha
Antonia Baris
Gethsemane
Temple
Tower of Hippicus
Palace of Herod
Bridge
Xystus
Upper City
Ophlas
Siloah
ROBINSON
Wall of Agrippa
New Town
Bezetha
Tower of Psephinus
Acra
Lower City
Antonia Baris
Temple
Tower of Hippicus
Bridge
Upper City
Solomon's Pool
Pool of Bethesda
Siloah
SEPP
Tombs of Kings
Agrippa
Corner Tower
Praetorium of Titus
Wall
Bezetha
Pool Struthia
Tower of Psephinus
New Town
Golgotha
Temple
Tower of Hippicus
Palace of Herod
Praetorium of Pilate
Gabbatha
Upper City
House of Caiphas
Ophlas
Siloah
FURRER
Kings' Caverns
Agrippa
Bezetha
Third Wall
New Town
Tower of Psephinus
Suburb
Temple
Castle of Herod
Upper City
Lower City
Solomon's Pool
Pool of Siloah
TOBLER
Wall of Agrippa
Bezetha New Suburb
Old Suburb
Antonia
Temple
Bridge
Tower of Hippicus
Upper City
Old Town
Siloah

of the Roman governors were guilty of grave acts of oppression, as for instance Gessius Florus, who appropriated the treasures of the Temple. At this time there were two antagonistic parties at Jerusalem: the fanatical zealots under Eleazar who advocated a desperate revolt against the Romans, and a more moderate party under the high priest Ananias. Florus, in his undiscriminating rage, having caused many unoffending Jews to be put to death, a fearful insurrection broke out in the city. Herod Agrippa II. and his sister Berenice endeavoured to pacify the insurgents and to act as mediators, but were obliged to seek refuge in flight. The Zealots had already gained possession of the Temple precincts, and the castle of Antonia was now also occupied by them. A wild struggle ensued between the two Jewish parties, and the stronger faction of the Zealots succeeded in wresting the upper part of the city from their opponents, and even in capturing the castle of Herod which was garrisoned by 3000 men. The victors treated the captive Romans and their own countrymen with equal barbarity. Cestius Gallus, an incompetent Roman general, now besieged the city, but when he had almost achieved success he gave up the siege, and withdrew towards the N. to Gibeon. His camp was there attacked by the Jews, and his army dispersed. This victory so elated the Jews that they imagined they could now entirely shake off the Roman yoke. The newly constituted council at Jerusalem, composed of Zealots, accordingly proceeded to organise an insurrection throughout the whole of Palestine. The Romans, however, now fully alive to the seriousness of the danger, despatched their able general Vespasian with 60,000 men to Palestine. This army first quelled the insurrection in Galilee (A. D. 67). Meanwhile the conflicts within Jerusalem itself continued. Bands of robbers took possession of the Temple, and, when besieged by Ananus, summoned to their aid the Idumæans (Edomites), the ancient hereditary enemies of the Jews. To these auxiliaries the gates were thrown open, and with their aid the moderate party with Ananus its leader annihilated. The adherents of the party were proscribed, and no fewer than 12,000 persons of noble family are said to have perished on this occasion. The Zealots committed frightful excesses, and made common cause with the robbers, while the Idumæans having sated themselves with plunder quitted Jerusalem.

It was not till Vespasian had conquered a great part of Palestine that he advanced with his army against Jerusalem; but events at Rome compelled him to entrust the continuation of the campaign to his son Titus. When the latter approached Jerusalem there were no fewer than four parties within its walls. The Zealots under John of Giscala occupied the castle of Antonia and the court of the Gentiles, while the robber party under Simon of Gerasa held the upper part of the city; Eleazar's party were in possession of the inner Temple and the court of the Jews; and lastly the moderate party was also established in the upper part of the city. Titus marched

from Egypt with two legions (each of about 6000 men); three legions were already on the spot; and to these he added another legion and numerous auxiliaries. Thus, at the beginning of April, A. D. 70, six legions were assembled in the environs of Jerusalem. While reconnoitring the position of the place, Titus had a narrow escape of being cut off from his army. He then posted the main body of his forces to the N. and N.W. of the city, while one legion occupied the Mt. of Olives. The Jews attempted a sally against the latter, but were driven back by Titus who had hastened to its aid. In the course of the conflicts which still continued within the city, John of Giscala succeeded in driving Eleazar from the inner precincts of the Temple, but he was still opposed by the robber party under Simon. On 23rd April the besieging engines were brought up to the W. wall of the new town (near the present Yâfa Gate). The Jews defended themselves bravely, but on 7th May the Romans effected their entrance into the new town.

Five days afterwards Titus endeavoured to storm the second wall, but was repulsed; but three days later he succeeded in taking it, and he then caused the whole N. side of the wall to be demolished. He now sent Josephus, who was present in his camp, to summon the Jews to surrender, but in vain. A famine soon set in, and those of the besieged who endeavoured to escape from it, and from the savage barbarities of Simon, were crucified by the Romans. The besiegers now began to erect walls of attack, but the Jews succeeded in partially destroying them. Titus thereupon caused the city-wall, 33 stadia in length, to be surrounded by a wall of 39 stadia in length. Now that the city was completely surrounded, the severity of the famine was greatly aggravated, and the bodies of the dead were thrown over the walls by the besieged. Again the battering-rams were brought into requisition, and at length on the night of 5th July the castle was stormed. A fierce contest took place around the gates of the Temple, but the Jews still retained possession of them. By degrees the colonnades of the Temple were burned down; yet every foot of the ground was desperately contested. At last, on 10th August, a Roman soldier is said to have flung a firebrand into the Temple, contrary to the express commands of Titus. The whole building was then burned to the ground, and the soldiers slew all who came within their reach. A body of Zealots, however, contrived to force their passage to the upper part of the city. Negociations again took place, while the lower part of the town was in flames; but still the upper part obstinately resisted, and it was not till 7th September that it was burned down. Jerusalem was now a heap of ruins; those of the surviving citizens who had fought against the Romans were executed, and the rest sold as slaves. The number of persons, who from fanaticism and fear of the Romans had crowded into the city before the siege, is estimated at 600,000. Titus afterwards celebrated a magnificent triumph at Rome, together

with his father Vespasian, and John of Giscala was exhibited on the occasion. The noble triumphal arch of Titus at Rome commemorates this victory, in consequence of which Jerusalem lost its political importance for ever.

For half-a-century Jerusalem had ceased to exist, but at length in 130 the Emperor Hadrian (117—138), who was noted for his love of building, erected a town on the site of the Holy City, which he named *Aelia Capitolina*, or simply *Aelia*. We are informed that at the end of the 4th cent. a statue of Jupiter (or perhaps Venus) occupied the site of the Holy Sepulchre, while a temple of Jupiter, containing statues of Jupiter and Hadrian (?), stood on the site of the ancient Jewish Temple. Hadrian also rebuilt the walls, which followed the course of the old walls in the main, but were narrower towards the S., so as to exclude the greater part of the W. hill and of Ophel. Once more the fury of the Jews blazed forth under Bar Cochba, but after that period the history of the city was for centuries buried in profound obscurity, and the Jews were prohibited under severe penalties from setting foot within its walls.

With the recognition of Christianity as the religion of the state begins a new era in the history of the city. Constantine permitted the Jews to return to Jerusalem, and once more they made an attempt to take up arms against the Romans (339). The Emperor Julian the Apostate favoured them in preference to the Christians, and even permitted them to rebuild their Temple, but they made a feeble attempt only to avail themselves of this permission. At a later period they were again excluded from the city.

As an episcopal see, Jerusalem was subordinate to Cæsarea, and it was only after numerous disputes that an independent patriarchate for Palestine was established at Jerusalem by the Council of Chalcedon in 451. Pilgrimages to Jerusalem now became very frequent, and the Emperor Justinian is said to have erected a hospice for strangers, as well as several churches and ten or eleven monasteries in and around Jerusalem. Pope Gregory and several of the western states likewise erected buildings for the accommodation of pilgrims, and at the same time a thriving trade in relics of every description began to be carried on at Jerusalem.

Before Jerusalem passed from the hands of the Christians into the possession of the Muslims, it was once more captured by an enemy. In 614 it was taken by the Persians, and the churches destroyed, but it was soon afterwards restored, chiefly with the aid of the Egyptians. In 628 the Byzantine emperor Heraclius again conquered Syria. A few years later an Arabian army under Abu ʿUbeida marched against Jerusalem, which was garrisoned by 12,000 Greeks. The besieged defended themselves gallantly, but ʿOmar himself came to the aid of his general and captured the city in 637. The inhabitants, who are said to have numbered 50,000, were treated with clemency, and permitted to remain in the city on

payment of a poll-tax. The Khalîf Harûn er-Rashîd is even said to have sent the keys of the Holy Sepulchre to Charlemagne. The Roman-German emperors sent regular contributions for the support of the pilgrims bound for Jerusalem, and it was only at a later period that the Christians began to be oppressed by the Muslims. The town was named by the Arabs *Bêt el-Makdis* ('house of the sanctuary'), or simply *El-Kuds* ('the sanctuary').

In 969 Jerusalem fell into possession of the Egyptian Fâtimites; in the 2nd half of the 11th cent, it was involved in the conflicts of the Turcomans; and in 1077 the Kharezmians plundered the city. Under the Turkish rule the Christians were sorely oppressed. Money was extorted from the pilgrims, and savage bands of Ortokides, or Turkish robbers, sometimes penetrated into the churches of Jerusalem and maltreated the Christians during worship. Among the numerous pilgrims who thus suffered was the monk Peter of Amiens, who on his return succeeded in bringing about the First Crusade. The city was in the hands of Iftikhâr ed-Dauleh, a dependent of Egypt, when the army of the Crusaders advanced to the walls of Jerusalem on 7th June, 1099. The besiegers suffered much from hunger and thirst, and at first could effect nothing, as they were without the necessary engines of attack. When these at length were erected, Godfrey attacked the city, chiefly from the S. and E.; Tancred assaulted it on the N., and the Damascus Gate was opened to him from within. On 15th July the Gate of Zion was also opened, and the Franks entered the city. They slew most of the Muslim and Jewish inhabitants, and converted the mosques into churches. We shall afterwards have occasion to speak of the churches erected by the Crusaders during the 88 years of their sway at Jerusalem.

In 1187 (2nd Oct.) Saladin captured the city, treating the Christians, many of whom had fled to the surrounding villages, with great leniency. Three years later, when Jerusalem was again threatened by the Franks (Third Crusade), Saladin caused the city to be strongly fortified with walls, moats, and other defences. In 1219, however, Sultan Melik el-Mu'azzam of Damascus caused most of these works to be demolished, as he feared that the Franks might again capture the city and establish themselves there permanently. In 1229 Jerusalem was surrendered to the Emperor Frederick II. on condition that the walls should not be rebuilt, but this stipulation was disregarded by the Franks. In 1239 the city was taken by the Emir David of Kerak, but four years later was again given up to the Christians by treaty. In 1244 the Kharezmians took the place by storm, and it soon fell under the supremacy of the Eyyubides of Egypt, the successors of Saladin. Since that period Jerusalem has been a Muslim city. In 1517 it fell into the hands of the Osmans. In 1800 Napoleon planned the capture of Jerusalem, but gave up his intention. In 1825 the inhabitants revolted against the pasha on account of the severity of the taxation, and the city was in con-

sequence bombarded by the Turks for a time; but a compromise of the disputes was effected. In 1831 Jerusalem submitted to Moḥammed 'Ali, Pasha of Egypt, without much resistance; in 1834 a revolt of the Beduîns was quelled; and in 1840 Jerusalem again came into possession of the Sultan 'Abdul-Mejîd.

Topography, Population, etc.

Jerusalem is situated on a badly watered and somewhat sterile plateau of limestone, which is connected towards the N. with the main range of the mountains of Palestine; and it also lies on the road leading from N. to S. through the lofty central region of the country, and nearly following the watershed. The city lies in 31° 47′ N. latitude, and 35° 15′ E. longitude of Greenwich, 32 English miles from the sea-coast, and 14 miles from the Dead Sea. The Temple hill is 2441 ft., the hill to the N. of it 2527 ft., the old upper city 2550 ft., and the N.W. angle of the present city wall 2572 ft. above the level of the Mediterranean. The town is enclosed by a wall 38½ ft. in height, with thirty-four towers, forming an irregular quadrangle of about 2½ miles in circumference. Seen from the Mt. of Olives and from the Scopus, Jerusalem presents a handsome appearance. The town possesses few open spaces; the streets are ill-paved and crooked, many of them being blind alleys, and are excessively dirty after rain. Some of the bazaar streets are vaulted over. The chief streets also form the boundaries of the principal quarters of the town. The Damascus and Bazaar streets, coming from the N., first separate the Muslim quarter on the E. from the Christian quarter on the W., while the S. prolongation of the street separates the Jewish quarter on the E. from the Armenian on the W. The main street running from the Yâfa Gate to the Ḥarâm, towards the E., at first separates the Christian quarter (N.) from the Armenian (S.), and afterwards the Muslim (N.) from the Jewish (S.).

In the wall there are seven *Gates:* —(1). The *Yâfa Gate* (p. 234), the only one on the W. side of the town, called *Bâb Khalîl*, or Gate of Hebron, by the Arabs, from the road to the left leading to Hebron. On the N. side: (2). The *Damascus Gate (Bâb el-'Amûd*, or Gate of the Columns, p. 240); (3). *Herod's Gate (Bâb es-Sâhiri*, p. 222), which remained closed for upwards of 25 years, but of late has been opened for a few months every year for the convenience of the 'rediffs' (militia recruits) during their drill outside the town in this direction. On the E side: (4). *St. Stephen's Gate*, so called from the place where St. Stephen was stoned (comp. p. 207), in Arabic *Bâb Sitti Maryam*, or Gate of Our Lady Mary, from the road leading hence to the Virgin's Tomb; (5). The *Golden Gate* (p. 181), which has long since been walled up. On the S. side: (6). The *Moghrebins' Gate (Bâb el-Maghâribeh*, or Dung Gate, p. 187); (7). The *Gate of Zion*, called *Bâb en-Neby Dâûd*, from its proximity to David's Tomb (p. 234) at the S.E. angle of the town.

As Jerusalem possesses no springs, the inhabitants obtain their supply of water from cisterns, the roofs of the houses and every available open space being made to contribute the rain that falls upon them. Owing to the scarcity of wood, the houses are built entirely of stone. The court with its cistern forms the central point of each group of rooms. A genuine Jerusalem dwelling-house consists of a number of separate apartments, each with an entrance and a dome-shaped roof of its own. These vaulted chambers are pleasantly cool in summer. The rooms are of different heights, and very irregularly grouped. Between them run staircases and passages in the open air, a very uncomfortable arrangement in rainy weather, in consequence of which it has become the custom with the women to provide themselves with pattens. Some houses have flat roofs, but under these is always concealed a cupola. The cupolas do not spring from the tops of the walls, but a little within them, so that it is possible to walk round the outsides of the cupolas. The roofs are frequently provided with parapets of earthen pipes, constructed in a triangular form. Pots and troughs for flowers are built into the roofs and courts by the architects. In the walls of the rooms are niches serving as cupboards. In some of the houses there are no glass windows; nor are chimneys by any means universal, the charcoal smoke being in their absence allowed to escape by the doors and windows. The rooms are usually warmed with charcoal braziers *(mankal)*, a few houses only being furnished with stoves in European fashion. The floors are composed of very hard cement. The badness of the water, together with the miasma from unremoved rubbish, causes fever, dysentery, and other maladies in summer; but the sanitary arrangements are now a degree better than they formerly were.

The Pasha of the whole of Palestine resides at Jerusalem, the municipal affairs of which, under his supervision, are managed by a kind of mayor and town council *(mejlis)*. The council consists of four Muslims, three Christians, and one Jew, some of the members being occasionally Europeans.

According to Dr. Barclay, whose figures are somewhat higher than those of other authorities, the mean temperature of Jerusalem in degrees of Fahrenheit from 1851 to 1855 was as follows: —

January	49. 4°;	April	61. 4°;	July	79. 1°;	October	74. 2°;
February	54. 4°;	May	73. 8°;	August	79. 3°;	November	63. 8°;
March	55. 7°;	June	75. 2°;	September	77. 0°;	December	54. 5°.

Snow and frost are not uncommon at Jerusalem.

According to the usual estimate, the population numbers about 24,000 souls (according to Liévin 20,938). Of these about 13,000 (L. 7565) are Muslims, 7000 (L. 5373) Christians, and 4000 (L. 8000) Jews. The Turkish statistics of 1871 give the following numbers of the houses or families, which would give a smaller population than the above: — 1025 Muslim, 630 Jewish, 299 Greek orthodox, 179 Latin, 175 Armenian, 44 Coptic, 18 Greek Catholic,

16 Protestant, and 7 Syrian, — in all 2393 families. Among the Muslim Arabs is also included a colony of Africans (Moghrebins). The different nationalities are distinguished by their costume (comp. p. 89).

The *Jews* (p. 89) subsist mainly on the charity of their European brethren, from whom they receive their regular *khalûka*, or allowance. Many Jews travel from Europe to the Holy City in order to be buried there. Sir M. Montefiore, Baron Rothschild, and other benevolent European Jews have done much to ameliorate the condition of their poor brethren at Jerusalem by their munificent benefactions. The Rothschild Hospital (Pl. 48), founded in 1855, is a most useful institution. The institutions founded by the English 'Society for promoting Christianity among the Jews', the much frequented hospital, which is likewise intended for Jews, the House of Industry for young men, founded in 1848, and a work-school for Jewesses are also very useful establishments.

The *Greek Church*, whose patriarch resides at Jerusalem, is now the most powerful in the city. The Greeks possess the following monasteries and foundations: — Monastery of St. Helena and Constantine, 100 monks; Monastery of Abraham, 30 monks; Monastery of Gethsemane for pilgrims, 30 apartments; Convent of St. Basil, 10 deaconesses; St. Theodore, for 200 pilgrims; St. George, for 200 pilgrims; St. Michael, for 200 pilgrims; St. Catharine, for 200 pilgrims; Euthymius, 30 deaconesses; Seetnagia, 30 deaconesses; Spiridon, for 100 pilgrims; Caralombos, for 500 pilgrims; John the Baptist, for 500 pilgrims; Nativity of Mary, 40 deaconesses; St. George (a second of that name), for 50 pilgrims; Demetrius, for 200 pilgrims; Nicholas (containing a printing-office), for 300 pilgrims; Spirito (near the Damascus Gate), for 150 pilgrims. — They also possess a girls' school with two female teachers and 60 pupils, a boys' school with three masters and 120 pupils, a handsome new hospital, etc. — The Greek priests wear round black caps.

The *Old Armenian Church* is well represented at Jerusalem, although it was not till the middle of the last century that Armenians began to settle here in any considerable number. The members of this community are said to be noted for equanimity of temper. Both Greeks and Armenians are better disposed towards the Protestants than towards their chief opponents, the Roman Catholics. The Armenian patriarch resides in the large monastery near the Gate of Zion (p. 213), which contains 180 monks and brethren, and is said to be capable of accommodating upwards of 1000 pilgrims. The monastery embraces a printing-office, a seminary with about 40 pupils, a small museum, and a photographic studio. Near it is the *Dêr ez-Zêtûn* (Pl. 54), or Armenian nunnery, with 30 inmates, which is said to occupy the site of the house of Annas, the father-in-law of Caiaphas. — Near the Cœnaculum is situated the Armenian *Monastery of Mt. Zion* (p. 233), with 8 monks.—The Armenian monks wear pointed black hoods.

The other Oriental churches are scantily represented. The *Coptic Monastery* (p. 203) is the residence of a bishop, besides which the Copts also have a Monastery of St. George. The *Syrians of the Ancient Church* (Jacobites) have a bishop and a few priests, and the *Abyssinians* (75 souls) a monastery (p. 203).

The *Roman Catholics*, or *Latins*, are said to number 1500 souls. None of them can now trace their descent from the Crusaders, although Frank settlers were numerous in the Middle Ages. In 1483 the Latin Christian community consisted of but few members, and it was not until the comparatively recent and zealous efforts of the Franciscans to promulgate their faith, that it began to assume its present importance. In 1847 Valerga was appointed Latin patriarch, the office having been in abeyance since 1291, and on his death in 1873 he was succeeded by Vincentius Bracco. The most important Latin institution is the Franciscan *Monastery of St. Salvator* (Pl. 77). As early as the 13th century there were Minorites in Palestine, and by them the Monastery of Mt. Zion was founded in 1333. Having been expelled thence in 1561, they took possession of the present monastery. The building now contains an excellent printing-press, where even Arabic is printed (chiefly school-books). In the school attached to the monastery 170 boys are taught, the poorer being also boarded. The Latins also possess an Industrial School, a Hospital for both sexes (physician, Dr. Carpani), and two girls' schools, viz. that of the Sisters of Zion (p. 209), for 120 pupils, and that of the Sisterhood of St. Joseph (12—14 in number), for 200 pupils, who are boarded, and some of them lodged also, in the institution.

The Oriental churches affiliated to the Latin are those of the *Greek Catholics* (30 souls) under Father Elias, and the *United Armenians* (16 souls).

The *Protestant Community* at Jerusalem is very small. The Protestant bishopric, which owes its foundation to Frederick William IV. of Prussia, is supported half by Prussia and half by England. The first bishop was was Dr. Alexander, and the present is Dr. Gobat. The Episcopal Mission possesses a handsome English church (Christ Church) on Zion, a boys' and girls' school (Pl. 29a) within the city for proselytes and Jewish children (50 in number), and a boys' school outside the town on the slope of Mt. Zion (Pl. 29), destined chiefly for natives and Protestant Arabs (60 pupils). The Church Mission has an Arabic church and school to the E. of the Russian settlement (Pl. 3). The chief German institutions are the Hospital of the Deaconesses of Kaiserswerth, with 43 beds (Dr. Sandreczki); the Talitha Kumi, or girls' orphanage (p. 236), and Schneller's 'Syrian' orphanage for boys (p. 236); the children's hospital, with 8 beds; the lepers' hospital (p. 234), and the Hospice of St. John (p. 144).

As might perhaps have been expected from the religious character of the city, there are no places of public amusement at Jerusalem.

Connected with the British Consulate, however, there is a 'Literary and Scientific Society', with a library, of which the Prince of Wales is patron, and the consul president; it is open daily, 10—4 o'clock, and those who make some stay may subscribe by the month.

The best works on Jerusalem are *Barclay's* 'City of the Great King', *Besant & Palmer's* 'City of Herod and Saladin', *Wilson & Warren's* 'Recovery of Jerusalem' (edited by *W. Morrison*), and *Tobler's* 'Denkblätter' and works on the topography of Jerusalem and its environs.

The Ḥarâm esh-Sherîf.

History. We now stand on one of the most profoundly interesting spots in the world. The legends attaching to the 'eṣ-ṣakhrâ' stone, which forms the centre of the sanctuary, extend back to the remotest antiquity, and we hence infer that this summit of Mt. Zion, or Moriah (p. 147), has been consecrated to divine worship from time immemorial. So far back as the time of Abraham (Gen. xxii. 2) this appears to have been a place of sacrifice, and it was about the same spot where David erected an altar (2 Sam. xxiv. 25; 1 Chron. xxii. 1[a]). This was also the site selected by Solomon for the erection of the Temple. For this purpose it was necessary to lay substructions on the slope of the hill, especially on the E. (valley of Jehoshaphat), S. (valley of Hinnom), and W. (valley of Tyropœon) sides, in order to procure a level surface. The configuration of the ground renders it probable that many parts of the present town-walls correspond in their direction with those of the ancient Temple of Solomon. The site of the Temple has long been a matter of controversy, and there are still scholars who adduce numerous reasons for placing it in the S.W. angle of this area. Stones having been found, however, in the S.E. corner, far below the surface of the earth, bearing Phœnician characters, it became necessary to revert to the former view, in support of which it is said that remains of the buildings of Solomon still actually exist here. According to the most recent investigations there is little doubt that the sacred edifice must have stood in the centre of the area, on a second terrace, probably corresponding with the upper platform of the present day, and the rock being probably enclosed within the precincts. The edifice erected by Solomon consisted of the actual inner Temple with the 'sanctuary' and the 'holy of holies' within it, the latter probably to the W. of the former, and in the form of a cube. The sanctuary was approached by an entrance-court, in front of which, in the court of the priests, and likewise on the Temple platform, stood the altar of burnt offerings, the 'molten sea' (a large basin), and the lavers. These again were approached from the great

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a. 'Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel.'

anterior court, round which the priests' chambers were afterwards built. For many years after Solomon's death the work was continued by his successors. With regard to the style of the architecture, it resembled to some extent that of Egypt and Assyria, while the details were executed with the aid of Phœnician workmen.

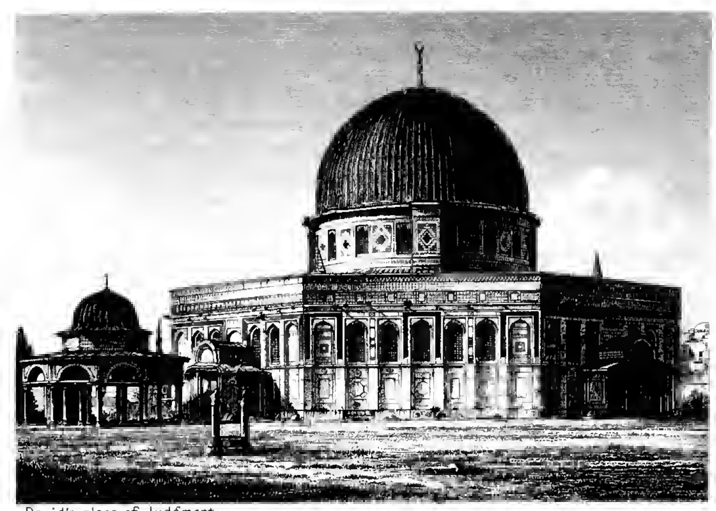
The *second* Temple, which the Jews erected under very adverse circumstances after their return from exile, was far inferior in magnificence to its predecessor, and no trace of it now remains. Of the *third* Temple, however, that of Herod, much has been preserved. This splendour-loving prince began to rebuild the Temple in the year B.C. 20. The erection of this imposing edifice was still progressing during the lifetime of Our Lord, but it was never completely carried out in the style originally projected. We possess an account of this Temple by the Jewish author Josephus, but as his work was written at Rome, and at a later period, his description is often deficient in clearness and precision.

To this period belong in the first place the imposing substructions on the S. side, in which direction the Temple platform was at that time much extended, while the Asmoneans had enlarged it towards the N. The still visible enclosing walls, with their huge stones, which had perhaps partly belonged to the earlier edifice, were doubtless also the work of Herod. The excavations made by Captain Warren, the able and meritorious engineer of the Exploration Fund (p. 125), have proved that the enclosing walls exist in every direction far below the surface of the ground. We shall afterwards endeavour to describe these substructions. Around the margin of the grand platform ran colonnades, consisting of a double series of monoliths, and enclosing the whole area. The porch of Solomon, in which Christ once walked (St. John x. 23), is placed by some authorities on the S. side, but by others with greater probability on the E. side. On the S. side the colonnade was quadruple, and consisted of 162 columns. On the W. side there were four, on the S. side two gates, and the vestibules were approached by stairs leading through corridors. It is uncertain whether there was a gate on the E. side. The colonnades enclosed the great court of the Gentiles, which always presented a busy scene. A balustrade enclosed a second court, lying higher, where notices were placed prohibiting all but Israelites from entering this inner entrance-court. (A notice of this kind in Greek, closely corresponding with the description given by Josephus, was found a few years ago.) A section of the fore-court of the Israelites was specially set apart for the women, beyond which lay the court of the priests with the great sacrificial altar of unhewn stones. A deep, richly decorated corridor now ascended by twelve steps to the 'sanctuary', or 'holy place' strictly so called, which occupied the highest ground on the Temple area. Beyond the gate was the curtain or 'veil', within which stood the altar of incense, the table with the shew-bread, and the golden candlestick. A number

of apartments in three stories were situated around. In the background of the 'holy place' a door led into the small and dark 'holy of holies'. — The Temple was built of magnificent materials, and many parts of it were lavishly decorated with plates of gold. The chief façade of the edifice looked towards the E., while on the N. side two passages led from the colonnades of the Temple to the castle by which the sacred edifice was protected. It was thence that Titus witnessed the burning of the beautiful building in the year A. D. 70. The colonnades had already been burned down by the Jews themselves, but the huge substructions of massive stone which supported the Temple could not be destroyed.

On the site of the ancient Temple, Hadrian erected a large temple of Jupiter, containing a statue of that god and one also of himself (comp. p. 158). We learn from representations of this temple on coins that it was adorned with twelve columns. The earliest pilgrim found the temple of Jupiter and the equestrian statue of the emperor still standing, near a 'rock pierced with holes', which last was perhaps the site of the altar of burnt offering. There is a great controversy among scholars as to what buildings were afterwards erected on this site. We are informed by Arabian authors that 'Omar requested the Christian patriarch to conduct him to this spot, where the ancient Temple of Solomon had once stood, and that he found it covered with heaps of rubbish which the Christians had thrown there in derision of the Jews.

Down to about the year 1854, all but Muslims, with few exceptions, were rigorously excluded from the whole of the Temple precincts. In 1833 Catherwood and Arundale, at the peril of their lives, undertook the first accurate measurements. Fourteen years later Fergusson stated his theory that the dome of the rock and the golden gate were remains of the buildings of Constantine, and that this structure stood on the traditional site of the sepulchre of Christ. In this view several other scholars concurred, but it was dissented from by Tobler, and particularly by Count de Vogüé, who has proved in his magnificent work 'Le Temple de Jérusalem' (Paris, 1863) that the dome is a structure of the Arabian period. In the interior of the building there is an inscription in the oldest Arabic character (Cufic), recording that — 'Abdallah el Imâm el Ma'mûn, prince of the faithful, erected this dome in the year 72'. But as Ma'mûn was not born till the year 170 after the Hegira, we concur with De Vogüé in thinking that the words 'el Ma'mûn', as moreover the different colour of this part of the inscription tends to show, were erroneously substituted at a later period for 'el-Melik', a splendour-loving khalîf of the 'Omayyades, to whom Arabian historians attribute the erection of the building. That the style resembles the Byzantine need not surprise us, for the Arabs of that period did not yet understand the art of building. On the contrary it would have been surprising if they had not found it necessary to borrow their archi-



David's place of Judgment

Ḳubbet eṣ-Ṣakhra.
(Dome of the Rock.)



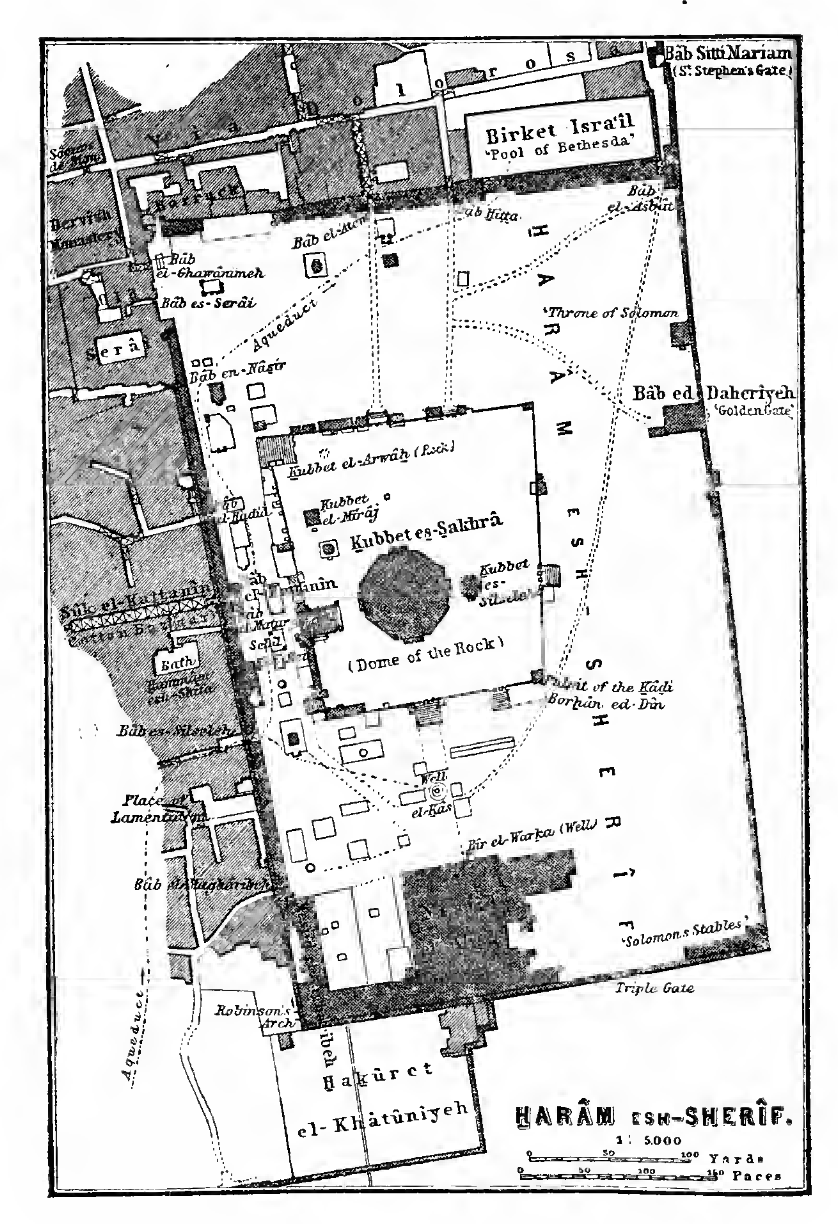
Mosque el-Aḳsa.

tecture from the Greeks. It is probable, on the other hand, that ʿAbd el-Melik was moved by political considerations to erect a sanctuary on this spot. The ʿOmayyades, who sprang from the ancient aristocracy of Mecca, were the first princes who thoroughly appreciated the political advantages of the new religion. Accordingly, when revolts broke out against the khalîfs, they chose Jerusalem as the site of a new sanctuary which should rival that of the Kaʿba.

Moḥammed himself had evinced veneration for the ancient Temple. Before he had finally broken off his relations with the Jews, he even commanded the faithful to turn towards Jerusalem when praying. The Ḳorân also mentions the Mesjid el-Aḳṣa (i. e. the mosque most distant from Mecca) in a famous passage in Sûreh xvii. 1: 'Praise be to him (God), who, in order to permit his servant to see some of our miracles, conveyed him on a journey by night from the temple el-Ḥarâm (the Kaʿba at Mecca) to the most distant temple, whose precincts we have blessed'. Moḥammed thus professes to have been here in person; to this day the Ḥarâm of Jerusalem is regarded by the Muslims as the holiest of all places after Mecca; and it is on this account that they so long refused the Christians access to it. The Jews, on the other hand, have never sought this privilege, as they dread the possibility of committing the sin of treading on the 'holy of holies'.

Since the Crimean war travellers bave been readily admitted to tbe Ḥarâm, except on great festivals, and no one should omit to visit it. A small party had better be formed for the purpose. The consulate, on being applied to, procures the necessary permission from the Turkish authorities, wbo provide one or more soldiers as attendants, and tbe kawass of the consulate also accompanies the party. Each person pays 5 fr. to the kawass, that being the fee dne to the custodian of the Ḥarâm. A boy should also be taken from the hotel to carry slippers, and afterwards the boots of the visitors, when these are removed (fee 1—2 piastres from each person). After the visit is over, the party pays a fee of 3—4 fr. to the soldier who accompanies them, and from 3 fr. to 8 fr. to the kawass of the consulate, according to the size of the party. A bright day should if possible be selected for the visit, as the interior of the building is somewhat dark. On certain days the Mnslim women walk in the court of the mosque, and are apt to inconvenience visitors.

We shall first direct our attention to the interior of the ****Ḥarâm esh-Sherîf**. The Temple platform occupies the S.E. quarter of the modern town. The Ḥarâm is entered from the town on the W. side by eight gates, viz. (beginning from the S.) the *Bâb el-Maghâribeh* (gate of the Moghrebins), *Bâb es-Silseleh* (chain-gate), *Bâb el-Mutawaḍḍeh*, or *Maṭara* (gate of prayer, or of rain), *Bâb el-Ḳaṭṭânîn* (gate of the cotton-merchants), *Bâb el-Ḥadîd* (iron-gate), *Bâb en-Nâṣir* (custodian's gate), *Bâb es-Serâi* (gate of the seraglio), near the old seraglio (p. 184), and lastly, towards the N., the *Bâb el-Ghawânimeh* (named after the family of Beni Ghânim). The Ḥarâm had better be entered by the *Bâb es-Silseleh*, the principal gate (comp. p. 184). Having passed the gate, we find ourselves in the midst of an extensive irregular quadrangle with buildings scattered over it. The W. side is 536 yds., the E. side


Bâb Sitti Mariam
(St. Stephen's Gate)
Birket Isra'îl
'Pool of Bethesda'
Dervish Monastery
Bâb el-Ghawânimeh
Bâb es-Serâi
Aqueduct
Serâi
Bâb en-Nâẓir
Bâb el-Asbâṭ
'Throne of Solomon'
Bâb ed Dahcriyeh
'Golden Gate'
HARAM ESH SHERIF
Kubbet el-Arwâḥ (Rock)
Kubbet el-Mi'râj
Kubbet eṣ-Ṣakhrâ
(Dome of the Rock)
Bath
Ḥammâm esh-Shifa
Borhân ed-Dîn
Well
el-Kâs
Bîr el-Waraḳa (Well)
'Solomons Stables'
Triple Gate
Robinson's Arch
Aqueduct
Ḥakûret
el-Khâtûniyeh
ḤARÂM ESH-SHERÎF.
1 : 5.000
0 50 100 Yards
0 50 100 150 Paces

512 yds., the N. side 348 yds., and the S. side 309 yds. in length. The surface is not entirely level, the N.W. corner being about 10 ft. higher than the N.E. and the two S. corners. The W. side of the quadrangle is partly flanked with houses, with open arcades below them, and the E. side is bounded by a wall. The two large buildings which chiefly arrest the attention are the 'dome of the rock' to the left, and the long Aḳṣa Mosque to the right.

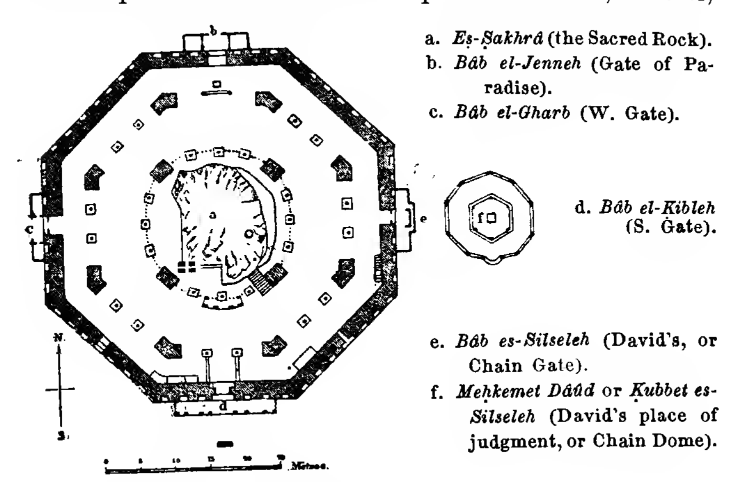
The ***Dome of the Rock,** or **Ḳubbet eṣ-Ṣakhrâ,** stands on an irregular platform 10 ft. in height, approached by three flights of steps from the W., two from the S., and one from the E. side. The steps terminate in elegant arcades (Arabic *Mawâzîn*, or scales, because the scales are to be suspended here at the Day of Judgment), which materially enhance the beauty of the exterior. These arcades are imitated from those of the fore-court of the Jewish Temple, as they form to a certain extent the entrance to the sanctuary. This upper platform, therefore, which is paved with fine slabs of stone, can only be trodden upon by shoeless feet. From this point we survey the whole arrangements of the Ḥarâm. Besides the larger buildings, a number of smaller structures are scattered over the extensive area. The ground is irregularly planted with trees, chiefly cypresses, and is of a reddish brown colour, except in spring when it is green after rain.

The Ḳubbet eṣ-Ṣakhrâ is a large and handsome octagon. Each of the eight sides is 66 ft. in length and is covered externally as far as the pedestal with porcelain tiles, and lower down with marble. The whole building was formerly covered with marble, the porcelain incrustation having been added by Solimân the Magnificent in 1561. The effect of these porcelain tiles, which are manufactured in the Persian style *(Ḳâshâni)*, is remarkably fine, the subdued blue contrasting beautifully with the white, and with the green and white squares on the edges. Passages from the Ḳorân, beautifully inscribed in interwoven characters, run round the building like a frieze. Each tile has been written upon and burned separately. In each of those sides of the octagon which are without doors are seven, and on each of the other sides are six windows with low pointed arches, the outer pair of windows being walled up in each case. The incrustation on the W. side having become much dilapidated, it is now being taken down and is to be restored. During the course of this work some ancient round arches have been discovered.

There can be little doubt that the entire design of the building is Byzantine. Sepp regards it as an ancient Christian church of Justinian, a second Hagia Sophia, but his reasons are not convincing. The polygonal or round form of structure appears in the case of S. Stefano Rotondo at Rome as early as the close of the 5th cent., but the mosque here is materially different in style. It required no apse, but was made to accommodate itself to the shape of the sacred rock at its centre, in the same way as the Church of the

Sepulchre to the sepulchre, the difference being that this is a polygonal, while the other is a circular structure. The Church of the Sepulchre may nevertheless have served as a model for the mosque. — In all its essential features the mosque dates from the time of ʿAbd el-Melik (p. 166). The stones, as the visitor may observe on the W. side, are small, and jointed with no great accuracy. The windows were originally round-arched, but were altered to their present form in the 16th century.

The Gates, which face the four cardinal points of the compass, are square in form, each being surmounted with a vaulted arch. In front of each entrance there was originally an open, vaulted porch, borne by four columns. Other columns were subsequently added, and the spaces between them built up. The *S. Portal*, however,



forms an exception, as there is here an open porch with eight columns. The W. entrance is a modern structure of the beginning of the present century. The N. Portal is called *Bâb el-Jenneh*, or gate of paradise; the W., *Bâb el-Gharb*, or W. gate; the S., *Bâb el-Ḳibleh*, or S. gate, and the E., *Bâb Dâûd* or *Bâb es-Silseleh*, gate of David, or chain gate. On the lintels of the doors are inscriptions of the reign of Ma'mûn, dating from the year 831, or 216 of the Hegira. The doors (which are usually open), dating from the time of Solimân (p. 169), are of wood, covered with plates of bronze attached by means of elegantly wrought nails, and have artistically executed locks.

The Interior of the edifice is 58 yds. in diameter, and is divided into three concentric parts by two series of supports. The first series, by which the outer octagonal aisle is formed, consists of eight piers and sixteen columns, two columns being placed between each

pair of the six-sided corner piers. The shafts of the columns are of marble, and differ in form, height, and colour. They have all been taken from older edifices, and some of them probably from the temple of Jupiter mentioned above. The capitals are likewise of very various forms, dating either from the late Romanesque or the early Byzantine period, and one of them is even said to bear a cross. Above the capitals are placed large cubic blocks which support small arches. These blocks are connected by so-called 'anchors', or broad wooden beams running beneath each pair of arches. These must have been placed there by the Arabs, as Byzantines even at that early period manufactured such beams of iron. Under the ends of the beams are placed foliated enrichments in bronze. While the pilasters are covered with slabs of marble, dating from the period of Solimân, the upper part of the wall is intersected by arches and adorned with mosaics, which with few exceptions date from the time of the foundation of the building. The rich and variegated designs of these mosaics are not easily described. They consist of fantastic lines intertwined with striking boldness, and frequently of garlands of flowers, and are all beautifully and elaborately executed. Above them is a broad blue band, bearing very ancient Cufic inscriptions in gold letters. They consist of verses of the Ḳorân bearing reference to Christ, and seem to indicate that the founder was desirous of emphasising the new position of the Muslims with regard to the Christians of that period: —

Sûreh xviii. 111: Say—Praise he to God who has had no son or companion in his government, and who reqnires no helper to save him from dishonour; praise him. Sûreh lvii. 2: He governs heaven and earth, he makes alive and causes to die, for he is almighty. Sûreh iv. 169: O ye who have received written revelations, do not be puffed up with your religion, hut speak the trnth only of God. The Messiah Jesus is only the son of Mary, the amhassador of God, and his Word which he deposited in Mary. Believe then in God and his ambassador, and do not maintain there are three. If you refrain from this it will he better for yon. God is One, and far be it from him that he should have had a son. To him belongs all that is in heaven and earth, and he is all-snfficient within himself. Sûreh xix. 34 et seq.. Jesns says — 'Blessings he on me on the day of my birth and of my death, and of my resnrrection to life.' He is Jesns, the son of Mary, the word of truth, concerning whom some are in doubt. God is not so constitnted that he could have a son; be that far from him. When he has resolved upon anything he says 'Let it be', and it is. God is my Lord and your Lord; pray then to him; that is the right way.

Here, too, is an inscription of great historical importance, which we have already mentioned at p. 166.

A second kind of aisle is formed by a second row of supports, on which also rests the dome. These supports consist of four massive piers and twelve columns, the latter being placed in a circle. These columns are also antique; their bases are uniformly Attic, and were covered with marble in the 16th century. The arches above them rest immediately on the capitals. The dome rests first on a drum, which is richly adorned with mosaics. These are divided by a wreath into two sections, in the upper of

which are placed windows. The mosaics are of different periods. Most of them represent vases of flowers, among which are grapes and ears of corn on a gold ground. The Byzantine artists who executed them were prohibited by the laws of El-Islâm from representing figures, but perhaps used these devices as emblems of the sacrament. All the mosaics are composed of small fragments of coloured glass, and date from the 10th and 11th centuries, when this art had probably entered upon a new phase in the East.

The Dome which rises on these supports is about 97 ft. high and 65 ft. in diameter, and is made of wood, covered with lead on the outside. Within, it is covered with tablets of wood nailed to the roof-tree, coloured blue, and richly adorned with painted and gilded stucco. According to the inscriptions, the dome was constructed in 1022 (Ḥâkim, p. 67), the old dome having fallen in six years previously. The decorations of the interior are of the period of Saladin, who ordered them to be restored immediately after he had taken the holy city from the Franks (1189). They were restored, or rather the colours were revived, in 1318 and 1830. The coloured glass in the octagon and drum, which unfortunately admits too little light into the interior of the mosque, is of the 16th cent., and of marvellous richness. The panes are not painted, but composed entirely of separate fragments of glass, each of one colour; and they are not set in lead as is the case in Europe, but in plaster, and are held together by small cramps of iron. These windows shed a solemnly dim light on the interior, and the darkness is increased by a covering of porcelain placed over them outside to protect them from rain. The lower windows bear the name of Solimân and the date 935 (i. e. 1528). The walls between the windows were originally covered with mosaics, like those in the drum, but the Crusaders substituted paintings, of which we still possess a description. Saladin caused the walls to be covered with marble, and they were restored by Solimân.

The pavement consists of marble mosaic, which is covered in places with straw-mats. The Crusaders converted the dome of the rock into a 'Templum Domini', adorned it with figures of saints, and placed a large gilded cross on its summit. On the sacred rock in the centre stood the altar. The surface of the rock was paved with marble, and a number of steps hewn in the rock led up to the altar. Distinct traces of these are still visible, and more would be seen but for the large damask canopy (p. 174). The choir was enclosed by two walls, part of one of which is still preserved on the S.W. side. A relic of the period of the Crusaders is the large wrought iron screen with four gates, placed between the columns of the inner ring, and thus enclosing the sacred rock. This screen, according to De Vogüé, is of French workmanship, and dates from the end of the 12th century. Candles were once placed upon its spikes. The rock is now further enclosed by a coloured wooden screen.

We now proceed to inspect the Holy Rock itself. It is 57 ft. long and 43 ft. wide, and rises about 6½ ft. above the surrounding pavement. Why, it will be asked, is this rock deemed so holy? — There is no express mention of it in the Old Testament, and the earliest reference to it is found in the Talmud, or later Jewish traditions, many of which, however, are genuinely ancient. It is also mentioned in the Targums, or Jewish interpretations of the Old Testament. As in other sanctuaries of antiquity, such as Delphi, an abyss with a subterranean torrent, the waters of which were heard roaring far beneath the surface, was said to exist here also, but to have been covered with a stone. According to Jewish tradition Abraham and Melchizedek sacrificed here, Abraham was on the point of slaying Isaac here, and the rock is said to have been anointed by Jacob. As it was regarded as the central point of the world, the Ark of the Covenant is said once to have stood here, to have been afterwards concealed here by Jeremiah, and still to lie buried beneath the sacred rock.

On this rock also was written the '*shemhamphorash*', the great and unspeakable name of God. Jesus, says tradition, succeeded in reading it, and he was thus enabled to work his miracles. The question now arises—can we identify this '*eben shaṭyâ*', or stone of foundation, with the rock now before us?—That it was so identified in the 3rd or 4th cent. of our era proves nothing. Sepp answers the question in the affirmative. De Vogüé takes a different view on topographical grounds; he thinks that this is not the spot where the 'holy of holies' stood, and that moreover the rock is too low. Others again have maintained that the great sacrificial altar stood here, and have discovered on the rock what they believe to be traces of a channel for carrying off the blood. This hypothesis, however, is likewise open to serious topographical objections. All that we know for certain on the subject is that the Muslims adopted and improved upon this tradition about the rock, as they did with so many other already existing Jewish traditions. According to them the stone hovers over the abyss without support. When we descend by eleven steps to the cavern beneath the rock we see supports, but the ground sounds hollow at several places. In this cavern the cicerone points out the places where David and Solomon (small altars), Abraham (left) and Elijah (N.) were in the habit of praying. Moḥammed has also left the impression of his head on the rocky ceiling. The Muslims maintain that beneath this rock is the *Bîr el-Arwâḥ*, or well of souls, where the souls of the deceased assemble to pray twice weekly. Some say that the rock came from paradise, and that it rests upon a palm watered by a river of paradise; beneath this palm are Asia, wife of Pharaoh, and Mary. Others maintain that these are the gates of hell. At the last day the Ka'ba of Mecca will come to the Ṣakhrâ, for here will resound the blast of the trumpet which will announce the judgment. God's throne

will then be planted upon the rock. Moḥammed declared that one prayer here was better than a thousand elsewhere. He himself prayed here, to the right of the holy rock, and from hence he was translated to heaven on the back of El-Buraḳ, his miraculous steed. It was in the course of his direct transit to heaven that his body pierced the round hole in the ceiling of the rock which we still observe. On this occasion, moreover, the rock opened its mouth, as it did when it greeted ʿOmar, and it therefore has a 'tongue', over the entrance to the cavern. As the rock was desirous of accompanying Moḥammed to heaven, the angel Gabriel was obliged to hold it down, and the traces of his hand are still shown on the W. side of the rock. To the S. of the gate there are several fragments of marble vaulting which are said to have formed the saddle of the winged steed Buraḳ. — The round hole affords us a clue to the real character of the grotto, which is not, as Fergusson thought, the sepulchre of Christ, but most probably a partly artificial cistern, the nature of which might easily be ascertained if farther excavations were permitted here.

A number of other marvellous stories are told by the loquacious cicerone. In front of the N. entrance there is let into the ground a slab of jasper into which Moḥammed drove nineteen golden nails; a nail falls out at the end of every epoch, and when all are gone the end of the world will arrive. One day the devil succeeded in destroying all but three and a half, but was fortunately detected and stopped by the angel Gabriel. — In the S.W. corner, under a small gilded tower, is shown the footprint of the prophet, which in the middle ages was said to be that of Christ. Hairs from Moḥammed's beard are also preserved here, and on the S. side are shown the banners of Moḥammed and ʿOmar and the shield of Ḥamzeh, ʿOmar's uncle. — By the prayer-niche adjoining the S. door are placed several Ḳorâns of great age, but the custodian is much displeased if they are touched by visitors. — On the S.E. side a staircase in the interior ascends to the roof of the pulpit, whence a ladder outside passes the drum and leads to the gallery of the dome. Between the inner and outer surface of the dome there is also a space of about 3 ft. in width, in which the visitor may ascend to the top, emerging by a small door and thence reaching the crescent. From the latter is suspended a crystal candelabrum by a long chain, over the sacred rock, having been presented by the Sultana dowager, and numerous other lamps are also hung on ropes here besides the large coloured silk canopy (p. 172).

We now quit the mosque by the E. door, the *Bâb es-Silseleh*, or *Door of the Chain*, which must not be confounded with the entrance gate of the same name (p. 167). According to Muslim tradition, a chain was once stretched across this entrance by Solomon, or by God himself. A truthful witness could grasp it without producing any effect, whereas a link fell off if a perjurer attempted to do so. The building which rises in front of the E. portal is therefore called

Meḥkemet Dâûd, David's place of judgment, or *Ḳubbet es-Silseleh*, dome of the chain. The Muslims declare that this dome afforded a model for the dome of the rock, which however is very improbable. This elegant little structure resembles a modern pavilion. It consists of two concentric rows of columns, the outer forming a pentagon, the inner an endecagon. The shafts, bases, and columns, which differ greatly from each other, are chiefly in the Byzantine style, and they have all been taken from older buildings. The pavement consists of beautiful mosaic, and on the S. side there is a handsome recess for prayer. In the centre, above the roof, rises a hexagonal drum, over which there is a somewhat flat dome. The top is adorned with a crescent, and so also is that of the Ṣakhrâ.

Proceeding towards the N., we next come to a well. In the N. E. corner of the upper platform on which we are standing, arcades, probably of the Herodian period, were discovered a few years ago. This affords an additional proof that a level area was artificially obtained by substructions, although the rock which gradually culminates in the sacred rock beneath the dome is now almost everywhere exposed to view. These vaults, however, cannot now be entered. To the N. W. of the Ṣakhrâ rises the *Ḳubbet el-Mi'râj*, or dome of the ascension, erected to commemorate Moḥammed's miraculous nocturnal journey to heaven. According to the inscription, the structure was erected in the year 597 of the Hegira (i. e. 1200), seven years after Jerusalem had been recaptured by the Muslims. It is interesting to observe the marked Gothic character of the windows, with their recessed and pointed arches borne by columns. Farther towards the N. W. there is a very small building called the *Ḳubbet el-Arwâḥ* (dome of the spirits), which is only interesting from the fact that the bare rock is visible below it.

If we approach the central flight of steps ascending from the W., we observe below, between us and the houses encircling the Ḥarâm, an elegant fountain-structure, called the *Sebîl Ḳaït Bey*, which, according to the inscription, was erected in the year 849 of the Hegira (1445) by the Mameluke sultan Melik el-Ashraf Abu'n-Naṣer Ḳaït-Bey. Above a small cube rises an octagonal drum with a dome of stone, the outside of which is entirely covered with arabesques in relief. To the left of the S. colonnade descending from the terrace of the Ṣakhrâ there is also an elegant *Pulpit* in marble, dating from the 16th cent., and recently restored. It is called the *Pulpit of Borhân ed-Dîn Ḳâḍy*. A sermon is preached here every Friday during the fast of the month Ramaḍân. The horse-shoe arches supporting the pulpit, and the pulpit itself with its slender columns, above which rise arches of trefoil form, present a fine example of genuine Arabian art.

The other buildings on the terrace are unimportant, consisting of Ḳorân schools, partly deserted, and dwellings. Objects of greater interest are the numerous cisterns with which the rock is deeply

honeycombed. Towards the S.W. of the mosque in particular there are many such cisterns of great antiquity, some of them connected with each other in groups, one below the other, and others unconnected. These cisterns are not visible from the surface, but the attention is attracted by the numerous holes through which the water is drawn.

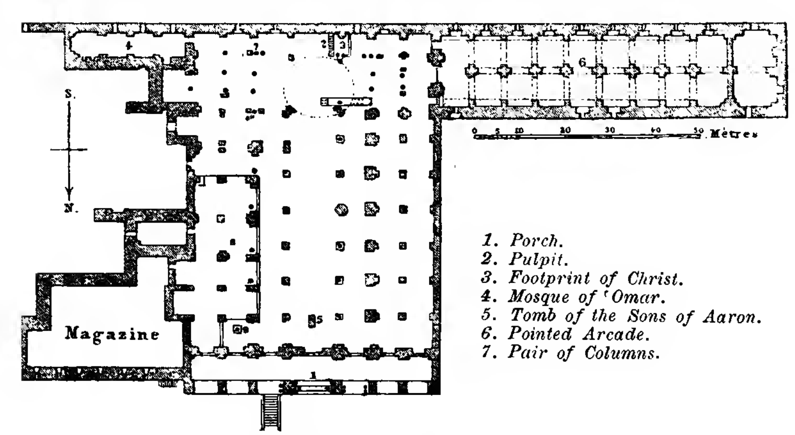
To return once more to the Ṣakhrâ. This magnificent building produced a powerful impression on the Franks of the middle ages, and it was popularly believed to be the veritable Temple of Solomon. The society of knights founded here was accordingly called the order of the Temple, and they adopted the dome of the sacred rock as part of their armorial bearings. The Templars, moreover, carried the plan of the building to distant parts of Europe, and London, Laon, Metz, and several other towns still possess churches in this style. The polygonal outline of this mosque is even to be seen in the background of Raphael's famous Sposalizio in the Brera at Milan.

Passing the pulpit, and descending a flight of twenty-one steps towards the S., we soon reach a large round basin containing a few fragments of columns. It was once fed by a conduit from the pools of Solomon, entering by the Bâb es-Silseleh (p. 185). — To the E. of this, in front of the Aḳṣa, there are some remarkably fine and deep subterranean cisterns hewn in the rocks known as the *Cisterns of the Sea*, or the *King's Cisterns*, which were also supplied from Solomon's pools. These reservoirs are mentioned both by Tacitus and the earliest of the pilgrims. They are upwards of 40 ft. in depth, and 246 yds. in circumference. In summer they contain but little water, and there are now very few openings communicating with them from the surface. A staircase hewn in the rock descends to these remarkably spacious vaults, which are supported by pillars of rock. They were probably constructed at a very early period. Immediately before the portal of the Aḳṣa mosque is another cistern, called the *Bîr el-Waraḳa*, or leaf fountain. A man of the tribe of Temîm, a companion of ʿOmar, having once let his pitcher fall into this cistern, descended to recover it, and discovered a gate which led to orchards. He there plucked a leaf, placed it behind his ear, and showed it to his friends after he had quitted the cistern. The leaf came from paradise and never faded. Other persons, however, who descended for the purpose of visiting the Elysian orchards, were unable to find them.

During that part of Moḥammed's career when he derived most of his 'revelations' from Jewish sources, he declared the Aḳṣa, the most distant shrine, to be a holy place of Proto-Islâm, and tradition makes him say that it was founded only forty years after the foundation of the Kaʿba by Abraham. Arabian authors, too, record that the Khalîf ʿOmar on descending from the site of Solomon's Temple, offered prayers in the neighbouring 'church of Mary'.

The mosque ***El-Aḳṣa** is at the present day a very complex pile of buildings, the principal axis of which forms a right angle with

the S. wall of the Temple precincts. The edifice was originally founded by the Emperor Justinian, who erected a basilica here in honour of the Virgin. Procopius, who has described the buildings of Justinian, states that artificial substructions were necessary in this case. The nave, in particular, rests on subterranean vaults. The building was of so great width that it was difficult to find beams long enough for the roof. The ceiling was borne by two rows of columns, one above the other. In front of the church there were two porches and two hospices, disposed in the form of a semicircle at the entrance. ʿOmar dedicated the church to the Muslim faith, and in accordance with the passage from the Ḳorân already mentioned named it *Mesjid el-Aḳṣa.* At the end of the 7th century, ʿAbd el-Melik, the founder of the Ṣakhrâ, caused the doors of the Aḳṣa to be overlaid with gold and silver plates. During the khalifate of Abu Jaʿfar el-Manṣûr (758—775) the E. and W. sides were damaged by an earthquake, and in order to obtain money to repair the mosque the precious metals with which it was adorned were converted into coin. El-Mehdi (775—785), Manṣûr's successor, finding the mosque again in ruins in consequence of an earthquake, caused it to be rebuilt in an altered form, its length being now reduced, but its width increased. In 1060 the roof fell in, but was speedily repaired. Such is the account given by Arabic authors, whence we may infer that little of the original building is now left.



The Porch (Pl. 1), in its present form, consists of seven arcades leading into the seven aisles of the building. It was erected by Melik el-Muʿaẓẓam ʿIsâ, a nephew of Saladin, in 1236. The central arcades show an attempt to imitate the Gothic style of the Franks, but the columns, capitals, and bases do not harmonise, as they are taken from ancient buildings of different styles. The porch was moreover

restored at a later period, and the roof is not older than the 15th century. The original arrangements of the interior of the mosque still present a striking appearance. The nave and two adjacent aisles, in which the plan of the old basilica is recognisable, are the only parts which are strictly ancient. The W. aisle was probably once walled up, and on the E. side lay the court of the mosque, as at Fostat in Egypt, and at Damascus (R. 29). The great transept with the dome, which perhaps belongs to the restoration of El-Mehdi, gave the edifice a cruciform shape. It was probably the same prince, who, in order to obliterate the form of the cross, added two lower aisles on the E. and W. sides of the mosque respectively, and for this purpose the lateral walls of the building had to be broken through. In their present form, however, these four outer aisles belong to a later restoration. The piers are of a simple square form, and the vaulting is pointed.

The *Nave* and its two immediately adjoining aisles are very superior in style to the other aisles just mentioned, and possess far greater individuality and uniformity. The capitals, some of which still show the form of the acanthus leaf, are Byzantine, and perhaps date from the 7th cent. The seven arches which rise above the columns are wide and pointed, and therefore doubtless of later date; and here again we find the wooden 'anchor', or connecting beam between the arches, which is peculiar to the Arabs. Above the arches is a double row of windows, the higher of which look into the open air, the lower into the aisles. The nave and central aisles, and the transept also, are still roofed with beams, as was the case in basilicas. The building is altogether 90 yds. in length and about 66 yds. in width.

The *Transept*, like the rest of the edifice, is constructed of old materials. The antique columns are by no means uniform like those of the nave, but vary in material, in the form of their pedestals and capitals, and even in their height. According to an inscription, this part of the building was restored by Saladin in 583 (1187). To his period belong also the fine mosaics on a gold ground in the drum of the dome, which, according to Arabian accounts, he obtained from Constantinople. From the same period dates the prayer-niche on the S. side, flanked with its small and graceful marble columns. The coloured band which runs round the wall of this part of the mosque, about 6 ft. from the ground, consists of foliage, somewhat Gothic in style. The Cufic inscriptions are texts from the Ḳorân.

The *Dome* is constructed of wood, and covered with lead on the outside; within, it is decorated in the same style as the dome of the Ṣakhrâ. An inscription records the name of the Mameluke sultan Moḥammed ibn Kelâûn as the restorer (or perhaps founder) of these decorations in 728 (1327). Some of the windows of the mosque are filled with stained glass of the same period (16th cent.) as that in the Ṣakhrâ, but inferior to it. The wretched paintings on the large arch of the transept were executed by an Italian during the

present century. The transept is prolonged towards the W. by a long double passage with pointed vaulting (Pl. 6), but with somewhat heavy pilasters. This part of the building was erected by the Knights Templar, who probably had their armoury or something of the kind here. The Aḳṣa was specially allotted to the Templars, who called it the *Porticus*, *Palatium*, or *Templum Salomonis*; and they resided here and in the substructions of this corner of the Ḥarâm, the windows of which look to the mountain slope towards the S.

Turning again towards the E., we observe, adjoining the prayer-niche, a *Pulpit* (Pl. 2) beautifully carved in wood. The details of the decoration are admirable. The ascent to the pulpit, as well as the pointed structure itself, is inlaid with ivory and mother-of-pearl. It was executed in 564 (1168) by an artist of Aleppo by order of Nûreddîn, and was placed here by Saladin on the restoration of the Aḳṣa. On the stone behind this pulpit is shown the *Footprint of Christ* (Pl. 3), which appears to have been seen by Antonio of Piacenza, one of the earliest pilgrims, at or near this very spot. Further towards the E., we observe to the left two columns close together (Pl. 7). The cicerone declares that persons who are not born in lawful wedlock cannot pass between them, while others say that no one can enter heaven if he can not pass between them. (There is a similar pair of columns in the mosque of ʿAmru at Old Cairo.) Still proceeding towards the E. we reach a modern addition to the mosque on the S.E. side, a bare uninteresting building with a prayer-niche (Pl. 4), where the proper *Mosque of ʿOmar* is said once to have stood, the dome of the rock having been erroneously called so by the Franks. A similar large addition is situated to the N.; on the S. side are remains of the apse of an old Christian church, still traceable, but now converted into a mosque. This is the place of the 'Arbaîn' (40 witnesses), and to the N. of it is the place where Zacharias is said to have been slain (Matth. xxiii. 35; p. 224). Before leaving the mosque the visitor should not omit to inspect a fine stone slab in the pavement of the nave, not far from the entrance. It resembles the monument of a Frankish knight, but the Muslims declare it to be the tomb of the Sons of Aaron (Pl. 5). — The two ancient aisles are farther remarkable for the shape of their roofs, which terminate externally in the form of arches both at the ends and sides.

On emerging from the central portal we find a staircase on the right, which descends by eighteen steps to the vaults below the Aḳṣa. These are formed by a double series of arches resting on piers. The central series lies exactly under the arcades which form the E. side of the nave of the basilica, which is perhaps a proof that the original basilica only extended thus far. The substructions in their present form are not ancient, but they occupy the site of the original Byzantine foundations; and it is probable that others of similar kind and greater extent might be discovered to the W. if permission

to examine the ground could be obtained. Towards the S. end eight more steps descend to a vault, with arches resting in the centre against a short and thick monolithic column covered with lime, the capital of which, with its stiff acanthus, or rather palm leaves, is undoubtedly Byzantine. Near the foot of the steps a similar column is built into the wall, but its base is somewhat higher. To the N. of this there is a third column of the same kind. This vault was once a porch belonging to the *Double Gate*, now walled up, but was closed in and vaulted in the Byzantine manner, probably at the period of the erection of the church of St. Mary. The fragment of stone built into the wall upside down bears an inscription containing the name of the Roman emperor Antoninus. The gate, with its lintels and well preserved ancient columns, is constructed of finely hewn stones, and admirably preserved. The three gate-posts consist of huge stones of the ancient Jewish period. This double gate is supposed to be the '*Huldah Portal*' of the Talmud, and we may therefore assume that Christ frequently entered the Temple from this point, particularly on the occasion of festivals. It is now a Muslim place of prayer, and is therefore covered with straw matting.

We now return to the open air and put on our boots again. The whole of the S.E. corner of the Ḥarâm is also supported by artificial substructions, the sole object of which was to afford a level surface. The entrance to them is near a small arcade in the S.E. corner of the Temple precincts. Descending thirty-two steps, we enter a small Muslim oratory, where a shell-shaped, vaulted niche is pointed out as the '*Cradle of Christ*', under which name it was also known in mediæval times. This curious tradition seems to have been founded on an old custom of Hebrew women to resort hither to await their confinement. According to the legend, this was the dwelling of the aged Simeon, and the Virgin spent a few days here after the Presentation in the Temple.

From this point we descend into the spacious substructions, which the Arabs attribute to the agency of demons, but which in their present form are of no great antiquity. They consist of semicircular vaults about 28 ft. high, resting on a hundred square piers, chiefly composed of ancient drafted stones, and are an imitation (probably Arabian) of similar older substructions which once occupied the same spot. Tradition calls them '*Solomon's Stables*', and there may be some foundation for the name, for, as already mentioned, the palace of that monarch was probably somewhere in this neighbourhood. Many Jews sought refuge in the subterranean vaults of the Temple court during their struggle against the Romans, and there is other evidence that artificial terraces of the kind existed at an early period in this corner. In the middle ages the stables of the Frank kings and of the Templars were here, and the rings to which they attached their horses still exist. About a hundred paces from the S.E. angle there is a small closed door in the S. wall

called the '*Single Gate*' (near which is the so-called 'Cradle of David'). To the extreme W. there is a door in the wall which affords access to another series of substructions, which terminate towards the S. in a *Triple Gate*, and extend to the N., over a large rocky cistern, beyond the Aḳṣa mosque. (We observe here the huge roots of the trees which grow on the platform of the Ḥarâm above us.) Of this ancient Temple gate, which was built in the same style as the double gate already described, the foundations only are preserved. The gates themselves are filled up. The arches are of somewhat elliptical form. The whole entrance was about 50 ft. in width and 25 ft. in height. Fragments of columns are also observed built into the walls here (comp. p. 121), and an ancient column is seen in the wall about 20 yds. to the N. of the gate. Farther on, about 132 yds. from the S. wall, the style in which the gallery is built begins to alter, and the upper part becomes more modern. We shall hereafter have occasion to observe the outside (see p. 187).

We now again ascend to the plateau of the Ḥarâm, and proceed towards the N. — The **Wall** which bounds the precincts of the Ḥarâm on the right (E. side) is modern above the surface of the ground, though the substructions are of great antiquity. A little farther on, we find a stair ascending to the top of the wall, which affords an admirable view of the valley of Jehoshaphat with its tombs immediately below, and of the Mt. of Olives. We find here the stump of a column built in horizontally and protruding over the wall. The Muslims say (p. 213) that all men will assemble in the valley of Jehoshaphat when the trumpet-blast proclaims the last judgment. From this prostrate column a thin wire-rope will then be stretched to the opposite Mt. of Olives. Christ will sit on the wall, and Moḥammed on the mount, as judges. All men must pass over the intervening space on the rope. The righteous, preserved by their angels from falling, will cross with lightning speed, while the wicked will be precipitated into the abyss of hell (comp. p. 95). The idea of a bridge of this kind occurs in the ancient Persian religion, where it is called *Khinwat*.

The **Golden Gate**, situated farther to the N., seems always to have been the only entrance from the E.; but a passage in Ezekiel (xliv. 1, 2) indicates that it was kept closed from a very early period. In the Book of the Acts (iii. 2) mention is also made of a *θύρα ὡραία*, or Beautiful Gate, where the healing of the lame man took place. Although the 'Beautiful Gate' must once have been in the wall of the *inner* forecourt of the Temple, and not near the present Golden Gate, tradition has localised the miracle here, as this was probably the only gate still visible on the E. side of the Temple. Owing to a misunderstanding, the Greek *ὡραία* ('beautiful') was afterwards translated into the Latin *aurea*, whence the name 'golden gate'. The gate in its present form dates from the 3rd, or probably rather from the 6th century after Christ. Down to

810 a path ascended in steps from the valley of Kidron to the Temple precincts. In the outer wall on the S. there is a very small door which probably afforded an entrance to foot-passengers, and which was connected by a passage, now buried in rubbish (the entrance being, however, visible), with the interior of the gateway. On the other hand the golden gate bears a strong resemblance to the double gate on the S. side (p. 180), and probably stands nearly on the site of the gate 'Shushan' of the ancient Temple, mentioned in the Talmud. It is on record that as late as the year 629 Heraclius entered the Temple by this gate. The Arabs afterwards built it up, and there still exists a tradition that on a Friday some Christian conqueror will enter by this gate and take Jerusalem from the Muslims. At the time of the Crusades the gate used to be opened for a few hours on Palm Sunday and on the festival of the Raising of the Cross. On Palm Sunday the great procession with palm-branches entered by this gate from the Mt. of Olives. The patriarch rode on an ass, while the people spread their garments in the way, as had been done on the entry of Christ. The Arabs now call the whole gateway *Bâb ed-Daherîyeh*, or eternal gate, the N. arch the *Bâb et-Tôbeh*, or gate of repentance, and the S. arch the *Bâb er-Raḥmeh*, or gate of mercy. They use the interior as a place of prayer. The large monolithic doorposts have been converted into pillars, which now rise 6 ft. above the top of the wall, and between the two has been placed a large pillar, the sides of which are adorned with small projecting columns. Above these the arched vaulting was then placed. The gate having been walled up, the central pillar is no longer visible from without. In the interior of the portal there is an arcade with six vaults, the depressed arches of which rest on one side on a frieze above the pilasters of the lateral walls, and on the other side on two columns in the middle. The inside of the W. entrance is a simple repetition of these arrangements of the E. gateway. The architectural details of the structure, which is highly ornate, point to a Byzantine origin. The depressed vaulting, the lowness of the cornices, the hollowed form of the foliage, and the flat folding of the acanthus leaves on the capitals are all characteristic of a late period of art; and the same may be said of the capitals of the central columns with their volutes in imitation of the Ionic style, as capitals of this description do not occur before the 6th century. The hollows below the mouldings of the bases of the capitals also point to a late period. — The interior is lighted by openings in the domes. When we come to inspect the outside of the E. wall we shall have occasion to notice the lowness of the site of this structure (p. 188). A staircase ascends to the roof of the golden gate, which affords an excellent survey of the whole of the Temple plateau, and particularly of the approaches to the dome of the rock.

Proceeding farther towards the N., we observe a modern mosque

on the right. It is called the *Throne of Solomon*, from the legend that Solomon was found dead here. In order to conceal his death from the demons, he supported himself on his seat with his staff, and it was not till the worms had gnawed the staff through and caused the body to fall that the demons became aware that they were now released from the king's authority. Here, as at other pilgrimage shrines, we observe shreds of rags suspended from the window gratings, having been torn from the garments of the pilgrims and placed there by them in fulfilment of vows to the saint.

We now reach the N. wall of the Ḥarâm, which contains three gates. The first at the E. end is the *Bâb el-Asbât*, or gate of the tribes. (The word *asbât*, 'tribes', has, however, sometimes been regarded as the name of some individual prophet.) The visitor should not omit to look out of one of the windows under the arcades of the N. wall, for here, far below us, lies the traditional *Pool of Bethesda.* A small valley diverged anciently from the upper part of the Tyropœon towards the E., and was made available for the construction of this reservoir. The pool, which rarely now contains water, is 121 yds. long and 44 yds. wide. It lies 68 ft. below the level of the Temple plateau, and its bottom is now covered with rubbish to a depth of 20 ft. It was fed from the W., and could be regulated and emptied by a channel in a tower at the S.E. corner. Roman Catholic tradition and several modern travellers regard this as the pool of Bethesda situated by the sheep gate. As it was erroneously supposed that this gate stood on the site of the present gate of St. Stephen (see p. 207), early pilgrims also speak of the *piscina probatica*, or sheep pool, situated here. (As to the real Pool of Bethesda, see p. 184.) The pool is now called *Birket Isra'îl*, or pool of Israel. Through a small opening in the wall of the Ḥarâm, Capt. Warren has succeeded in penetrating from the pool into vaulted substructions.—Skirting the N. side of the Ḥarâm precincts, we observe places of prayer and near the platform ancient covered vaults on our left, and we soon reach the next gate, called the *Bâb Ḥiṭṭa*, or *Bâb Ḥoṭṭa*, following which is the *Bâb el-'Atem*, or gate of darkness, also named *Sherîf el-Anbiâ* (honour of the prophets), or *Gate of Dewadâr*, from a school of that name situated there. This perhaps answers to the Tôdi gate of the Talmud. At the N.W. angle of the Temple area the ground consists of rock, in which has been formed a perpendicular cutting 23 ft. in depth, and above this rises the wall. The foundations of this wall appear to be ancient, and they may possibly have belonged to the fortress of Antonia. There are now barracks here (Pl. 11), where the execrable music of a Turkish military band is frequently heard. At the N.W. corner rises the highest minaret of the Ḥarâm.

Having examined the whole of the interior of these spacious precincts, we now proceed to take a **Walk round the Walls**, which will enable us better to realise the character of the substructions.

The great plateau we have just inspected was originally a rocky hill, the sides of which were afterwards artificially raised, and the projecting parts of which at the N. W. angle were removed. Through the centre of the plateau runs the natural rock, extending below the Aḳṣa. The valley to the W. of it, called the Tyropœon (p. 146), is almost entirely filled with rubbish.

In order that the character of the substructions may be appreciated, we must first say a word as to the materials of which they consist. Five different kinds of stones may be distinguished in the outer wall of the Temple, each probably belonging to a different building period: — (1) Drafted blocks with rough, unhewn exterior; (2) drafted blocks with smooth exterior; (3) large stones, smoothly hewn, but undrafted; (4) smaller stones of the same character; (5) ordinary masonry of irregularly shaped stones. Blocks of the first kind are to be found *under* ground in almost every part of the Temple precincts (as proved by the excavations undertaken by the members of the Exploration Fund), that part of the wall which is built with such blocks beginning 35—55 ft. below the present surface of the ground. These blocks are hewn smooth on every side except the outside, and there they are drafted. They are jointed with mortar or cement, but so accurately that a knife cannot be introduced between them. The wall is not perpendicular, but slopes outwards towards its base, each block lying a little within that below it.

We begin on the W. side, which is almost entirely enclosed by buildings, so that we can only follow it at some distance. On leaving the Ḥarâm by the third gate on the N.W. side *(Bâb en-Nâsir)*, where we may dismiss our attendants as being now unnecessary, we leave the *Old Serâi* (at present state-prison, Pl. 95) to the right (observing in passing how beautifully the stones here are jointed with lead cramps), and the cavalry-barracks (Pl. 10) to the left. We then turn to the left by the first street which leads to the S., keeping as near the wall of the Ḥarâm as possible, and passing on the r. the present *Serâi*, the residence of the pasha (Pl. 96), and on the left a lane which leads to the *Bâb el-Ḥadîd* (p. 167) of the Ḥarâm. The next side-street to the l. is the interesting *Sûḳ el-Ḳaṭṭânîn*, or bazaar of the cotton-merchants, terminating towards the E. in the *Bâb el-Ḳaṭṭânîn*, which is worthy of inspection. We traverse the Sûḳ el-Ḳaṭṭânîn, and turn to the right (two-thirds of the way to the Temple plateau) by a by-road to the *Ḥammâm esh-Shifâ*, or healing bath (Pl. 35). This is supposed to be the intermittent spring which fed the *Pool of Bethesda* of the New Testament. A stair ascends 34 ft. to the mouth of the well, over which stands a small tower. The shaft is here about 100 ft. in depth (i. e. about 66 ft. below the surface of the earth). Several explorers have let themselves down by ropes in order to examine it. The shaft descends to a basin, almost entirely enclosed by masonry; at the S. end of its W. wall runs a channel built of masonry, 100 ft.

long, 3½ ft. high, and 3 ft. in width, nearly towards the S.W. The water is bad, being rain-water which has percolated through impure earth, but it is still extolled for its sanitary properties.

The next gate is the *Bâb es-Silseleh,* or *Gate of the Chain* (p. 167), situated near a pretty fountain. It stands upon a large arch of a bridge, discovered by Tobler, and afterwards named '*Wilson's Arch*' after the director of the English survey. Over this and other arches was constructed the street leading to the upper part of the town, as the original floor of the valley here lies much below the present level of the ground. This well-preserved arch is 21 ft. in height and has a span of 42 ft. Below it is the so-called *El-Burak Pool,* named after the winged steed of Mohammed, which has given its name to the whole of this W. side of the Harâm, as the prophet is said to have tied it up here. Leaving the gate, we turn to the right into the so-called '*Mehkemeh*' or *House of Judgment* (Pl. 84), an arcade with pointed vaulting, which was built in 1483, and contains a prayer-niche. A stone sarcophagus which formerly stood here and was supposed to have been brought from the tombs of the kings, has been taken to Paris. In the centre is a fountain which was formerly fed by the water-conduit of Bethlehem. A window looks towards the Moghrebin quarter to the S., and there is an outlet to the plateau of the Harâm. Whilst making excavations under the S. end of Wilson's Arch, Capt. Warren discovered fragments of vaulting at a depth of 24 ft. and a water-course at a depth of 42 ft. (a proof that water still trickles through what was formerly a valley); and at length, at a depth of more than 51 ft., he found the wall of the Temple built into the rock. A subterranean passage ran in the same direction as the viaduct over the arches mentioned above, and led from the Temple precincts to the citadel. Capt. Warren penetrated into it for a distance of about 83 yds., but could not get farther.

We must now turn towards the W. and follow the so-called *David Street* (p. 211) until we come to a narrow lane leading to the left between two handsome old houses. That on the right with the stalactite portal was a boys' school at the period of the Crusades; that to the left, called *'Ajemîyeh,* was a girls' school, but has been used as a boys' school since the time of Saladin. Descending this lane for 4 min. and keeping to the left, we reach the ***Wailing Place of the Jews,** situated beyond the miserable dwellings of the Moghrebins (Muslims from the N.W. of Africa). The celebrated wall which bears this name is 52 yds. in length and 56 ft. in height. The nine lowest courses of stone consist of huge blocks, none of which, however, are drafted. Above these are fifteen layers of smaller stones. Some archæologists infer from the kind of stones which form the substructions here that the lower part of this W. external wall is very ancient, while others deny this, arguing from the imperfect character of the jointing. Some of the blocks, however, are of vast size, one in the N. part being 16 ft., and one in the S. part

13 ft. in length. It is probable that the Jews as early as the middle ages were in the habit of repairing hither to bewail the downfall of Jerusalem. This spot should be visited repeatedly, especially on a Friday after 4 p. m., or on Jewish festivals, when a touching scene is presented by the figures leaning against the weather-beaten wall, kissing the stones, and weeping. The men often sit here for hours, reading their well-thumbed Hebrew prayer-books. Many of them are barefooted. The Spanish Jews, whose appearance and bearing are often refined and independent, present a pleasing contrast to their squalid brethren of Poland.

On certain occasions, towards evening, the following litany is chanted: —

Leader: *For the palace that lies desolate:* — Response: *We sit in solitude and mourn.*

L. *For the palace that is destroyed:*—R. *We sit,* etc.

L. *For the walls that are overthrown:*—R. *We sit,* etc.

L. *For our majesty that is departed:*—R. *We sit,* etc.

L. *For our great men who lie dead:*—R. *We sit,* etc.

L. *For the precious stones that are burned:*—R. *We sit,* etc.

L. *For the priests who have stumbled:*—R. *We sit,* etc.

L. *For our kings who have despised Him:*—R. *We sit,* etc.

Another antiphon is as follows:—

Leader: *We pray Thee, have mercy on Zion!*—Response: *Gather the children of Jerusalem.*

L. *Haste, haste, Redeemer of Zion!*—R. *Speak to the heart of Jerusalem.*

L. *May beauty and majesty surround Zion!*—R. *Ah! turn Thyself mercifully to Jerusalem.*

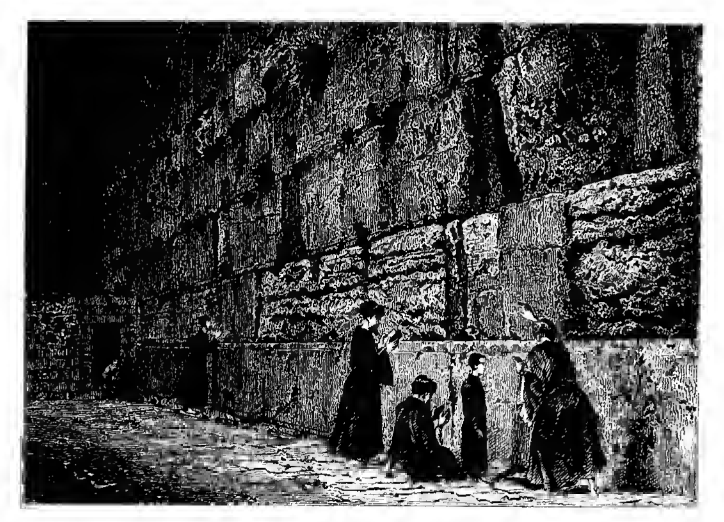
L. *May the kingdom soon return to Zion!*—R. *Comfort those who mourn over Jerusalem.*

L. *May peace and joy abide with Zion!*—R. *And the branch (of Jesse) spring up at Jerusalem.*

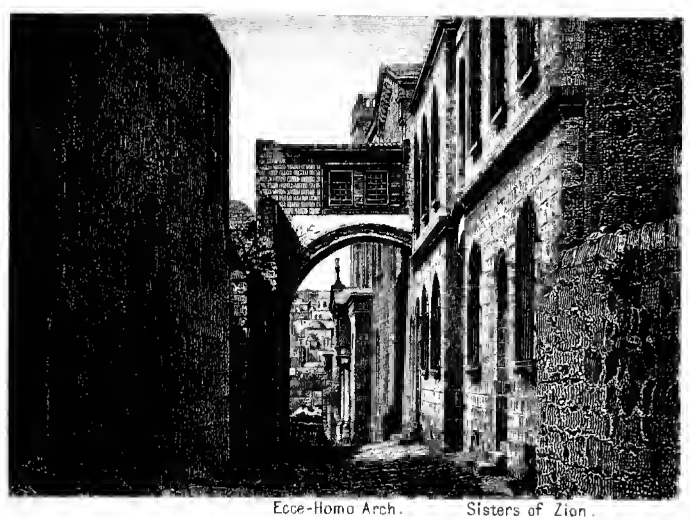
These people adhere to their ancient traditions with marvellous tenacity, still expecting and earnestly longing for the establishment of the second 'Kingdom of David'.

To the S. of the Place of Wailing is an ancient gate, which the fanaticism of the Moghrebins prevents most travellers from seeing. In order to obtain a view of the upper part of it, consisting of a huge block, 7½ ft. thick and at least 18 ft. long, now situated 10 ft. above the ground, the visitor must negociate with the Moghrebins through whose hovels he must pass. The most interesting features of the gate, however, are not visible. The threshold lies 48 ft. below the present surface of the ground, and a path cut in steps has been discovered in the course of excavations. It is called the *Gate of the Prophet*, or after the discoverer *Barclay's Gate*. This is probably one of the four gates on the W. side mentioned by Josephus; another is supposed to have lain to the N. of Wilson's Arch.

Retracing our steps from the Place of Wailing, and now turning to the left through the main street of the dirty Moghrebin quarter till the houses cease, we reach a large open space, partly planted with cactus hedges. To the right is a precipitous slope, consisting of rubbish on the S. side and rock on the N.; to the left rises the Temple wall to a height of about 58 ft., which we now again approach not far from the S.W. angle. The colossal



Place of Wailing of the Jews.



Ecce-Homo Arch. Sisters of Zion.

blocks here, one of which is 26 ft. long and 2½ ft. high, and that at the corner 27½ ft. long, are very remarkable, although it is sometimes difficult to distinguish the joints from clefts caused by disintegration. About 13 yds. from the S.W. corner we come upon the arch of a bridge called *Robinson's Arch* after the eminent explorer who discovered it. The arch is 50 ft. in width; it contains stones of 19 and 26 ft. in length, and about three different courses are distinguishable. The whole of the S.W. corner was built during the Herodian period. We have here the beginning of a viaduct which led from the Temple over the Tyropœon to the Xystus, occupying the site of a more ancient bridge over the valley which connected the palace of Solomon with the lower part of the upper city. The distance to the opposite hill is 100 yds. Excavations on the W. side have not yet brought to light a corresponding part of the bridge there. At a depth of 21 ft. Capt. Warren found, on the W. hill, rock and a water-course. In other shafts which he bored in the supposed direction of the viaduct were found remains of a colonnade (Xystus?). By Robinson's Arch a pillar was found at a distance of 13½ yds., and at a depth of 21 ft. there was a pavement on which lay the vault-stones of the arch of the bridge. After penetrating the rubbish to a depth of 44 ft., the explorers came upon the rock, and near the Temple wall they found a channel hewn in the rock from N. to S. Above this channel lay the arch stones of the *older* bridge.

At the S.W. corner of the Temple the rock lies 57 ft. below the present surface of the ground. The great wall which to this day runs along the whole of the W. side far below the surface was once visible. Its only purpose was to aid in forming a level plateau for the Temple, and it must have resembled a gigantic pedestal.

The S. wall of the Temple we can pursue only as far as the Double Gate (see below); its continuation we do not again see until we issue from the *Dung Gate* (or *Moghrebins' Gate*, p. 160), and turn to the left round the modern wall. The excavations here show that the rock rapidly falls towards the E. from a depth of 58 ft. to 88 ft., and down to the latter depth the Herodian Temple wall is still imbedded in the earth. The rock then rises again towards the E. In other words — the Tyropœon valley runs under the S.W. angle of the Temple plateau, so that this part of the mosque (corresponding to part of the ancient Temple) stands not on the Temple hill itself, but on the opposite slope.

At the bottom of this depression, which is now no longer visible, Capt. Warren has discovered a subterranean channel. At a depth of 23 ft. is a stone pavement, probably of a late Roman period, and at a depth of 43 ft. another, perhaps of the Herodian era. A wall still more deeply imbedded in the earth consists of large stones with rough surfaces. Beyond the *Double Gate*, mentioned at p. 180, which enters from the S. directly under the Aḳṣa, the wall is older. The rock ascends to the Triple Gate, where it lies but few feet below the

present surface, beyond which it falls rapidly towards the valley of Kidron. Under the 'Single Gate' (p. 181), which is also walled up, and is of late date, an old water-conduit has been discovered. While the surface of the ground falls about 22 ft. from the Triple Gate to the S.E, corner of the wall, the original rock falls about 98 ft. At the bottom a pitcher has been found, and the stones bear red marks and incised letters. These marks appear to be Phœnician. Can this be a wall of early Hebrew origin? We cannot yet be certain that it is, but the question may probably be answered in the affirmative. It is, however, very uncertain in what century the gigantic blocks which attract our attention *above* the surface of the ground in this S.E. angle were placed in their present position. Some of those in the upper courses are 16—22 ft. in length and 3 ft. in thickness. The wall is altogether 74 ft. in height.—In the course of his excavations towards the S., Capt. Warren discovered a second wall at a great depth.

On the E. side of the wall of the Ḥarâm lies much rubbish, and the rock once dipped much more rapidly to the Kidron valley than the present surface of the ground does. The Golden Gate (p. 181) stands with its outside upon the wall, but with its inside upon debris. The wall here extends to a depth of 28—38 ft. below the surface. Outside of the Ḥarâm wall, Capt. Warren has discovered a second wall, possibly an ancient city-wall, buried in the debris. The examination of the N.E. corner of the Ḥarâm was a most laborious proceeding, as the nature of the rubbish rendered it difficult to sink shafts. The whole of the N.E. corner of the Temple plateau, both within and without the enclosing wall, is filled with immense deposits of debris, some of which was probably the earth removed in levelling the N.W. corner. The small valley used for the construction of the Birket Isra'îl (p. 185) runs (like the Tyropœon at the S.W. angle) under the N. E. corner of the wall, which extends here, where the valley dips towards the Kidron, to a depth of 116 ft. below the present surface. The gradient of the rock from the N.W. corner of the Ḥarâm to this point is therefore very rapid, and vast quantities of material were required to fill it up.

Capt. Warren has also discovered the outlet of the Birket Isra'îl under ground, and in the N.E. corner the ruins of a large tower, obviously ancient, near which there again appeared Phœnician marks, resembling those at the S.E. corner. We believe that here, on the E. side, if anywhere, a high antiquity, perhaps as remote as the kings of Judah, may fairly be claimed for the substructions of the Ḥarâm.

The beautiful arches of the Golden Gate should be once more viewed from without. Their position on the top of the accumulation of rubbish, as well as the details of the decorations on this side, point to an apparently late Byzantine period. Along the whole wall are placed Muslim tombstones (comp. p. 213). The best way to return to the town is now by tbe *Gate of St. Stephen* (p. 207).

The Church of the Sepulchre.

We are informed by the Bible that *Golgotha* lay outside the city (John xix. 17,20[a]; Hebr. xiii. 12[b]). This was an eminence, or perhaps only a small rocky protuberance, called on account of its peculiar shape 'gulgôlet' (skull) in Hebrew, of which Golgotha is a corruption. It must have been a much frequented spot, but it is still unknown whether the eminence was a natural or artificial one. To the N. and S. of the place pointed out by tradition the ground dips gradually. The first point of controversy among those learned in the topography of Jerusalem is whether the genuine Golgotha lay in this neighbourhood or not (comp. p. 154[c]). Several modern explorers look for Golgotha to the N. of the town, near the grotto of Jeremiah (p. 239), but until farther excavations are made nothing certain can be known. It is, however, certain that much less rubbish lies to the W. of the Church of the Sepulchre than to the E.; whence it would appear that the site of the present Church of the Sepulchre lies outside the second wall, and thus meets the requirements of the Bible narrative. The tradition itself is unsatisfactory. There is no evidence that the spot was revered, or even known, in the early centuries of the Christian era. Old authors do not agree as to the kind of building erected by Hadrian on the place called Golgotha, some asserting that it was a temple of Venus, others a temple of Jupiter. Moreover the whole story of the finding of the holy spot in the reign of Constantine, with its alleged miracles and other circumstances, affords a very strong probability that no tradition on the subject was then in existence. On the other hand it is natural, that, when Christianity had become the Roman state religion, enquiry should have been made regarding the site of the sepulchre of Christ. Bishop Eusebius (born at Cæsarea about 264), the earliest historian who gives us information on the subject, records that during the excavations in the reign of Constantine the sacred grotto of the Saviour, apparently hewn in the rock, or a solitary rock rising above the ground with a cavity in it, was discovered. Later historians add that Helena, Constantine's mother, prompted by a divine vision, undertook a pilgrimage to Jerusalem, and that she there discovered not only the Holy Sepulchre, but also the Cross of Christ. Others mention a Bishop Macarius as having been concerned in this dis-

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a. 'And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.' — 'This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city.'

b. 'Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate'.

c. It would be quite beyond the scope of this Handbook to enquire minutely whether all the traditions mentioned in it have any foundation in fact or not. Those attaching to the Church of the Sepulchre, with its many chapels and nooks, are especially numerous. See the works of *Tobler*, *De Vogüé*, and the other authorities mentioned at pp. 124, 125, 164.

covery. The cross was hewn in pieces, one portion only remaining at Jerusalem, where it continued to be shown to pilgrims. The only certain historical fact is, that on the spot thus said to have been discovered, and on which we now stand, a sumptuously decorated church was erected (consecrated in 336), consisting of a building over the supposed Holy Sepulchre, and of the basilica dedicated to the sign of the Cross. The Church of the Sepulchre, also called the Anastasis, because Christ here rose from the dead, consisted of a rotunda, in the middle of which was the sepulchre surrounded by statues of the twelve apostles. The external form at least of this rotunda, which served as a model for the Ṣakhrâ mosque (p. 169), has been preserved. It was adjoined on the E. by an open space with colonnades (the extent of which cannot be determined), while farther to the E. stood the basilica, with courts on each side, three portals in front towards the E., and a fore-court and propylæa with flights of steps. A few fragments of the columns of the propylæa are still preserved. The appearance of the whole, from the E., as from the Mt. of Olives for example, must have been very striking.

At an early period the place of the finding of the cross was distinguished from Golgotha, and there are conflicting statements as to the distance of each from the town. In June, 614, the buildings were destroyed by the Persians. In 616—626 the church was rebuilt by Modestus, abbot of the monastery of Theodosius, with the aid of the Christians of Syria and Alexandria. It now consisted of three parts, the Church of the Resurrection (Anastasis), the Church of the Cross (Martyrion), and the Church of Calvary; but in splendour it was inferior to its predecessor. Khalîf 'Omar (637) treated the Christians with leniency and allowed them to keep their churches. From a description of the Church of the Sepulchre by Arculf in 670 it appears that an addition had been made to the holy places by the erection of a church of St. Mary on the S. side. In the time of Khalîf Mamûn (813—833) the patriarch Thomas of Jerusalem repaired and enlarged the dome over the Anastasis. In 936 and in 969 the church was partly destroyed by fire, and in 1010 the holy places were further damaged and desecrated by the Muslims. In 1055 a church again arose, and in 1099 the Crusaders entered this church, or in particular the dome of the sepulchre, barefooted and with songs of praise. The existing buildings, however, appeared to the Crusaders much too insignificant, and they therefore erected a large church which embraced all the holy places and chapels. This was not done till they had obtained a tolerably firm footing in Jerusalem, that is at the beginning of the 12th cent., as the Romanesque style of their buildings testifies. The church built by the Crusaders has been preserved through many centuries down to the present time, but is not easily recognised as a building of that period in consequence of the numerous additions which it has received.

To the E. of the rotunda of the sepulchre the Crusaders erected a church consisting of a nave and aisles, with three apses towards the E., heyond which, still farther to the E., already stood the chapel of St. Helena. In 1187 the Arahs damaged these huildings. In 1192 the warriors of the Third Crusade were permitted to visit Jerusalem in sections, and the Bishop of Salishury obtained from Saladin the concession that two Latin priests should he permitted specially to conduct the services in the Church of the Sepulchre. In 1244 the sepulchre was destroyed hy the Kharezmians, hut in 1310 a handsome church with numerous and superb altars had again arisen, to which in 1400 were added two domes. During the following centuries complaints were frequently made of the insecure condition of the dome of the sepulchre. At length, in 1719, it was restored, and a great part of the church rehuilt, notwithstanding much opposition on the part of the Muslims. In 1808 the church met with a great disaster. It was almost entirely hurned down, the dome fell in and crushed the chapel of the sepulchre, the columns cracked, and the lead from the roof flowed into the interior. Little was saved except the E. part of the building. On this occasion the sarcophagi of the Frank kings of Jerusalem, including that of Godfrey de Bouillon, which had lain under the spot where the cross is said to have stood, and hehind the stone of anointment, disappeared. The Greeks now contrived to secure to themselves the principal right to the buildings, and they, together with the Armenians, contrihuted most largely to the erection of the new church of 1810, which was designed hy a certain Komnenos Kalfa of Constantinople (p. 197). Many traces of the original church are, however, still distinguishahle.

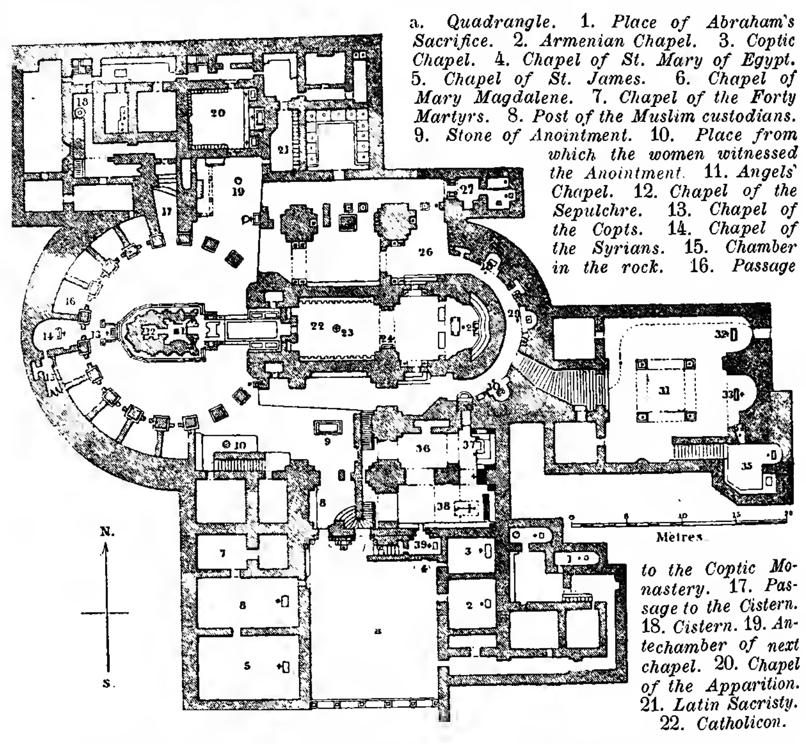
The Church of the Sepulchre is generally closed from 10.30 a.m. to 3 p.m., hut hy paying a hakhshîsh of 1 fr. to the Muslim custodian the visitor will he allowed to remain in the building after 10.30 o'clock. As it often happens that the custodian is not to be found in the afternoon, a morning visit is preferahle. A bright day should he chosen, as many parts of the building are very dark. — It is a humiliating fact that Muslim custodians, appointed hy the Turkish government, sit in the vestihule for the purpose of keeping order, particularly during the Easter solemnities, among Christian pilgrims from all parts of the world; and yet the presence of such a guard is ahsolutely necessary: so completely do jealousy and fanaticism usurp the place of true religion in the minds of many of these visitors to the Holy City.

A large model of the Church of the Sepulchre executed hy Hr. Schick, a German architect, which gives a comprehensive idea of the whole of the huildings connected with it, is to he seen at a hookseller's shop adjoining the residence of Bishop Gohat. (A model of the Ark of the Covenant is also shown here.)

The chief façade of the church is now on the S. side, hut the principal entrance was formerly from the E. The open space in front

of the present portal dates from the period of the Crusades. It is paved with large yellowish slabs of stone, and is always occupied by vendors of relics, charms, and other articles, and by beggars.

This Quadrangle (Pl. *a*), or fore-court, which is not quite level, lies 3½ steps below the street. To the right and left of the steps are columns built into the adjoining buildings, but that on the left (W.) only is well preserved, and even supports part of an arch closing the street leading to the W. Here probably stood a kind of *Porch*, and the conjecture is confirmed by the fact that the remains of bases of columns are still distinguishable between the two corner columns near the ground.



a. *Quadrangle.* 1. *Place of Abraham's Sacrifice.* 2. *Armenian Chapel.* 3. *Coptic Chapel.* 4. *Chapel of St. Mary of Egypt.* 5. *Chapel of St. James.* 6. *Chapel of Mary Magdalene.* 7. *Chapel of the Forty Martyrs.* 8. *Post of the Muslim custodians.* 9. *Stone of Anointment.* 10. *Place from which the women witnessed the Anointment.* 11. *Angels' Chapel.* 12. *Chapel of the Sepulchre.* 13. *Chapel of the Copts.* 14. *Chapel of the Syrians.* 15. *Chamber in the rock.* 16. *Passage to the Coptic Monastery.* 17. *Passage to the Cistern.* 18. *Cistern.* 19. *Antechamber of next chapel.* 20. *Chapel of the Apparition.* 21. *Latin Sacristy.* 22. *Catholicon.* 23. *'Centre of the World'.* 24. *First seat of the Patriarch of Jerusalem.* 25. *Second seat.* 26. *Aisle of the Church of the Crusaders.* 27. *Chapel (Prison of Christ).* 28. *Chapel of St. Longinus.* 29. *Chapel of Parting of the Raiment.* 30. *Chapel of the Derision.* 31. *Chapel of the Empress Helena.* 32. *Altar of the Penitent Thief.* 33. *Altar of the Empress.* 34. *Seat of the Empress.* 35. *Chapel of the Finding of the Cross.* 36. *Chapel of the Raising of the Cross.* 37. *Hole of the Cross.* 38. *Chapel of the Nailing to the Cross.* 39. *Chapel of the Agony.*

The quadrangle is bounded on both sides by chapels of no great importance. Entering by the most southern door on the right, and passing the kitchen and pilgrims' chambers of the Greeks, we ascend by eighteen steps to a small Chapel (Pl. 1) at the end of a long passage. This chapel adjoins the chapel of the nailing to the cross (p. 201), situated within the Church of the Sepulchre. A round hollow in the centre of the pavement indicates the spot where Abraham was on the point of sacrificing Isaac. This tradition (p. 147) dates only from about the year 600, when the scene of Abraham's sacrifice was for the first time placed in this neighbourhood.

We now return to the quadrangle, and enter the *Armenian Chapel of St. James* (Pl. 2) and the *Coptic Chapel of the Archangel Michael* (Pl. 3), both of which are dark and uninteresting. From the latter a corridor leads to the Abyssinian Monastery (p. 203). In the corner of the quadrangle towards the N. a door next leads into the Greek *Chapel of the Egyptian Mary* (Pl. 4). This Mary, according to tradition, was driven away by some invisible power from the door of the Church of the Sepulchre in the year 374, but was succoured by the mother of Jesus whose image she had invoked.

The three following chapels, to the W. of the quadrangle, also belong to the Greeks. The *Chapel of St. James* (Pl. 5), sacred to the memory of the brother of Christ, is handsomely fitted up. The *Chapel of Mary Magdalene* (Pl. 6) marks the spot, where, according to the Greek and other traditions, Christ appeared to Mary Magdalene for the third time. The *Chapel of the Forty Martyrs* (Pl. 7), which originally stood on the site of the monastery of the Trinity, was formerly the burial-place of the patriarchs of Jerusalem, and now forms the lowest story of the *Bell Tower.* The interior of this tower, which was originally placed adjacent to the church according to the Romanesque custom, is now incorporated, on different levels, with the old chapel of St. John and the rotunda. In its four sides are large Gothic window-arches, and at the angles flying buttresses. Above the window-arches are two rows of small Gothic double windows, the lower only of which is preserved. The upper part of the tower has been destroyed; but we know from old drawings that it consisted of several blind arcades, each with a central window, above which were pinnacles and an octagonal dome. The tower dates from 1160—1180, and must therefore have been erected by the Crusaders.

The S. façade of the church can hardly be said to produce a pleasing effect, but its ornamentation is interesting. There are two portals, each with a window above it. The arches are of a depressed pointed character throughout, almost approaching the horse-shoe form. The arch over the portals is adorned with mouldings sculptured with the dog-tooth enrichment, which is said to be of late Romanesque origin. The jambs of the doorways consist of a series of elaborately executed waved lines. The columns adjoining

the doors, probably taken from some ancient temple, are of marble: their capitals are Byzantine, but finely executed, and the pedestals are quite in the antique style. The columns have a common connecting beam, adorned with foliage and other enrichments. The space over the door to the left, originally covered with mosaic, is adorned in the Arabian style with a geometrical design of hexagons. Below the spaces above both doors are *Basreliefs* of great merit, which De Vogüé supposes to have been executed in France in the second half of the 12th century.

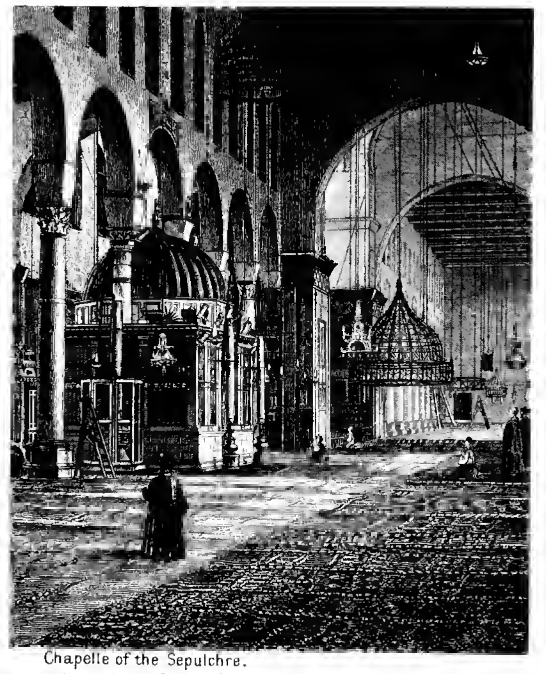
The *Basrelief over the Left Portal* represents scenes from Bible history (opera-glass necessary). In the first section to the left is the Raising of Lazarus in a vault: Christ with the Gospel, and Mary at his feet; Lazarus rises from the tomb; in the background spectators, some of them holding their noses! In the second section from the left Mary beseeches Jesus to come for the sake of Lazarus. In the third section begins the representation of Christ's entry into Jerusalem. He first sends the disciples to fetch the ass; and two shepherds with sheep are introduced. The disciples bring the foal and spread out their garments; in the backgronnd appears the Mt. of Olives. Then follows the Entry into Jerusalem; here unfortunately the principal figure is destroyed, with the exception of the head. The small figures which spread their garments in the way are very pleasing. A man is cutting palm-branches. A woman carries her child on her shoulder as they do in Egypt at the present day. In the foreground is a lame man with his crutch. The last section represents the Last Supper: John leans on Jesus' breast; Jndas, on the outer side of the table, and separated from the other disciples, is receiving the sop. The execution of the whole work is remarkably lifelike. — The *Basrelief over the Right Portal* is an intricate mass of foliage, fruit, flowers, naked figures, birds, and other objects. In the middle is a centaur with his bow. The animals below, which represent evil, conspire against goodness. The details of the allegory are too complicated to be described here. This relief is also most elaborately executed.

The second portal is walled up. In front of it begins a staircase which ascends from the outside into the Chapel of Calvary (p. 201). The staircase leads first to a small arcade, corresponding in character with the façade. The projecting structure in the N.E. corner of the quadrangle has also two stories, each formed by four large pointed arches, and has been converted into a chapel.

We now enter the Church of the Sepulchre itself by the large portal. In order to find our way, we must remember that the whole building extends from east to west. As we enter from the S. we first reach an aisle of the church of the Crusaders. We first observe the bench (Pl. 8) of the Muslim custodians, who are generally regaling themselves with coffee and pipes, and to whom, if the church happens to be open, no bakhshîsh need be paid. For many centuries, and down to the beginning of the 19th, a heavy tax was levied here on every pilgrim. Passing the guard, we reach the large 'Stone of Anointment' (Pl. 9), on which the body of Jesus is said to have lain when it was anointed by Nicodemus (St. John xix, 38—40[a]). Before the period of the Crusades a separate 'Church of St.

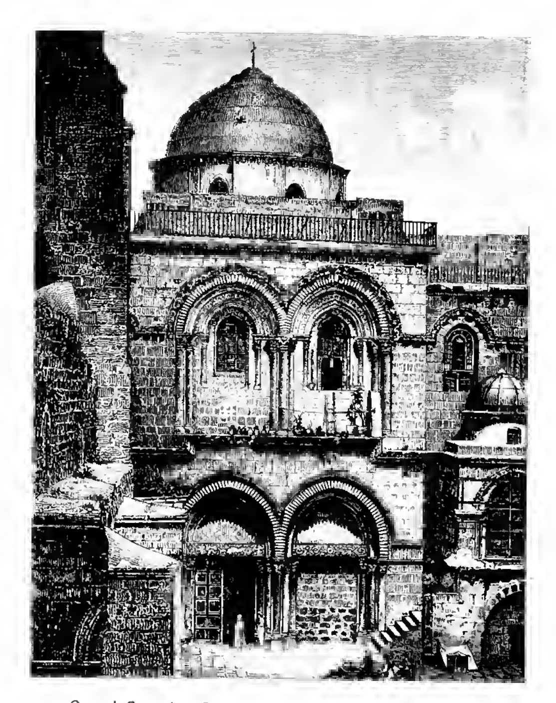
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a. 'And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore,



Chapelle of the Sepulchre.

Interior of the Church of the Sepulchre.



Southfaçade of the Church of the Sepulchre.
Principal Entrance.

Mary' rose over the place of Anointment, but a little to the S. of the present spot; when, however, the Franks enclosed all the holy places within one building, the scene of the anointment was removed to somewhere about its present site. The stone has often been changed, and has been in possession of numerous different religious communities in succession. In the 15th cent. it belonged to the Copts, in the 16th to the Georgians, from whom the Latins purchased permission for 5000 piastres to burn candles upon it, and afterwards to the Greeks. Over this stone Armenians, Latins, Greeks, and Copts are entitled to burn their lamps, and adjacent to it are candelabra of huge dimensions. The present stone, a reddish-yellow marble slab, 8½ ft. long and 4 ft. broad, was placed here in 1808. Pilgrims were formerly in the habit of measuring the stone with a view to have their winding-sheets made of the same length.

About sixteen paces to the left of this point we reach a small, recently built enclosure round a stone (Pl. 10), which marks the spot where the women are said to have stood and witnessed the anointment. Beyond this, to the S., is the approach to the Armenian chapel.

We now proceed to the right for a few paces, and arrive at the Rotunda of the Sepulchre, the principal part of the building, in the centre of which is the Sepulchre itself. The rotunda originally resembled that of the Ṣakhrâ, consisting of twelve large columns, which were probably divided into groups of three by piers placed between them. Above these were a drum and a dome, the latter being open above. The foundation pillars of the present day belonged to the old structure. Around the sacred chapel ran a double colonnade. The enclosing wall had three apses (towards the N., W., and S. respectively) with three altars, and another altar stood in front of the Sepulchre. The rotunda and dome were embellished with mosaics. Since the re-erection of the edifice in 1810 the dome has been supported by eighteen piers, over which run two rows of arcades, prolonged as niches higher up. Under the arcades runs a passage, which was once open, but is now divided into sections by transverse walls. The dome, which is open at the top, is 65 ft. in diameter. For a long time the old dome threatened to fall in, but an arrangement having been made between France and Russia for its restoration, the present structure was erected by architects of different nationalities, and completed in 1868. The wood necessary for the work was brought by sea from Marseilles, and carried by camels from Yâfa to Jerusalem. The pillars and galleries had to be

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and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.'

strengthened in order to afford a sufficiently solid foundation for the new vaulting, which is supported by iron ribs.

In the centre of the rotunda, beneath the dome, is the Holy Sepulchre, the supreme object of veneration (St. John xix. 41, 42[a]). In the course of Constantine's search for the Holy Sepulchre a cavern in a rock was discovered, and a chapel was soon erected over the spot. In the time of the Crusaders the sanctuary of the Sepulchre was of a circular form and had a small round tower. At that period there were already two cavities, the outer of which was the angels' chapel, while the inner contained the actual sepulchre. The building was surrounded with slabs of marble. A little later we hear of a polygonal building, artificially lighted within. After the destruction of the place in 1555 the tomb was uncovered, and an inscription with the name of Helena (?), and a piece of wood supposed to be a fragment of the cross were found. The Sepulchre was then redecorated, and three holes were made in the top of it for the escape of the smoke of the lamps. The whole building was restored in 1719. In 1808 the small tower of the chapel was destroyed by fire, the rest of the edifice being but slightly injured, notwithstanding which the whole enclosure was rebuilt in the debased style which it exhibits at the present day. The chapel is sixteen-sided, being 26 ft. long and 17½ ft. wide, and has pilasters placed along the sides.

In front of the low door on the E. side there is a kind of antechamber provided with stone benches and large candelabra, where Oriental Christians are in the habit of removing their shoes, though we need not follow their example. We next enter the vestibule called the *Angels' Chapel* (Pl. 11), 16 ft. long, and 10 ft. wide. Its walls are very thick, and incrusted with marble within and without. In the centre lies a stone set in marble, which is said to be that which the angel rolled away from the mouth of the sepulchre, and on which he afterwards sat. A fragment of this stone is said to be built into the altar on the place of the Crucifixion. As early as the 4th cent. such a stone is spoken of as having lain in front of the Sepulchre, but the stone appears to have been changed more than once in the course of the following centuries, and different fragments are sometimes mentioned. In this chapel burn fifteen lamps, five of which belong to the Greeks, five to the Latins, four to the Armenians, and one to the Copts.

Through a still lower door we next enter the *Chapel of the Sepulchre* (Pl. 12), properly so called, which is only 6½ ft. long, 6 ft. wide, and very low, holding not more than three or four persons at once. From the ceiling are suspended forty-three precious lamps, of which four belong to the Copts, while the rest are equally

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a. 'Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.'

divided among the other three sects. In the centre of the N. wall is a relief in white marble, representing the Saviour rising from the tomb. This relief belongs to the Greeks, that on the right of it to the Armenians, and that on the left to the Latins. On the inside of the door is the inscription in Greek: 'Lord remember thy servant, the imperial builder, Kalfa Komnenos of Mitylene, 1810' (p. 191). The roof of the chapel is borne by marble columns. On the N. side, to the right of the entrance, is the marble tombstone. The shelf covered with marble is about 5 ft. long, 2 ft. wide, and 3 ft. high. Mass is said here daily. The split marble slab is also used as an altar. We learn the character of the tomb of Christ from St. Luke (xxiii. 53[a]). Originally the sepulchral grotto is said to have been here, and a cavity hewn in the rock is mentioned at a later period. What we have to picture to ourselves is a cavity, hollowed out to receive the body, and arched over, of the kind with which we shall afterwards become acquainted. Here, however, the whole surface was overlaid with marble as far back as the middle ages, and it would require very careful examination to ascertain whether a rock-tomb ever really existed here.

Immediately beyond the Sepulchre (to the W.) is a small chapel (Pl. 13) which has belonged to the Copts since the 16th century.

We shall now make the circuit of the rotunda. Of the dark recesses around it, the first towards the S., containing an ancient apse, and that immediately beyond the Copts' chapel are alone interesting. We first enter the plain *Chapel of the Syrians*, or Jacobites (Pl. 14), at the back of which an old apse is seen. A door leads out of this chapel to the left, towards the S., through a short and narrow passage, and down one step into a rocky chamber (Pl. 15), to light which candles should be brought. By the walls are first observed two 'sunken tombs' (p. 116), one of which is about 2 ft. and the other 3½ ft. long, and both 3 ft. deep, having been obviously destined for children. In the rock to the S. are traces of 'shaft tombs', 5½ ft. long, 1½ ft. wide, and 2½ ft. high. Since the 16th cent. tradition has placed the tombs of Joseph of Arimathæa and Nicodemus here.

In the recess (Pl. 16) to the N. of the Syrian chapel, which is sometimes entered from this recess when its own door is closed, is a staircase ascending to the Coptic monastery. — The last recess (Pl. 17) to the N. of the Sepulchre is another of the original apses of the rotunda. Passing through it, we come to a passage leading between the dwellings of officials to a deep cistern (Pl. 18), from which good fresh water may be obtained by letting down the pitcher.

Returning to the rotunda, we turn to the N. into an antechamber (Pl. 19) leading to the chapel of the resurrection. Tradition points this out as the spot where Jesus appeared to Mary Magdalene (John

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a. 'And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.'

xx. 14, 15[a]). The place where Christ stood is indicated by a marble ring in the centre, and that where Mary stood by another near the N. outlet of the chamber. This sacred spot belongs to the Latins, to whose principal chapel, on the N. side, we now ascend by four round steps. This is called the *Chapel of the Apparition* (Pl. 20), the legend being that Christ appeared here to his mother after the resurrection, and dates from the 14th century. Immediately to the right (E.) of the entrance is an altar within which a fragment of the *Column of the Scourging* is preserved, but it is not easy to see it owing to the want of light. The history of the chapel is more closely connected with this precious relic than with the appearance of Christ to his mother, or with the legend that it occupies the site of the house of Joseph of Arimathæa. The column was formerly shown in the house of Caiaphas, but was brought here at the time of the Crusaders. Judging from the narratives of different pilgrims, it must have frequently changed its size and colour, and a column of similar pretensions is shown at Rome also. On the N. side there is an entrance to the Latin Monastery.

After quitting this chapel we have on our left the entrance to the *Latin Sacristy* (Pl. 21), where we are shown the sword, spurs, and cross of Godfrey de Bouillon, antiquities of doubtful genuineness, which are used in the ceremony of receiving knights into the Order of the Sepulchre which has existed since the Crusades. The spurs are 8 in. long, and the sword 2 ft. 8 in. long, with a simple cruciform handle 5 in. long.

In again turning to the S. we must remember that we now have on our left the Church of the Crusaders, which was originally separate from the Church of the Sepulchre. This church has a semicircular apse with a retro-choir towards the E. The pointed windows and arcades, the clustered pillars, and the groined vaulting bear all the characteristics of the French transition style with the addition of Arabian details. The building was erected by an architect named Jourdain in 1140—1149, but the simple and noble form of the choir was somewhat disfigured by the restoration of 1808.

We now leave the rotunda and enter this old church. Exactly opposite the door to the Sepulchre rises the large *Arch of the Emperors*, under which is the chief entrance to the church, now forming a chapel called the *Catholicon* (Pl. 22), and belonging to the Greeks. It is about 39 yds. in length and of varying width, and is lavishly embellished with gilding and painting. According to tradition, this building was erected in the garden of Joseph of Arimathæa; in the middle ages it formed the choir of the canons.

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a. 'And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest th u? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.'

Between the entrance and the choir is shown the fragment of a column which is said to occupy the *Centre of the World* (Pl. 23), a fable of very early origin. On each side of the chapel is an episcopal throne. One seat for the patriarch of Jerusalem is No. 24 in the plan, and another, at the very back of the choir No. 25. This choir with the high altar is shut off by a wall in the Greek fashion, and a so-called Iconoclaustrum thus formed.

Passing this partition wall, we proceed to the left and enter the aisle (Pl. 26) to the N. This aisle is formed towards the N. by two large pilasters, between which are still to be seen remains of the 'Seven Arches of the Virgin' which formerly stood here. Since the time of the Crusaders they have been completely built into the pillars; but in the old building they formed one side of an open court, situated between the church of the sepulchre and the basilica. In the N.E. corner of this wall there is a dark chapel (Pl. 27). On the right of its entrance stands an altar, where through two round holes the Greeks show two impressions on the stone which are said to be footprints of Christ. This legend was unknown before the end of the 15th century. The chapel behind it, which also belongs to the Greeks, consists of three parts. As early as the beginning of the 12th cent. this was shown as the *Prison of Christ*, where he was bound while his cross was being prepared. The legend has since then been so variously embellished that it is now difficult to trace the history of its different phases.

We return in the direction of the Catholicon, and walking round its choir we find in the outside wall to the left apses which belonged to the old choir of the Franks. The first is called the *Chapel of St. Longinus* (Pl. 28). Longinus, whose name is mentioned in the 5th cent. for the first time, was the soldier who pierced Jesus' side; he had been blind of one eye, but when some of the water and blood spirted into his blind eye it recovered its sight. He thereupon repented and became a Christian. The chapel of this saint appears not to have existed earlier than the end of the 16th century. It belongs to the Greeks. The processions of the Latins do not stop in passing it, and do not acknowledge its sanctity. — The next chapel, quite at the back of the choir, is that of the *Parting of the Raiment* (Pl. 29), and belongs to the Armenians. It was shown as early as the 12th century. Between this chapel and the one last described is a closed door by which the canons are said formerly to have entered the church. Farther on is a staircase to the left, then the *Chapel of the Derision*, or of the *Crowning with Thorns* (Pl. 30), belonging to the Greeks, and without windows. About the middle of it stands an altar shaped like a box, which contains the so-called *Column of the Derision*. This relic, which is first mentioned in 1384, has passed through many hands and frequently changed its size and colour since then. It is now a thick, light grey fragment of stone about 1 ft. high.

We now descend the staircase which we passed a moment before, and its 29 steps lead us to a chapel 65 ft. long, 42 ft. wide, situated 16 ft. below the level of the Sepulchre. This is the *Chapel of St. Helena* (Pl. 31), and here once stood Constantine's basilica. In the 7th cent. a small sanctuary in the Byzantine style was erected here by Modestus, and the existing substructions date from this period. To the E. are three apses, and in the centre four cylindrical columns which bear a dome. The latter has six side-windows, which look to the quadrangle of the Abyssinian monastery. The shafts of the columns are antique monoliths of reddish colour; their thickness, however, as well as the disproportionate size of the cubic capitals, give the whole a heavy appearance. The pointed vaulting dates from the time of the Crusaders (12th cent.). The chapel belongs to the Abyssinians, by whom it is let to the Armenians. From the statements of mediæval pilgrims we learn that this chapel was regarded as the place where the cross was found. An upper and a lower section are mentioned for the first time in 1400. The altar in the N. apse (Pl. 32) is dedicated to the memory of the penitent thief, and that in the middle (Pl. 33) to the Empress Helena. To the right of the altar is shown a seat (Pl. 34) in which the empress is said to have sat while the cross was being sought for; this tradition, however, is not older than the 15th century. In the 17th cent. the Armenian patriarch, who used to occupy this seat, complains of the way in which it was mutilated by pilgrims, and speaks of having been frequently obliged to renew it. Down to the time of Chateaubriand (1806) the old tradition was kept up that the columns of this chapel shed tears.

Thirteen more steps descend still further to what is properly the *Chapel of the Finding of the Cross* (Pl. 35); by the last three steps the natural rock makes its appearance. The chapel, which is really a cavern in the rock, is about 24 ft. long, nearly as wide, and 16 ft. high, and the floor is paved with stone. On its W. and S. sides are stone ledges. The place to the right belongs to the Greeks, and there is here a marble slab in which a cross is beautifully inserted. On the left the Latins possess an altar, which was presented by Archduke Ferdinand Max of Austria. The chamber being dark, a taper (1 piastre) should be brought to light it. A bronze statue of the Empress Helena of life-size represents her holding the cross. The pedestal is of the colour of the rock and rests on a foundation of green serpentine. On the wall at the back is a Latin inscription with the name of the founder. Mass was said here for the first time in 1857. The whole of this chapel is comparatively modern.

It now remains for us to visit **Golgotha**, or Mt. Calvary. We remount the stairs, turn to the left, and walk round the Greek choir to the S., whence a passage ascends to Golgotha. The pavement of these chapels lies 14½ ft. above the level of the Church of the Sepulchre. It is, however, not yet ascertained whether this eminence

consists of natural rock; judging from the substructions, one would rather infer the contrary. Nor is any 'hill' mentioned here till the time of the pilgrim of Bordeaux, after which there is a long silence on the subject. The spot which was supposed to be Mt. Calvary (perhaps the same as that which now bears the name) was enclosed in Constantine's basilica; subsequently, in the 7th cent., a special chapel was erected over the holy spot, which, moreover, was afterwards alleged to be the scene of Abraham's trial of faith (comp. p. 193). At the time of the Crusaders the place, notwithstanding its height, was taken into the aisle of the church. After the fire of 1808 the chapels were enlarged, and the more eastern of the two entrances of the church, mentioned at p. 194, was filled up with a staircase from within. The first chapel we enter, that on the N. (Pl. 36), is separated from the second by two pillars only. It belongs to the Greeks, and is the *Chapel of the Raising of the Cross*, strictly so called. It is 42 ft. long and 14½ ft. wide. In the E. apse (Pl. 37) is shown an opening faced with silver where the cross is said to have been inserted in the rock. The site of the crosses of the thieves is shown in the corners of the altar-space, each 5 ft. distant from the cross of Christ (doubtless much too near). They are first mentioned in the middle ages. Still more recent is the tradition that the cross of the penitent thief stood to the right (N.). About 4½ ft. from the cross of Christ is the famous *Cleft in the Rock* (St. Matthew xxvii. 51), now covered with a brass slide, over which is a grating of the same metal. When the slab is pushed aside, a cleft of about 6 inches in depth only is seen, the character of the rock being not easily distinguished. A deeper chasm in rock of a different colour was formerly shown. The cleft is said by some to reach to the centre of the earth. — The chapel is sumptuously embellished with paintings and valuable mosaics.

The adjoining chapel on the S. (Pl. 38) belongs to the Latins, and is fitted up in a much simpler style. Christ is said to have been nailed to the cross here. The spot is indicated by pieces of marble let into the pavement, and an altar-painting represents the scene. To the Latins also belongs the *Chapel of St. Mary*, or *Chapel of the Agony* (Pl. 39), situated farther S., to which another staircase ascends to the right, outside the portal of the church. It is only 13 ft. long and 9½ ft. wide, but is richly decorated. The altar-piece represents Christ on the knees of his mother. Visitors may look into this chapel through a grating from Mt. Calvary.

We again descend the stairs. Immediately beyond the chapel of the nailing to the cross lies the *Refectory of the Greeks*, and towards the N., under the chapel of the raising of the cross, the so-called *Chapel of Adam*. A tradition, which was doubted at an early period, relates that Adam was buried here, that the blood of Christ flowed through the cleft in the rock on to his head, and that he was thus restored to life. It is also maintained that it is in consequence of

this tradition that a skull is usually represented below the cross. The Oriental church places Melchizedek's tomb here. The chapel, which belongs to the Greeks, is comparatively modern. To the right of the altar a split in the rock is shown which corresponds with the one in the chapel above. Before reaching the W. door of the chapel, we observe, on the right and left, stone ledges with projecting slabs covered with straw mats. When the Greeks took possession of these chapels in 1808, they removed the monuments of the Frank kings of Jerusalem which they found here, though uninjured by the fire. The tombs were at that period outside the chapel, which was now enlarged. On the ledge to the left was the *Tombstone of Godfrey de Bouillon*; the inscription, the import of which we know, was on a triangular prism which rested on four short columns. To the right (N.) was the similar *Monument of Baldwin I.* The Kharezmians had already dispersed the bones of these kings, but the vandalism of the Greeks has destroyed these venerable monuments and many others, solely with a view to prevent the Latins from claiming their sites.

During the Festival of Easter the Church of the Sepulchre is crowded with pilgrims of every nationality, and there are enacted, both in the church and throughout the town, many disorderly scenes which produce a painful impression. The ecclesiastical ceremonies are very inferior in interest to those performed at Rome.

In former times, particularly during the régime of the Crusaders, the Latins used to represent the entry of Christ riding on an ass from Bethphage, but this was afterwards done in the interior of the church only. Palm and olive-branches were scattered about on the occasion, and to this day the Latins send to Gaza for palm branches, which are consecrated on Palm Sunday and distributed among the people. On Holy Thursday the Latins celebrate a grand mass and walk in procession round the chapel of the Sepulchre, after which the 'washing of feet' takes place at the door of the Sepulchre. The Greeks also perform the washing of feet, but their festival does not always fall on the same day as that of the Latins. Good Friday used to be celebrated by the Franciscans with a mystery play, the proceedings terminating with the nailing of a figure to a cross, and the Greeks still have a similar practice. One of the most disgraceful spectacles is the so-called miracle of the *Holy Fire*, in which the Latins participated down to the 16th cent., but which has since been managed by the Greeks alone. On this occasion the church is always crowded with spectators. The Greeks declare the miracle to date from the apostolic age, and it is mentioned by the monk Bernhard as early as the 9th century. Khalif Hâkim was told that the priest used to besmear the wire by which the lamp was suspended over the sepulchre with resinous oil, and to set it on fire from the roof. Large sums are paid to the priests by those who are allowed to be the first to light their tapers at the sacred flame sent from heaven. Armenians, Copts, and Abyssinians also take part in the ceremony. The wild and noisy scene begins on Good Friday. The crowd passes the night in the church in order to secure places, some of them attaching themselves by cords to the sepulchre, while others run round it in anything but a reverential manner. On Easter Eve, about 2 p. m., a procession of the superior clergy moves round the Sepulchre, all lamps having been carefully extinguished in view of the crowd. The patriarch enters the chapel of the Sepulchre, while the priests pray and the people are in the utmost suspense. At length the fire which has come down from heaven gleams from the Sepulchre, the priests emerge with a bundle of burning tapers, and there

now follows an indescribable tumult, every one endeavouring to be the first to get his taper lighted. Even from the gallery tapers are let down to be lighted, and in a few seconds the whole church is illuminated. This, however, never happens without fighting, and accidents generally occur owing to the crush. The spectators do not appear to take warning from the terrible catastrophe of 1834. On that occasion there were upwards of 6000 persons in the church, when a riot suddenly broke out. The Turkish guards, thinking they were attacked, used their weapons against the pilgrims, and in the scuffle that followed about 300 pilgrims were suffocated or trampled to death. — Late on Easter Eve a solemn service is performed; the pilgrims with torches shout Hallelujah, while the priests move round the Sepulchre singing hymns.

East Side of the Church of the Sepulchre. In order to see the E. side of the church we follow the lane leading from the quadrangle of the church past the *Mûristân* (p. 204) to the E., and thus reach the Sûḳ el-Laḥḥamîn in the *Bazaar Street* (p. 211), where we turn to the left. Before the arcade is reached, a path ascends to the left (W.), on which we pass several columns, a pilaster on the S. side, and then four columns of grey Egyptian granite. These are the sole remains of the forecourt of the *Basilica of Constantine* (p. 190).

Our path across the roofs of ancient vaults turns to the N. and leads through a passage, beyond which we descend to the ground. Where the route turns to the W. a court is seen to the right, where the dwellings of poor Latins are situated (called *Dêr Isaac Bekh*). Near the end of the *cul de sac* we reach a column (right) and three doors, whence we obtain a view of the church from the E.

Through the door to the left we enter the court of the **Abyssinian Monastery** (Pl. 52), in the centre of which rises a dome. Through this we look down into the chapel of St. Helena (p. 200). Around the court are several dwellings, but most of the members of the Abyssinian colony live in the miserable huts in the S.E. part of the court. Monks, who are generally negroes, read their Ethiopian prayers here, and point out an olive-tree, of no great age, where Abraham found the goat entangled which he sacrificed instead of Isaac (that event having, as they say, taken place here). In the background a wall of the former church of *Maria Latina* (comp. p. 204) becomes visible here. The Abyssinians also show visitors their special chapel, which, however, is of modern origin. A passage leads thence to the quadrangle of the Church of the Sepulchre (p. 193). The good-natured Abyssinians lead a most wretched life, and are more worthy of a donation than many of the other claimants.

Leaving the court of the Abyssinians we have on our left the second of the above mentioned doors, a large iron portal which leads to the much handsomer **Monastery of the Copts**, called *Dêr es-Sulṭân*, or the monastery of the sultan. It is fitted up in the European style, and contains a number of cells for the accommodation of pilgrims. The church, the foundations of which are old, is so arranged that the small congregation is placed on each side of the altar, which is enclosed by a railing. In this monastery is kept the key of the *Cistern of St. Helena*, the custodian of which will be

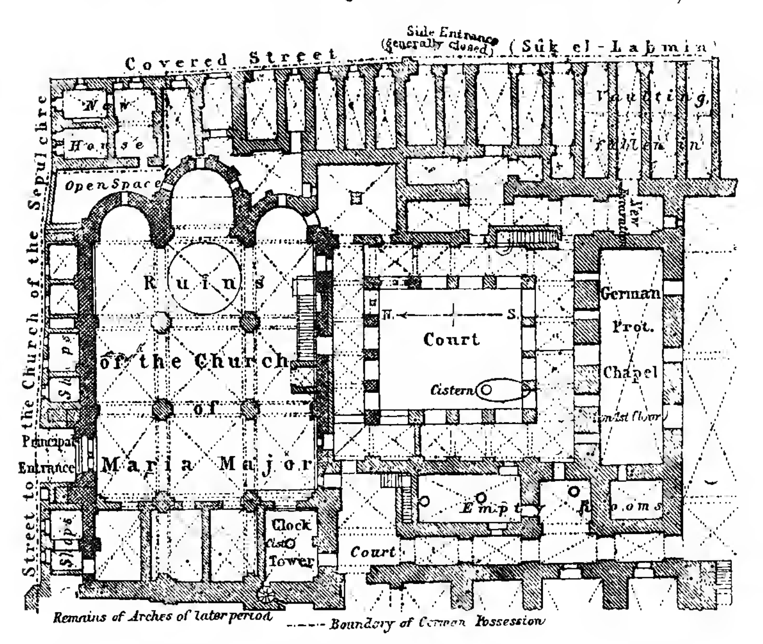
found on the left of the door in going out. Candles should be brought to light the cistern, as the porter of the monastery only keeps an insufficient supply of small tapers. A winding staircase of 43 steps, some of which are in a bad condition, descends to the cistern. To the left in descending we observe an opening in the rock, by which a similar staircase descends from the N.; at the bottom there is a handsome balustrade hewn in the rock. It is difficult to make out the full extent of the sheet of water; its depth varies at different times. The whole reservoir is obviously hewn in the rock. Water is drawn hence for the use of the Latin poor-house, but its quality is not good. The cistern perhaps dates from a still earlier period than that of Constantine. The earliest of the pilgrims speaks of cisterns in this locality, probably meaning the one we are now visiting. (Fee for one person ½ fr., for a party 1 fr.)

Walks within the City.

The Mûristân. The street running to the E. from the quadrangle of the Church of the Sepulchre leads after a few paces to a handsome portal on the right, surmounted with the Prussian eagle, which forms the entrance to the Mûristân. The whole building covers an area of about 170 sq. yards, the E. half of which, unfortunately the less interesting, was presented by the sultan to Prussia on the occasion of the visit of the Crown-Prince of Prussia to Constantinople in 1869.

History of the Place. The monastery founded by Charlemagne at Jerusalem is supposed to have occupied the site on which two centuries later the merchants of Amalfi, who enjoyed great commercial privileges in the East, erected a church and Benedictine monastery (1048). These were the church of *Maria Latina* and the *Monasterium de Latina.* Remains of the church still exist on the S. side of the street which we are now following. In course of time a convent and church for nuns were added to the monastery and dedicated to St. Mary Magdalene, whence the name *Maria Parva*, or *St. Mary the Less.* The accommodation here at length proving insufficient, the hospice and chapel of *St. John Eleemon* (the merciful; patriarch of Alexandria, 606—616) were erected to the W. of St. Mary the Less. At a later period John the Baptist was revered as the patron-saint. This hospice was dependent on the other, until a servant of the establishment with several other pious men determined to found a new branch of the order. This was the Order of the Hospitallers, or Knights of St. John, who at first devoted themselves to the care of pilgrims, but afterwards to the task of combating the infidels, and at length took an active part in politics also. They gradually came into possession of large estates. The chief buildings were erected under Raymond du Puy in 1130—1140. The hospice was situated opposite the Church of the Sepulchre, to the S., and was probably in the style of a khân. It was

a magnificent edifice, borne by 124 columns and 54 pillars. The hospice extended as far as the David Street, where there are still a number of pointed arcades of that period, once used as shops and warehouses. In 1187 the Knights of St. John left Jerusalem, and



upwards of a century later they settled in Rhodes. Connected with the establishment of these knights at Jerusalem there was also a nunnery, called *St. Mary the Greater*, which lay to the E. of the hospice of St. John. The buildings which we now find here probably date from 1130—1140, and belong to the former church and monastery of Maria Latina. The principal entrance faced the N., and the nunnery lay behind the church. When Saladin captured Jerusalem in 1187, he lodged in the 'Hospital', and the property of the Hospitallers was granted as an endowment (waḳf) to the mosque of 'Omar, to which it continued to belong until recently. In 1216 Shihâb ed-Dîn, nephew of Saladin, converted the hospital-church, which lay opposite the Church of the Sepulchre, into a hospital, Arab. *Mûristân*, a name which therefore properly applies to one part only of this pile of buildings. Adjacent to it the same prince built the mosque of Kubbet Dirka, the site of which is now occupied by the mosque of Sidna 'Omar. The hospice, which the Muslims allowed still to subsist, was capable of accommodating

upwards of a thousand persons. The management of the foundation was committed to the El-ʿAlemi family, who, as was usual in such cases, were prohibited from alienating the ground until it should become a mere wilderness. The buildings were therefore suffered to fall to decay. The lofty square minaret of the mosque of Sidna ʿOmar, opposite the clock-tower of the Church of the Sepulchre, was erected in 1417. The whole of these buildings are rapidly falling to ruin. Adjoining them on the E. is the small Greek *Monastery of Gethsemane* (Pl. 65), where the residence of the grand master was formerly situated. On the W. side of the area is the *Bath of the Patriarch* (p. 211), and in the S.W. corner the Greek *Monastery of John the Baptist* (p. 211). The central remaining space belonging to Prussia is still of considerable extent.

The remains of the building are now called *Dêr Mar Ḥanna*, or monastery of St. John. Visitors knock at the door, or, if not admitted, apply at the German consulate. The outside of the entrance-portal is worthy of inspection. It consists of a large round arch comprising two smaller arches. A few relics only of the latter are now extant. The spandril over the two arches was formerly adorned with a relief, the greater part of which is now gone. These arches rest on one side on a central pillar, and on the other on an entablature reaching from the small side columns of the portal. The larger arch above rests on a buttress adjoining the portal. The whole of the lower part of the portal is now incorporated with fragments of wall. Around the whole arch, however, runs a broad frieze enriched with sculptures, representing the months. January on the left has disappeared. Then follows 'Feb', a man pruning a tree; 'Ma', indistinct; 'Aprilis', a sitting figure; 'Majus', a man kneeling and cultivating the ground; (Ju)'nius', mutilated; (Ju)'lius', a reaper; 'Augustus', a thresher; (S)'epten'(ber), a grape gatherer; (Octob)'er', a man with a cask, above whom there is apparently a scorpion; (November), a woman standing upright, with her hand in her apron, probably the symbol of repose. Above, between June and July, is the sun (with the superscription 'sol'), represented by a half-figure holding a disc over its head. Adjacent is the moon ('luna'), a female figure with a crescent. The cornice above these figures is adorned with medallions representing leaves, griffins, etc. The style of the whole reminds the spectator of the European art of the 12th century. — Adjoining the portal to the E. is a fine window in the same style, half of which is in good preservation.

Of the *Church* the greater part has disappeared, with the exception of the foundation walls and the three apses towards the E., of which the S. is best preserved. It was originally a building with nave and aisles, with a principal apse in the centre and two smaller ones adjacent. The S. wall with the staircase, and the anterior structure with its pointed window, date from the Muslim period. The former refectory on the S. side of the cloisters to which the stairs ascend

has lately been fitted up as a *German Protestant Chapel* at the expense of the Emperor of Germany. The quadrangle enclosed by the buildings, with five columnar pillars on each side, contains some interesting fragments of fluted marble columns. Beyond this court is a large space, now freed from a huge mass of debris, 6ft. deep, which formerly covered it. The rubbish was removed to the space outside the Yâfa Gate, and that plateau has thus been considerably enlarged. The houses now rear themselves loftily above the cleared space, and columns of indestructible hardness have been discovered here. Several very deep and finely vaulted cisterns, with arches 48 ft. high, have also been brought to light. At several points the visitor can see into these, and may perhaps still be permitted by the custodian to explore them. On this site a parsonage, school, and other buildings for the benefit of the German community at Jerusalem are about to be built, and the church is to be restored in the original style.

Via Dolorosa. A walk through the Via Dolorosa may be combined with a visit to the Ḥarâm, on leaving which we found ourselves outside the **Gate of St. Stephen** (p. 160). In its present form this gate probably dates from the time of Solimân (p. 240). It is called by the natives *Bâb Ḥoṭṭa*, or *Bâb el-Asbâṭ*, and by the Christians *Bâb Sitti Maryam*, or Gate of Our Lady Mary (p. 213). On the outside, over the entrance, are two lions hewn in stone, in half-relief. Like most of the other gates of Jerusalem, this gate is built in an angle. The doors are mounted with iron. The guard of the gate shows a 'footprint of Christ' in the guard-room. A church in memory of the stoning of St. Stephen, whence the gate derives its name, formerly stood, not near this gate, but to the N. of the city, outside the Damascus Gate (p. 240).

Within the gate a road immediately to the right leads to the **Church of St. Anne** (Pl. 2), which was presented by the Sultan ʿAbdul-Mejîd to Napoleon III. in 1856, after the termination of the Crimean war. The church, a well-preserved edifice of the time of the Crusaders, now restored, is under the protection of France; intending visitors require permission from the French consulate. As early as the 7th cent. a church of the highly revered St. Anne, the mother of the Virgin, is mentioned. A nunnery afterwards sprang up near it, and at the time of the Crusades gained a high reputation in consequence of its numbering several princesses among its sisterhood. At that period, about the middle of the 12th cent., the church of St. Anne was remodelled. Saladin afterwards established a large and well-endowed school here, and it was consequently difficult for Christians to obtain access to it until the building was presented to the French in 1856. The Arabs still call it *Ṣalaḥîyeh*, in memory of Saladin (p. 69). No material alterations have been made in the buildings since the time of the Crusaders, but the French have erected a wall as a boundary to their

property. The nunnery lay to the S. of the church. The main entrance to the church on the W. side consists of three pointed portals, leading into a corresponding nave and aisles. The building is 40 yds. long and 20½ yds. wide, the width of the nave being 9 yds. The nave and aisles are formed by two rows of pillars which bear four pointed arches, 42 ft. in height, and pierced with small windows. The three arches which form the aisles are 24 ft. in height. The walls of the aisles are also pierced with small pointed windows. Above the centre of the transept rises a tapering dome, which was probably restored by the Arabs. The apses are externally polygonal, and rounded within. The principal apse has three windows, and each of the others one. The traces of old frescoes which the church once contained were obliterated on its restoration. A flight of 21 steps in the S.E. corner descends to a crypt, which is almost entirely hewn in the rock, and consists of two parts, the second of which resembles a cistern. This was formerly a sanctuary with altars, and is said by tradition to have been the dwelling of St. Anne and the birthplace of the Virgin. De Vogüé has discovered traces of ancient paintings here. Before quitting the church the visitor should pause for a moment before a low door in the S. aisle in order to examine the curious corbels by which the lintel is supported.

We now return to the *Ṭarîḳ Bâb Sitti Maryam* street, proceed towards the W., and soon pass a cross-street which leads to the left to the Bâb Ḥoṭṭa of the Ḥarâm (p. 183). Before reaching the beginning of the Via Dolorosa, we observe the small *Chapel of the Scourging* (Pl. 31) to the right. Visitors knock, and are admitted by a Franciscan. In the course of the last few centuries the place of the scourging has been shown in different parts of the city, having been first pointed out in the so-called house of Pilate. In 1838 the present site was presented to the Franciscans by Ibrâhîm Pasha, and in 1839 the new chapel was erected with funds presented by Duke Maximilian of Bavaria. Below the altar is a hole in which the column of the scourging is said to have stood (p. 198).

A few paces farther is the entrance to the barracks, and here begins the **Via Dolorosa,** or 'street of pain', the route by which Christ is said to have borne his cross to Golgotha. The present barracks (Pl. 11), occupying the site of the ancient castle of Antonia, are said to stand on the ground once occupied by the Prætorium, the residence of Pilate. As early as the 4th cent. the supposed site of that edifice was shown somewhere near the Bâb el-Ḳaṭṭânîn (p. 184); and in the 6th cent. it was occupied by the basilica of St. Sophia. At the beginning of the Frank régime it was instinctively felt that the prætorium should be sought for on the W. hill, in the upper part of the town, but towards the end of the Crusaders' period that holy place was removed by tradition to the spot where it is now revered. The so-called holy steps

were on that occasion transferred to the church of S. Giovanni in Laterano at Rome. The Romish church, however, maintains that a small chapel within the Turkish barracks is the genuine first station. The direction of the Via Dolorosa, it need hardly be remarked, depends on the situation assigned to the prætorium. The present Via Dolorosa is not expressly mentioned until the 16th century.

The traditional *Street of Pain*, or *Way of the Cross*, first follows the street Ṭarîḳ Bâb Sitti Maryam (see above) westwards. There are fourteen prayer stations on the route. The *first* is the chapel in the Turkish barracks already mentioned; the *second*, where the cross was laid upon Christ, is below the steps ascending to the barracks. We next observe a large and handsome building on the right, with unusually good pavement in front of it. This is the excellent Roman Catholic educational institution of the *Sisters of Zion* (Pl. 82), erected by the respected Père Ratisbonne, and supported by voluntary contributions. There are 16 sisters and about 120 girls, from whom pretty designs in dried flowers may be purchased as a reminiscence. An arch, crosses the street here, called the *Ecce Homo Arch*, or *Arch of Pilate*, marking the spot where the Roman governor is said to have uttered the words: 'Behold the man!' (St. John, xix. 5). The arch, which has been shown since the 15th century, is probably a Roman triumphal arch of Hadrian's time, but has been frequently remodelled and restored. The *Church* adjoining it (on the right) is partly built into the rock. The interior is simple; the capitals of the columns are gilded. The vaults under the church are open on certain days only. Under the convent of the sisters of Zion have been discovered several deep rocky passages and vaults running in the direction of the Ḥarâm (upper pool? Isaiah vii. 3). Opposite the church, on the l. side of the street, is situated a mosque.

We may now descend the valley to the point where the road is joined by that from the Damascus Gate, and here we see the remaining part of the depression of what was formerly the Tyropœon valley (p. 146). To the right is situated the *Austrian Pilgrims' Hospice* (p. 144). Opposite to it is a building with three walled up arches, called the *Sultan's Bath*. Near it is a broken column, forming the *third* station, near which Christ is said to have sunk under the weight of the cross (an event formerly assigned to a different place). The Via Dolorosa runs hence a little to the S. To the right, about halfway, before a lane diverges to the left (E.), is situated the traditional *House of the Poor Man* (Lazarus), beyond which, opposite the lane diverging to the left, is the *fourth* station, where Christ is said to have met his mother. At the next street the Via Dolorosa again turns to the W., and now joins the *Ṭarîḳ el-Alâm*, or route of suffering, properly so called. At the corner to the left is shown the *House of Dives* (the rich man), of which there is no mention before the 15th cent., possessing a handsome stalactite-gate. Here is the *fifth* station, where Simon of Cyrene took the cross

from Christ. A stone built into the next house to the left has a depression in it, said to have been caused by the hand of Christ. We now ascend the street for about 100 paces, and near an archway we come to the *sixth* station. Visitors creep through a narrow doorway on the left into a vault where they are shown the *Tomb of St. Veronica*, adorned with her bust carved in stone. She is said to have wiped off the sweat from the Saviour's brow at this spot, whereupon his image remained imprinted on her handkerchief.

Before passing through the vaulting into the Sûḳ es-Semʿâni we see to the left a house against which Christ is said to have leaned, or near which he fell a second time. The street makes two slight bends, and crosses the street leading N. to the Damascus Gate (*Ṭarîḳ Bâb el-ʿAmûd*). At this crossing is the *seventh* station, called the *Porta Judiciaria*. A neighbouring stall contains an ancient column, still in an upright position, over which the Franciscans have erected a chapel and a work-school for girls. The continuation of our street to the W. is called the *Ḥâret el-Khanḳeh*. At the corner of it, on the left, is the *Hospice of St. John* (p. 144), passing the entrance of which we observe about thirty paces farther a hole in a stone of the Greek monastery of *St. Caralombos* (Pl. 61) to the left. This is the *eighth* station, where Christ is said to have addressed the women who accompanied him. The Via Dolorosa ends here. The *ninth* station is in front of the Coptic monastery (p. 203), where Christ is said to have again sunk under the weight of the cross (which was really borne by Simon of Cyrene). The five last stations are in the Church of the Sepulchre: the *tenth* is by a ring of stone in the pavement of the Golgotha chapel of the Latins (p. 201), where Christ is said to have been undressed; the *eleventh*, where he was nailed to the cross, is in front of the altar (p. 201); the *twelfth*, that of the raising of the cross, is in the adjacent Greek chapel of that name (p. 201); the *thirteenth*, where he was taken down from the cross, is at an altar between the 11th and 12th stations; and lastly, the *fourteenth* is in the Holy Sepulchre itself (p. 196). — The various records of pilgrimages show that the spots to which these traditions attach have frequently been changed.

Christian Street, Bazaar, Citadel, etc. — Leaving the Church of the Sepulchre, and ascending the steps towards the W., we pass under a vaulting into the so-called Street of the Christians (*Ḥâret en-Naṣâra*), which forms the principal bazaar street of Jerusalem. The shops here are somewhat more in the European style than in the other streets. This is the favourite resort of the pilgrims. On the W. side of the street is the **Greek Monastery** (Pl. 57), a building of considerable extent, entered from the Ḥâret Dêr er-Rûm on the N. side. It is a wealthy foundation and an interesting example of Jerusalem architecture, and is first mentioned in 1400 as the monastery of St. Thecla. Since 1845 it has been the residence of the Greek patriarch. It

contains five churches, three of which are parochial, and is occupied by about 100 monks. The principal church is that of St. Thecla, which is unfortunately overladen with decoration. To the E. of it are the churches of Constantine and Helena, contiguous to the Church of the Sepulchre. The monastery also accommodates travellers. It is called the Great Greek monastery *(dêr er-rûm el-kebîr)*, or Patriarcheion, and is famed for its valuable library and fine MSS.

About halfway down the Christian Street there is a large Arabian café on the right, whence we obtain the best survey of the so-called **Patriarch's Pond** (cup of coffee from 30 paras to 1 piastre). Another café, which we have already passed higher up the street, affords an inferior view. The pond is an artificial reservoir, 80 yds. long (N. to S.) and 48 yds. wide. The bottom, which is rocky, and partly covered with small stones, lies 10 ft. below the level of the Christian Street. On the W. side part of the rock has been removed in order that a level surface might be obtained. In summer the reservoir is either empty, or contains a little muddy water only. It is supplied from the Mamilla pond (p. 235), and the water is chiefly used for filling the '*Bath of the Patriarch*' (Pl. 34), at the S.E. end of the Christian Street, whence the name, 'pool of the patriarch's bath' *(birket ḥammâm el-baṭraḳ)*. On the N. it is bounded by the so-called *Coptic Khân* (Pl. k) to the right, the wall at the S.E. corner of which contains some large blocks of stone. To the S.W. is the back of the Mediterranean Hotel (p. 144), the roof of which also commands a good view of the whole pond. This reservoir formerly extended farther to the N., as far as a wall which has been found under the Coptic khân. Its construction is ascribed to King Hezekiah, after whom it is sometimes called the *Pool of Hezekiah*, but it is difficult now to ascertain whether there is any foundation for the tradition. Josephus calls it *Amygdalon*, or the 'tower-pool', sometimes erroneously translated 'almond-pool'.

On reaching the S. end of the Christian Street we perceive at the corner of a street to the left the *Greek Monastery of St. John* (Pl. 67), which sometimes accommodates as many as 500 pilgrims at Easter. We may now descend the *Ḥâret el-Bizâr*, or '*David Street*', to the left, which forms the corn-market, as we see by the large heaps of grain and baskets of seed in every direction. The first street to the right brings us after a few paces to an arch which has been supposed by some to be the ancient *Gate of Gennat* (p. 151); the excavations made here, however, have led to no result. Proceeding in the David Street farther towards the E., a few paces bring us to the **Principal Bazaar** (on the left), consisting of three covered streets which are intersected by several transverse lanes. The bazaar colonnades occupy the centre of the town, but are very inferior to those of Cairo and Damascus, and present no features of special interest, as Jerusalem possesses neither manufactories nor wholesale trade worthy of mention. There are accordingly but

few large khâns (or caravanserais) here; the largest is situated to the E. of the bazaar, but its entrance is not easily found. Those who wish to see the bazaar traffic may station themselves at one of the cafés for the purpose.

The prolongation of the E. bazaar street leads towards the S. to the **Jewish Quarter**, a somewhat dirty street with brokers' stalls, shops for the sale of tin-ware manufactured by the Jews, and several uninviting wine-houses. Near the end of the street we turn to the left and reach the *Synagogues* (Pl. S), none of which are interesting. The Ashkenazim have a large new synagogue. The Sephardim (p. 89) have their separate places of worship to the right of the street.

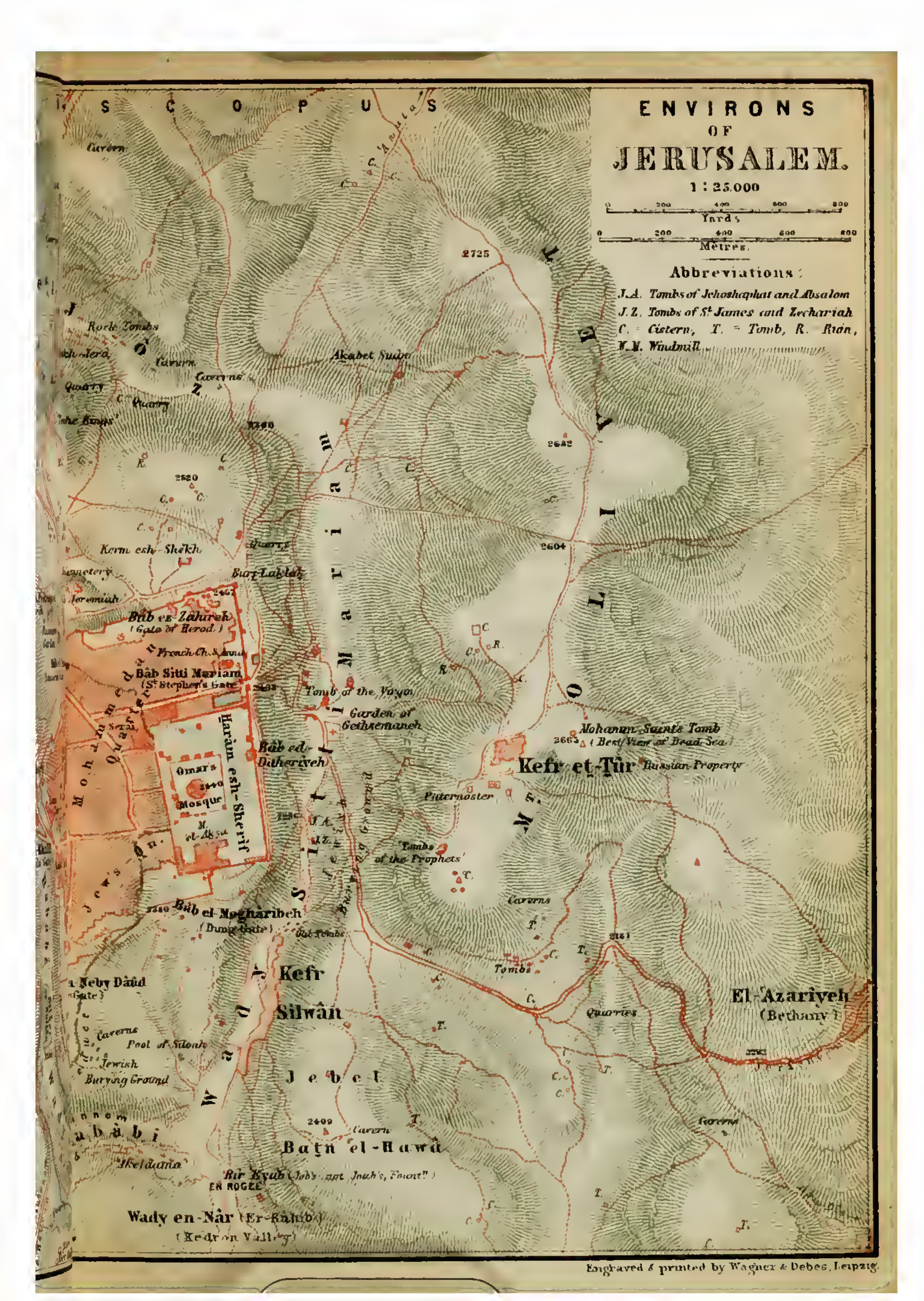
On the way from the Mediterranean Hotel to the Yâfa Gate two streets diverge to the right opposite the citadel. The first of these leads past Spittler's shop (p. 144) to the *Casa Nova* (p. 144), on the way to which, on the left, is the *Greek Hospital* (Pl. 47). The second street to the right leads to the residence and *Church of the Latin Patriarch* (Pl. 91). This church was erected in 1864 from the designs of the patriarch Valerga (p. 163) by builders from Bethlehem, and is, together with the surrounding corridors, worthy of a visit. The patriarchate contains an extensive library.

Opposite the Yâfa Gate rises the **Citadel**, or '*City of David*', consisting of an irregular group of five square towers, originally surrounded by a moat, part of which only is now preserved. The substructions of the towers consist of a thick wall rising at an angle of about 45° from the bottom of the moat, which last is now filled with rubbish. The chief tower is on the N.W. side. Up to a height of 39 ft., reckoning from the bottom of the moat, the masonry consists of large drafted blocks, with rough surfaces. The form of these stones, as compared with those which have been used about 39 ft. higher up, indicate that these foundations are ancient. In point of situation the building answers the description given us of the '*Hippicus Tower*' (p. 153) by Josephus. He also mentions the great size of the stones used, and we find that many of them are 10 ft. in length. Titus left this tower standing when he destroyed the city, but it is probably not so old as the wall of the Ḥarâm. When Jerusalem was taken by the Franks, this castle was the last place to yield. Even at that period it was called the 'City of David', from the tradition that that monarch once had his palace here. In its present form the citadel chiefly dates from the beginning of the 14th, and its restoration from the 16th century. The interior (entrance on the E. side, permission must be previously obtained) presents few objects of interest. On the battlements are a few old cannons. The top, however, commands an excellent survey of the town, and a view of the hills beyond Jordan and part of the Dead Sea far below.

To the E. of the castle is *Christ's Church* (Pl. 25), belonging to the English Jewish mission. To the S. is an open space with



Drawn by H. Kiepert.



ENVIRONS
OF
JERUSALEM.
1 : 25.000
Yards
Mètres
Abbreviations:
J.A. Tombs of Jehoshaphat and Absalom
J.Z. Tombs of St James and Zechariah
C. = Cistern, T. = Tomb, R. = Ruin,
W.M. Windmill
SCOPUS
Kefr et-Tûr
Mohammedan Quarter
Haram esh-Sherif
Omar's Mosque
Bâb ez-Zâhireh
(Gate of Herod)
Bâb Sitti Mariam
(St Stephen's Gate)
Bâb ed-Dâheriyeh
Bâb el-Moghâribeh
(Dung Gate)
Tomb of the Virgin
Garden of Gethsemaneh
Mohammed Saints Tomb
(Best View of Dead Sea)
Russian Property
Paternoster
'Tombs of the Prophets'
Kefr Silwân
Jebel
Batn el-Hawâ
El-Azariyeh
(Bethany)
Bir Eyub (Job's, not Joab's, Fount.)
EN ROGEL
Wady en-Nâr (Er-Râhib)
(Kedron Valley)
Pool of Siloah
Jewish Burying Ground
Akeldama
Akabet Suwân
Kerm esh-Shekh
Burj Laklak
Rock Tombs
Cavern
Caverns
Quarry
Quarries
Tombs
2725
2642
2604
2665
2520
2409
Engraved & printed by Wagner & Debes, Leipzig.

barracks, beyond which is the large garden of the **Armenian Monastery** (Pl. 53). The monastery, situated opposite the garden, merits a visit. The hall of the patriarch (to the right, above the stair) is sumptuously furnished. The church (visitors knock at the central door), dedicated to St. James the Great, who is said to have been beheaded here by Herod, is lined with porcelain tiles, and contains pictures of no great value. The monks naturally dislike to see visitors tread on their carpets with dusty boots. The beautiful garden of the monastery is unfortunately seldom shown.

4. Environs of Jerusalem.

1. The Mt. of Olives. The Mt. of Olives should be visited in the evening, as the view is clearest towards sunset (comp. p. 219); but it should be borne in mind that all the town-gates except the Yâfa Gate are closed at sunset (p. 144).

Starting from *St. Stephen's Gate* (p. 207), we perceive outside of it, to the right (S.), the wall of the Temple, with Muslim graves near it. Ascending a few paces to the left, we observe a small pond, 31 yds. long, 25 yds. wide, and 13 ft. deep, in the corners of which are openings for the reception of rain-water and remains of stairs. At a niche in the S.W. corner the water is drawn off into a channel for the supply of the *Bath of Our Lady Mary (Ḥammâm Sitti Maryam)*, whence the reservoir is called *Birket Sitti Maryam.* The style of the construction points to a comparatively modern, or perhaps mediæval origin. The pond is sometimes called *Birket el-Asbât*, '*Dragon Pool*', and '*Hezekiah's Pool*', names for which there is no authority. Opposite rises the Mt. of Olives, separated from us by the deep valley of the Kidron. The new, well-constructed road forms an angle to the N.E.; the footpath to the right is a steep and stony short-cut. At the point where the routes re-unite is a rock where the stoning of St. Stephen is said to have taken place (comp. p. 207). In 5 min. more we reach the bottom of the valley.

The *Valley of the Kidron* ('black brook'), also called the *Wâdy Sitti Maryam*, or valley of St. Mary, by the Christians, bounds Jerusalem on the E. side. The floor of the valley deepens somewhat rapidly. The upper part is broad and planted with olive trees, while the lower part is narrower. As early as the time of Christ the Kidron was called the 'winter brook', and at the present day the valley is always dry above the springs which we are about to mention. By way of contrast to the mount of the Temple, this valley was regarded as unclean. The name of '*Valley of Jehoshaphat*' is of early origin, having been already applied to this valley by the venerable pilgrim of Bordeaux. The tradition that this gorge will be the scene of the last judgment (see p. 181), founded on a misinterpretation of a passage in the book of Joel (iii. 2), is probably of pre-Christian origin, and has been borrowed from the Jews by Christians and Muslims alike. The Muslims accordingly bury their dead on the

E. side of the Ḥarâm, while the Jews have their cemetery on the W. side of the Mt. of Olives. At the resurrection the sides of the valley are expected to move farther apart in order to afford sufficient room for the great assembly.

Captain Warren's excavations have led to most interesting results with regard to the valley of the Kidron. Thus, it has been ascertained that the E. slope of the Temple hill is very deeply covered with debris, and was formerly much steeper than now. The ancient bed of the brook lies about 10 yds. to the W. of the present floor of the valley, and opposite the S.E. corner of the Temple plateau is about 38 ft. deeper than the present channel. Contrary to expectation, no water was found, but the soil in the ancient bed of the valley was moist and slightly muddy.

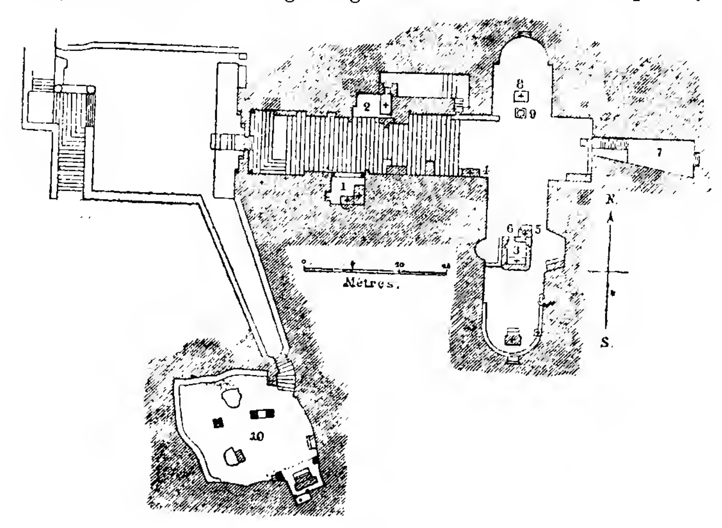
At the bottom of the valley we reach the '*Upper Bridge*', which consists of a single arch, and is situated 10 ft. above the channel of the stream. On the N. side of the arch are seen two subterranean channels descending from the hill. One of them comes from the court of the neighbouring chapel of St. Mary, and the other from a spot about 140 paces to the N. These channels are modern.

To the left of the road, beyond the bridge, is the chapel of the **Tomb of the Virgin,** where, according to the legend, she was interred by the apostles, and where she lay until her 'assumption'.

History of the Church. The story that a church was founded here by the Empress Helena is quite unfounded, though De Vogüé makes the present building date from the 4th century. It is ascertained, however, that a church stood over the traditional tomb early in the 5th century. This was destroyed by the Persians, but 'Omar found that a 'church of Gethsemane' had again sprung up. We are informed that at a later period the church consisted of an upper and an underground story. The Crusaders found nothing but ruins here. The church was then rebuilt by Milicent (d. 1161), daughter of Baldwin II., and wife of Fulke of Anjou, fourth king of Jerusalem. At that period there was also a monastery in the vicinity. This church of the 12th cent. is still in tolerable preservation. It has frequently changed hands, but now belongs to the Greeks, the Latins having a slight share in the proprietorship.

About 45 paces to the E. of the bridge three flights of steps descend to the space in front of the church, which is drained by a channel descending to the Kidron (see above). The only part of the church above ground is a porch. The principal façade is on the S. side, which is flanked by two flying buttresses, and has a portal in the middle with a beautiful pointed arch, into which a wall with a small door has been built. The arches rest on four marble columns. Visitors knock at the iron door when closed. A handsome flight of 47 marble steps, which is more than 19 ft. broad at the top, descends immediately within the portal to a depth of 35 ft. below the space in front of the church. In descending we first observe a walled up door to the right. This formerly led to a cavern, supposed to have been the scene of Our Lord's 'bloody sweat', or perhaps to the tomb of Milicent, as the old descriptions appear to indicate. Then, about halfway down, there are two side chapels. That on the right

(Pl. 1) contains two altars and the tombs of Joachim and Anna, the parents of the Virgin. The transference of these tombs hither from the church of St. Anne seems to have taken place in the 15th cent., but the traditions regarding them have since been frequently



1. Tomb of Mary's Parents. 2. Joseph's Tomb. 3. Sarcophagus of Mary. 4. Altar of the Greeks. 5. Altar of the Armenians. 6. Prayer Recess of the Muslims. 7. Vaults. 8. Altar of the Abyssinians. 9. Cistern. 10. Grotto of the Agony.

varied. The chapel to the left (Pl. 2) contains an altar over the tomb of Joseph, the Virgin's husband. There is also another vault to the left of the stairs. The subterranean church is 31 yds. long from E. to W., and $6\frac{1}{2}$ yds. wide. The E. wing, which is much longer than the W., has a window above. The church is lighted by numerous lamps. In the centre of the E. wing is the so-called *Sarcophagus of Mary* (Pl. 3). Although the natural rock is exposed to view on the E. side of the church and on the floor, it is not seen in the tomb itself, which consists of a lofty sarcophagus in a small square chapel, resembling that in the Church of the Sepulchre. Here, too, a rock-tomb is said once to have existed. On the E. side is the altar of the Greeks (Pl. 4), on the N. that of the Armenians (or of the Jacobites, according to Liévin; Pl. 5). To the S. of the tomb is a prayer recess of the Muslims (Pl. 6), who for a time had a joint right to the sanctuary. 'Omar himself is said once to have prayed here, in *'Jezmânîyeh'*. Opposite the stair, to the N., are vaults of little importance (Pl. 7). The W. wing contains an

altar of the Abyssinians (Pl. 8), in front of which there is a cistern with good water.

On our return to the upper forecourt we observe to the left (E.) a passage (Pl. c) leading to a cavern, the entrance to which is closed by a small door mounted with iron. A descent of six steps leads us into the so-called *Cavern of the Agony* ('Antrum Agoniæ', Pl. 10), about 18 yds. long, 9½ yds. broad, and 12 ft. high, and lighted by a small opening above. This is a genuine grotto in the solid rock, although whitewashed at places. The ceiling, on which, particularly towards the E., there are still traces of old frescoes, is borne partly by natural pillars, and partly by masonry. The cavern contains three altars belonging to different sects, and on the S. and W. several large benches of broad stones. The hole in the ceiling would appear to indicate that the grotto was originally a cistern or an oil-press.

A few paces towards the S., on the opposite side of the road leading to the Mt. of Olives, is situated the **Garden of Gethsemane,** a word signifying 'oil-press'. In this case the tradition tallies with the Bible narrative. The festive crowd assembled on the occasion of the Passover would be little disposed to descend the precipitous slopes of the valley, and the neighbourhood of the garden was then, as now, but little frequented. The earliest account of the place which we possess dates from the 4th century. At one time it was of greater extent and contained several churches and chapels. The scene of the arrest of Christ was pointed out in the middle ages in what is now styled the *Cavern of the Sweat*, and the traditions regarding the various sacred places here fluctuate. The entrance is from the side next the Mt. of Olives, towards the S.E., in the wall erected in 1847 by the Franciscans, to whom the garden belongs. A rock immediately to the E. of this door marks the spot where Peter, James, and John slept during the agony. Some ten or twelve paces to the S. of that spot, and still outside the garden-wall, the fragment of a column indicates the traditional place where Judas betrayed Jesus with a kiss, an event which was formerly said to have happened in the grotto.

The present Garden of Gethsemane is in the shape of an irregular quadrangle, the circuit of which is about 70 paces. Visitors knock at the wicket, and are generally admitted and conducted round the garden by an obliging Franciscan monk. It is now enclosed by a hedge, as the pilgrims used to injure the olive-trees which it contains. These seven venerable olive-trees, with trunks burst from age and shored up with stones, are said to date from the time of Christ. Some of them are certainly of great age and size (19 ft. in circumference), but we have no mention of old olive-trees here before the 16th cent.; it is, moreover, well authenticated that Titus and Hadrian cut down all the trees around Jerusalem, and that the Crusaders found the whole region absolutely destitute of wood. It is, however,

possible that these old trees are remote descendants of those which grew here in the time of Christ. The garden also contains younger olive-trees and a dozen cypresses. The monk presents the visitor with a bouquet of roses, pinks, and other flowers as a memento of the place, and expects 1 fr. for the maintenance of the garden. The olive-oil yielded by the trees of the garden is sold at a high price, and the rosaries made from the olive-stones are in great request. Inside the wall there is a passage, shut off from the garden, with fourteen oratories. The Greeks have also set up a 'garden of Gethsemane' of their own farther up the Mt. of Olives.

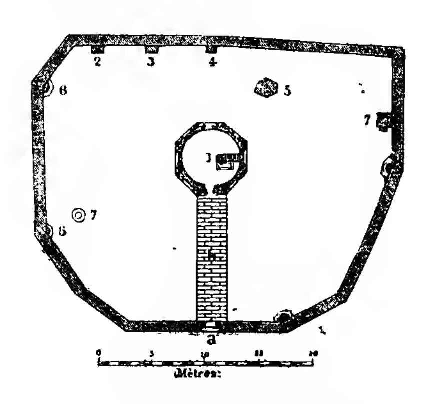
Three roads lead hence to the Mt. of Olives, one of which starts from the S. E., and another from the N. E. corner of the garden we have just quitted. Before the latter road divides, there is situated on the right, about thirty paces from the garden, a light grey rock, which has been pointed out since the 14th cent. as the place where the Virgin on her assumption dropped her girdle into the hands of St. Thomas. The middle path, which soon diverges to the right, is the steepest. About halfway up, a ruin on the left has been shown since the 14th cent. as the spot where 'when he was come near, he beheld the city, and wept over it' (Luke xix. 41). This might well indeed have been the spot, as it commands a beautiful view of the city. Even the Muslims once regarded the scene of the *Weeping of Christ* as holy, and a mosque stood here in the 17th cent.; but the building, which consisted of two quadrangular apartments, is now a deserted ruin.

The top of the Mt. of Olives is reached from Gethsemane in ¼ hr., and the mount still merits its name. The slopes are cultivated, but the vegetation is not luxuriant. The principal trees are the olive, fig, and carob, and here and there a few apricot, almond, terebinth, and hawthorn trees. The paths are stony, and the afternoon sun very hot.

The **Mt. of Olives** (*Mons Oliveti*, Arab. *Jebel eṭ-Ṭûr*), or *Mt. of Light*, as it is sometimes called, runs parallel with the Temple mount, but is somewhat higher. It consists of several different strata of chalky limestone, over which there are newer formations at places. The hill is divided into several eminences by low depressions. The highest point, to the N., is 2723 ft. above the sea-level; that in the centre, 2637 ft., being 196 ft. higher than the Temple plateau. On this central summit, the Mt. of Olives proper, lies *Kefr eṭ-Ṭûr*, or the 'village of the Mt. of Olives', which is not visible from Jerusalem, being concealed by several higher buildings. It is mentioned for the first time in the 15th cent., and now consists of about a dozen poor stone cottages, whose inhabitants are sometimes rude and importunate.

History of the Mt. of Olives. The tradition which makes the Mt. of Olives the scene of the Ascension is contradicted by the passage in St. Luke — 'he led them out as far as to Bethany'

(xxiv. 50); moreover the summit of the mount was at that period covered with buildings. As early as 315, however, the top of this hill was pointed out as the scene of that event, and Constantine erected a basilica here, but without a roof. About the year 600 many monasteries stood on the mount. In the 7th cent. there was a small round church here which had been built by Modestus (p. 190), but it was destroyed in the 11th century. The Crusaders are said to have erected 'only a small tower with columns, in the centre of a court paved with marble; and the principal altar stood on the rock within'. In 1130 a large church rose on this spot, having in the centre a broad depression marking the scene of the Ascension, below which was a chapel. After the time of Saladin we find the chapel enclosed by an octagonal wall. In the 16th cent. the church was completely destroyed. In 1617 the interior of the chapel was restored by the Muslims in the original style, and in 1834—35 the building was re-erected on the former ground-plan. Visitors knock at a door on the W. side, by the minaret, and are admitted by a Muslim.



a. Entrance.
b. Paved Path.
1. Chapel of the Ascension.
2. Prayer Recess of the Armenians.
3. Recess of the Copts.
4. Recess of the Syrians.
5. Recess of the Greeks.
6. Remains of Columns.
7. Cisterns.

A handsome portal admits us to a court, in the centre of which rises a small chapel of irregular octagonal shape. Over the corner pilasters once rose open pointed arches, but these are now built up. The capitals and bases of the columns are of white marble, and have probably been brought from older buildings. In the centre of the chapel, which is 20 ft. in diameter, rises a cylindrical drum with a small dome over the spot from which Christ is said to have ascended. It belongs to the Muslims, who also regard it as sacred, but Christians are permitted to celebrate mass in it on certain days. In an oblong marble enclosure is shown the impression of the right foot of Christ, turned southwards. Since the time of the Frankish domination this footprint has been so variously described, that it must have been frequently renewed since then.



Drawn by Toller from Photographic Views.

PANORAMA OF JERUSALEM,

from the Mount of Olives.

Engraved by Bertrand.

On leaving this enclosure dedicated to the memory of the Ascension, we knock at an adjoining door on the left, belonging to a monastery of dervishes, which occupies the site of a former Augustinian abbey. We are now conducted to the top of the minaret which commands a magnificent *View. Our panorama gives us the view towards the *west*, for which the morning light is the best. For the rest of the scene, however, evening light is more advantageous, and the ascent should therefore be made more than once. Beyond the valley of the Kidron extends the spacious plateau of the Ḥarâm esh-Sherîf, where the dome of the rock and the Aḳṣa mosque present a particularly imposing appearance. The spectator should observe the direction taken by the Temple hill, the higher site of the ancient Bezetha to the N. of the Temple, and the hollow of the Tyropœon, which is plainly distinguishable, though now filled with rubbish, between the Temple hill and the upper part of the town. The dome-covered roofs of the houses form a very peculiar characteristic of the town.

Towards the N., beyond the olive-grove outside the Damascus Gate, is seen the upper (W.) course of the valley of the Kidron, decked with rich verdure in spring, beyond which rises the Scopus. The view towards the E. is striking. Here for the first time we perceive that extraordinary and unique depression of the earth's surface which few travellers thoroughly realise. The blue waters of the Dead Sea, lying at the foot of the mountains which bound the E. horizon, and apparently not many hundred feet below us, are really no less than 3900 ft. below our present standpoint. The clearness of the atmosphere, too, is so deceptive that the mysterious lake seems quite near, though it can only be reached after a seven hours' ride over barren, uninhabited ranges of hills. The blue mountains which rise beyond the deep chasm, reaching the same height as the Mt. of Olives, once belonged to the tribe of Reuben, and it is among these that Mt. Nebo must be sought for. To the extreme S. of that range a small eminence crowned by the village of Kerak is visible in clear weather. On the E. margin of the Dead Sea are seen two wide openings; that to the S. is the valley of the river Arnon (Môjib), and that to the N. the valley of the Zerḳa Ma'în. Farther N. rises the Jebel Jil'âd (Gilead), once the possession of the tribe of Gad. Nearer to us lies the valley of Jordan (el-Ghôr), the course of the river being indicated by a green line on a whitish ground. (This last part of the view is best seen from the wely on the way to Bethany, about 300 paces to the E. of the minaret.) Towards the S.E. we see the course of the valley of the Kidron, or 'valley of fire', and on a hill-plateau to the left the village of Abu Dîs. Bethany is not visible. Quite near us rises the 'mountain of offence', beyond the Kidron that of 'evil counsel', and farther distant, to the S., is the summit of the 'Frank Mountain', or 'hill of Paradise', with the heights of Bethlehem and

Tekoah. To the S.W., on the fringe of hills which bounds the plain of Rephaim on the S., lies the monastery of Mar Elyâs, past which winds the road to Bethlehem. That town is itself concealed from view, but the large village of Bêt Jâla and several villages to the S. of Jerusalem, such as Bêt Sufâfa and Esh-Sherâfât, are distinctly visible.

In the S.W. part of the buildings which adjoin the chapel of the Ascension on the S. is a door leading to the *Vault of St. Pelagia* (Arab. *râhibet bint ḥasan*), which is generally closed. The Jews place here the tomb of the prophetess *Huldah* (2 Kings xxii. 14), and the Christians the dwelling of St. Pelagia of Antioch, who did penance here for her sins in the 5th cent. and wrought miracles even after her death. The tradition as to Pelagia dates from the Crusaders' period. The door opens into an anteroom, whence twelve steps descend to a tomb-chamber, now a Muslim place of prayer, and uninteresting.

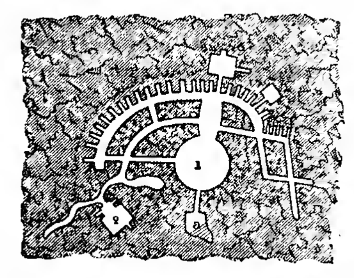
Several different walks may be taken from the Mt. of Olives.

a. To the South we may descend into the valley. To the S. of the minaret a tradition of the Crusaders' period points out the spot where Christ taught his disciples the *Lord's Prayer*. Peter of Amiens preached a sermon here, and a church was then erected. In 1868 the Princesse Latour d'Auvergne, Comtesse de Bouillon, a wealthy relative of Napoleon III., caused a church to be erected here in the style of a Campo Santo. Visitors knock at the door of the court. Around the handsome quadrangle run covered passages containing 31 slabs, on which the Lord's Prayer is inscribed in as many different languages. On the S. side the princess, who is still alive, and resides in a house adjoining the church, has had a monument erected to her memory. An apartment at the back of the church contains antiquities discovered when the foundations of the church were laid, including a leaden coffin and numerous fragments of mosaics. Near the church is a convent accommodating six Carmelite nuns.

About 45 paces to the W. of this church is the place where the apostles are said to have drawn up the *Creed*. A path to the right diverges hence to the Garden of Gethsemane. The tradition regarding the creed, which was once said to have been framed in the town, was attached to this new spot in the 14th cent., and in the 15th cent. a 'church of St. Mark' rose here. The low site of the church, lying N. and S., and walled in, is still recognisable. At the sides are niches which once bore twelve arches, and at the N. end two pointed arches are still preserved.

We descend hence by the most southern path (towards the S.W.) into the valley. From the point where the road takes a turn towards the N.W., we diverge from the road about 50 paces to the S.W., and reach the **Tombs of the Prophets**, or the *Small Labyrinth*. The entrance (Pl. a) is insignificant, and leads first into a rotunda (Pl. 1), lighted from above. Three passages of 13—19 yds. in length are intersected by a semicircular transverse passage, 15 yds.

long, in such a manner that large natural rocky pillars are formed, some of which are 33 yds. in circumference. The passages are uneven, and partly filled up. The wall of the outermost of these passages contains about twenty-four shaft-tombs (p. 116). To the N.W. a passage with steps leads to an adjoining chamber (Pl. 2), but the end of the passage cannot be reached. (Lights should be brought.) This is a very fine example of an ancient rock tomb. The rough way in which the chambers are hewn point to a very early origin, but there is no historical authority for connecting them in any way with the prophets. That they belong to the Jewish period is proved by the form of the receptacles for the dead (kôkîm). The Jews have a great veneration for these tombs.



A few steps to the S. of the bend in the road we reach a small aperture in the rock, through which we may visit a small tomb-chamber with a number of niches, discovered in 1847. To the W. is another chamber, of circular form, roughly hewn in the rock, containing nine sunken tombs, all close together. To the E., adjacent to these, there is another fine tomb-chamber.

b. To the North of the summit of the Mt. of Olives, at a distance of $\frac{1}{4}$ hr., rises a lower eminence of the mount, to the left of the road crossing the hill to the village of *'Isâwîyeh* (p. 322). This height is now called **Karem eṣ-Ṣayyâd** (vineyard of the hunter), or *Galilaea*, or *Viri Galilaei*. This last name it owes to the tradition that the 'men of Galilee' were addressed here by the two men in white apparel after the Ascension (Acts i. 11 [a]). This tradition was current in the 13th cent., but was not connected with this locality till the 16th. The passage Matth. xxvi. 32 was also interpreted to mean that Christ had appeared here, and the Galilæans are said to have held meetings at this place. Extensive ruins once lay here, and some pilgrims even mention a village. A miserable ruin on the top of the hill now belongs to the Greeks. This point commands a still finer view of Jerusalem than the dervish monastery mentioned at p. 219.

Following the top of the hill, we may now perform the circuit of the valley of the Kidron. The valley gradually expands, and the hill begins to rise from it more precipitously. At the point where the hill turns towards the N.W. it is called *'Aḳabet eṣ-Ṣuwân*. We thus reach the road leading from Jerusalem to 'Anâta (R. 13). On the hill-plateau which extends to the N. of the city, on the N.W.

a. 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'

side, was probably situated the **Scopus,** where Titus and his legions were once encamped. The view of the town from the brink of the plateau is interesting in this respect that its position on the top of a rocky eminence is distinctly seen, and its indented N. wall, resembling that of a mediæval fortress, its towers, and its numerous mosques and minarets appear to great advantage. Many of the details, however, and particularly the Ḥarâm, are now too far distant to be distinguishable. — In less than ½ hr. we reach the N.E. corner of the town-wall, avoiding the road descending into the fertile valley of Jehoshaphat to the left. In a projecting tower between the N.E. corner of the wall and the Damascus Gate we observe a gate, now generally closed, which has been called by the Christians the *Gate of Herod* for two centuries past, and is named by the Arabs *Bâb es-Sâhiri.* — *Damascus Gate*, see p. 240.

c. To the East there are two routes leading from the Mt. of Olives to the not far distant *Bethany* (p. 258), which may be reached in 20 min.; thence back to Jerusalem 40 min. (see R. 7).

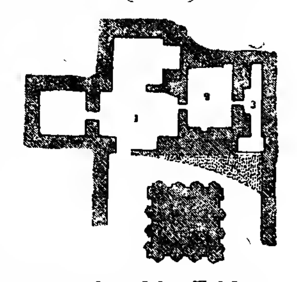
2. The Valley of the Kidron. To the W. of Gethsemane a road descends this valley. It soon divides: the road to the left leads to the Jewish tombs (p. 224); that to the right to the lower bridge. This bridge may also be reached by following the wall of the Ḥarâm from the Gate of St. Stephen as far as the Golden Gate, and then descending into the valley to the left. The first tomb we come to, on the left of the road, is the so-called **Tomb of Absalom** (Arab. *Ṭanṭûr Fir'aun*, 'cap of Pharaoh'), a large cube, 6½ yds. square, and 20 ft. high. It is hewn out of the solid rock, and is detached on three sides, being separated from the rock by a passage 8—9 ft. wide. The E. side, however, is imbedded in rubbish. As the surrounding rock was not high enough to admit of the whole monument being executed in a single block, a square superstructure of large stones was erected above the massive base. On this is placed a drum, terminating in a low spire which widens a little at the top like an opening flower. So far as it is visible above the rubbish, the monument is 47 ft. high, and presents a quaint appearance. On each side of the rock-cube are four half-columns with very prominent capitals of the Ionic order, those on the W. front being best preserved. They bear, together with the corner pilasters, a frieze and architrave of the Doric order. The proper entrance to the structure is imbedded in rubbish, but one may creep into it through a hole on the N. side. The monument is called Absalom's Tomb from its supposed identity with that mentioned in 2 Sam. xviii. 18[a]; there is, however, no mention of it before the year A.D. 333. The names assigned to this and

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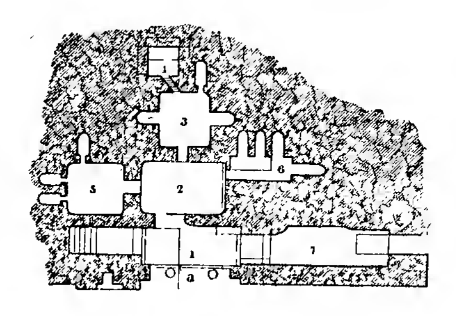
a. 'Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place'.

the other monuments vary down to the 16th century. The enrichments, and particularly the Ionic capitals, indicate that the tomb dates from the Græco-Roman period; but the chamber may be older, and the decorations may have been added long after the first erection of the monument. In memory of Absalom's disobedience to his father, it is customary with the Jews to pelt this monument with stones.

In the perpendicular rock on the E. side, beyond the Tomb of Absalom, is the **Tomb of Jehoshaphat,** with a broad entrance, almost entirely choked with rubbish, and surmounted by a kind of gable. The interior is of irregular shape. In the first chamber (Pl. 1) there are three entrances to adjoining chambers, of which that on the S. side (Pl. 2) has an additional cell of two compartments (Pl. 3). The traces of a coat of mortar and of frescoes would lead one to infer that the principal chamber had once been used as a Christian chapel. It may possibly be the chapel which enclosed the tomb of St. James in the time of the Franks. In the innermost cavern several of the straps which the Jews bind round their arms when praying were found by Tobler.



We proceed hence towards the S. to the **Grotto of St. James,** situated exactly opposite the S.E. corner of the Temple plateau. The narrow entrance looks towards the S., and opens into a long passage, leading to a kind of vestibule (Pl. 1). In front, towards the W., the vestibule is open for a space of 16 ft., and is borne by two Doric columns 7 ft. in height, adjoining which are two side-pillars incorporated with the rock. Above these runs a Doric frieze with triglyphs; over the cornice is a Hebrew inscription. We next enter an ante-chamber (Pl. 2) towards the E., and beyond it a chamber (Pl. 3) with three shaft-tombs of different lengths; beyond which we ascend by several steps to a small chamber to the N.E. (Pl. 4). To the N. of No. 2 is a chamber (Pl. 5) containing three shaft-tombs, and to the S. of it is a passage (Pl. 6) with a shelf of rock to which steps ascend; above the shelf are four shaft-tombs. Another passage leads from the vesti-



bule to the S. to the tomb of Zacharias (Pl. 7). The 'grotto of St. James' is considered holy by the Christians from the tradition that St. James lay concealed here after the Crucifixion, and that he ate no food until after the Resurrection. This tradition, and another that he is buried on the Mt. of Olives, date from the 6th cent., while another to the effect that this grotto is his tomb is not older than the 15th. Monkish preachers are said to have lived here for a time, but the cavern was afterwards used as a sheep-pen.

Still farther to the S. is situated a fourth monument, called the **Pyramid of Zacharias**, executed according to the Christians in memory of the Zacharias mentioned by St. Matthew (xxiii. 35), but according to the Jews in memory of the Zechariah of 2 Chron. xxiv. 20. The monument resembles Absalom's tomb, but is not so high, being 29 ft. only, and is entirely hewn in the rock. This cutting in the rock is very remarkable. On the S. side are still seen the holes which probably supported the scaffolding of the masons. The monument is about 16 ft. square. The sides are adorned with Ionic columns and half-columns, and at the corners are square pillars. Above runs a bare cornice, over which rises a blunted pyramid. No entrance is discoverable. A number of Hebrew names are inscribed on the monument. The traditions with regard to all these rock-tombs fluctuate, but they were probably executed in the Græco-Roman period.

Above these monuments, to the E., the whole hill is covered with Jewish tombstones, and we pass others on our way southwards to the village of **Siloah** (Arab. *Silwân*), which we reach in 4 minutes. The village clings to the steep hill-side, and when seen from the opposite side is not easily distinguished from the neighbouring rocks, which are of the same colour. The main street intersects the village from N. to S.; it consists of about eighty houses, and miserable as is its appearance, there are many worse in Palestine. As many of the ancient caverns of the Jewish necropolis which was formerly here are now used as dwellings and stables, they cannot easily be examined. At the entrance to the village, in the rock to the right, there is another monolithic pyramid like the monument of Zacharias; but as it is enclosed by a wall in front, it is best seen from above. In the lower part of the cliff is a series of entrances to tombs, some of them artistically hewn. That these are remains of tombs, and that the back only of most of them is left, is apparent from the niches for lamps which they contain. There are other tomb grottoes in the village itself, and still farther to the S., on the descent to Job's well, numerous remains of tombs are seen on the hill to the left. The inhabitants of Silwân, who are all Muslims, readily show their caverns for bakhshîsh, but are notorious for their thievish propensities. They live chiefly by farming and cattle-breeding, and some of them bring water from the Siloah or Job's well on the backs of donkeys into the town for sale. These grottoes

were once tenanted by hermits, and the Arabian village has only existed for a few centuries past.

The village lies on the slope of the S. eminence of the Mt. of Olives, called *Baṭen el-Hawâ*, and sometimes **Mountain of Offence** (*mons offensionis*, *mons scandali*), from 1 Kings xi. 7; but it is questionable whether there is any foundation for the story that this was the scene of Solomon's idolatrous practices, although they appear to be localised here by the Vulgate. The top, which may be reached in 6 min., commands an interesting view, though very inferior to that from the Mt. of Olives. To the E. lies the Wâdy Kattûn, to the W. the valleys of Jehoshaphat and of Hinnom, and to the S. the valley of the Kidron, or valley of fire.

From the N. part of the village a road leads to the neighbouring (4 min.) spring of St. Mary; from the S. part another descends towards the W. to the (4 min.) pool of Siloah; and a third descends towards the S. to (5 min.) Job's well.

The entrance to **St. Mary's Well,** Arab. *'Ain Sitti Maryam*, or *'Ain Umm ed-Derej* (fountain of steps), is to the W. of the remains of a small mosque. Over the staircase a curious device on the stone has been preserved. The well runs under the rock on the W. side of the valley of Jehoshaphat. We descend by sixteen steps through a vault to a level space, and by fourteen steps more to the water. The basin is 11½ ft. long and 5 ft. wide, and the bottom is covered with small stones. An outlet descends to the lower pool of Siloah (p. 226), to which Robinson, Tobler, and others made their way hence. The connecting passage is of very rude construction and varying height, being so low at places as only to be passable on all fours. Curiously enough this passage is not straight, but has several windings and there are a number of small *culs de sac* in its course, apparently showing that the unskilled workmen had frequently lost the right direction. The distance in a straight line is 368 yds., but by the rocky channel 586 yds. Should the traveller care to explore it, he should be provided with a lantern and suitable dress.

Within this cavern Capt. Warren has discovered a shaft at the top, which expands and terminates towards the W. of the hill of Ophel in a vaulted chamber of 39 ft. in width, where vases, glass lamps, and other relics were found. This passage was probably once used by the Jews as a place of refuge from their Roman persecutors.

The spring of St. Mary is intermittent. In the rainy winter season the water flows from three to five times daily, in summer twice, and in autumn once only. This is accounted for as follows. In the interior of the rock there is a deep natural reservoir, which is fed by numerous streamlets, and has a single narrow outlet only. This outlet begins a little above the bottom of the basin, rises to a point higher than the top of the basin, and then descends. As soon as the water in the basin has risen to the height of the bend in the

outlet, it begins to flow through it, and continues to flow on the syphon principle until it has sunk in the basin to the point where the outlet begins. The question as to what spring of ancient times corresponds to that of St. Mary has given rise to much controversy. The modern name is derived from a legend of the 14th cent. to the effect that the Virgin once washed the swaddling clothes of her Son, or drew water here. It has also been called the *Dragon's Well*, or *Well of the Sun*, and frequent attempts have been made to identify it with springs mentioned by ancient writers. Furrer is probably right in identifying it with the spring of *Gihon* (1 Kings i. 33; 2 Chron. xxxii. 30), which others have sought for to the N.N.W. and W. of the city (p. 149). Gihon could not be brought within the walls of the city, but Hezekiah, in order to render it available for the inhabitants, and to deprive their enemies of the water, caused a channel to be excavated from it towards the Tyropœon, a reservoir to be constructed there, and the upper channel of the spring to be closed (2 Kings xx. 20). The basin near the Gihon was also called the *King's Pool* (Nehem. ii. 14). The spring also watered the orchards which from the time of Solomon down to the present day have presented so refreshing an appearance in this part of the valley. — A path ascends from St. Mary's Well to the N., towards the S.E. angle of the Temple wall.

The so-called **Pool of Siloah,** or **Siloam** (Arab. *'Ain Silwân*), lower down, at the outlet of the valley of Tyropœon, anciently lay near the Fountain or Water Gate (p. 150), within the walls. From this point also a road ascends to the town, at first following the Tyropœon valley, on the sides of which are observed traces of garden terraces, and then forking to the left to the Gate of Zion, and to the right to the Dung Gate. Strictly speaking, it was only the smaller pool of Siloah which lay within the walls. This pool is 52 ft. long and 18 ft. wide; to the N. of it stand several piers resembling flying buttresses, and from the middle of the basin rises the stump of a column, all these being fragments of ancient buildings. In consequence of the miracle recorded by St. John (ix. 7 [a]), the pool was deemed sacred. In the year 600 a basilica with baths stood over the pool, and in the 12th cent. a kind of monastery was erected here. — At the S.E. angle of the pond there is an outlet. The water is generally more or less salt to the taste, perhaps from the decomposition of the soil through which it percolates, and is moreover polluted by the washerwomen and tanners by whom it is constantly used. It loses itself in the gardens of the valley below, no longer filling the large *Lower Pool of Siloah*. The streamlet from the upper pool has for centuries flowed past the lower, which lies outside the ancient city wall to

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a. 'Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.'

the E. of the upper, and now has its bottom overgrown with trees. The Arabs call it *Birket el-Ḥamra*, or the red pond. To the S. of this point stands an old mulberry-tree, enclosed by stones for its protection, and mentioned for the first time in the 16th cent., where the prophet Isaiah is said to have been sawn asunder in presence of King Manasseh. The tradition of this martyrdom is alluded to by some of the fathers of the church.

A road hence leads farther down the valley, reaching in a few minutes the junction of the valleys of Jehoshaphat and Hinnom. We are now on the road to Mar Sâba (p. 274), which leads us in 2 min. to a spring called **Job's Well** (*Bîr Eyyûb*). The channel of the Kidron is at this point 345 ft. lower than the Temple plateau (near Gethsemane 145 ft. only), and Mt. Zion rises steeply on the N.W. Near the well is a ruined mosque. Adjoining the place where water is drawn there are several stone troughs for cattle. The well is lined with masonry, and is 123 ft. deep. The water varies greatly in height, sometimes overflowing after much rain; but it very seldom dries up altogether, and is noted for its excellence. During the wet winter of 1873—74 a regular brook flowed hence down the valley of the Kidron. — 'Job's Well' has been thus named by the Arabs, but it has been called the 'Well of Nehemiah' by the Frank Christians since the 16th cent., from the tradition that the holy fire was concealed in this well during the captivity until recovered by Nehemiah, the leader of the restored exiles. A most interesting historical fact is that we are here standing on the brink of the well of *En-Rogel* (fullers' spring), mentioned by Joshua (xv. 7) as the boundary between the tribes of Judah and Benjamin. Here, too, Adonijah prepared a feast for his friends on the occasion of his attempted usurpation of the throne of David (1 Kings i. 9). The modern *Ez-Zehweleh* has of late been supposed identical with the 'stone of *Zoheleth*' mentioned in the latter passage, but the fullers' well would then have to be placed nearer that of St. Mary.

Descending the valley by the road from this point, we observe traces of caverns in the rock to the left. After 9 min. we diverge to the right and ascend to the (8 min.) village of **Bêt Sâḥûr el-'Atiḳa**, which consists of a few miserable hovels, but contains several rocky caverns and a pigeon-tower. Below the road, as we proceed farther to the E., is a slope in which there are several rock-chambers containing shelf-tombs. Some of these grottoes have entrance-doors, niches, and arches, and some terminate in a semicircular form. More towards the N. E. side of the hill there are larger and deeper tomb-chambers, but the entrances to them are generally blocked with stones to keep out the cattle. These, however, may be removed by some of the herd-boys who are usually on the spot. Nearer the little dale towards the E. the ground bears traces of oil-presses, and there is also a large tomb-chamber. Along the whole N. side of the hill of Bêt Sâhûr are rock-tombs. We first come to one with a vestibule and handsome portal, within which there is an extensive tomb, called *Maghâret er-Rabê'* by the Arabs. The antechamber leads to several different vaults. To the W. of it is another interesting rock-tomb with a vestibule; it is 20 paces long, and has a shelf of rock on

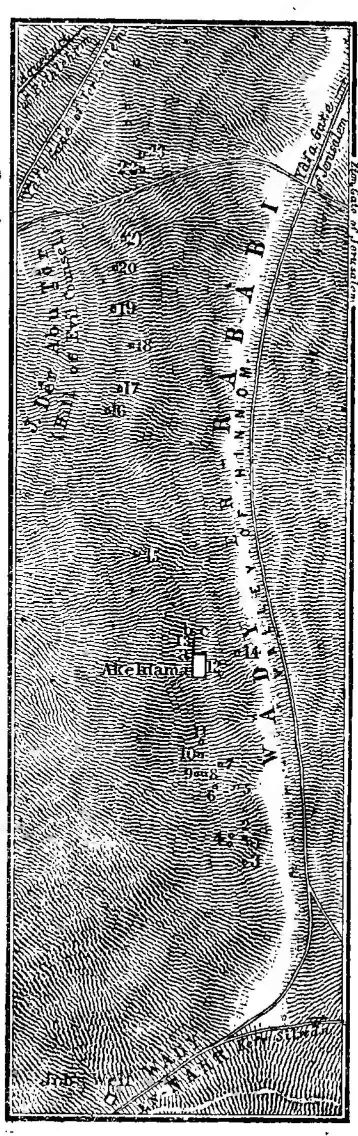
each side. The second chamber contains three other entrances leading to the vaulted tomb-niches. There are many other similar tombs in the neighbourhood, a topographical and geometrical plan of which would be of great service. Most of these tombs are probably to be referred to the Jewish epoch. We are now near a valley descending from the opposite Mount of Offence, and close to the Mar Sâba road, and a walk of ¼ hr. more brings us back to the point where the road to the village of Siloah diverges to the right.

3. The Valley of Hinnom. From Job's Well we proceed to the W. towards the valley of Hinnom, which is bounded on the S. (left) by the *Jebel Abu Ṭôr.* This hill is also called the *Hill of the Tombs,* the *Hill of the Field of Blood,* and most usually by the Franks the *Mount of Evil Counsel.* It is most easily ascended from the Bethlehem road (p. 241), as it is steepest on the N. side. It derives the last of these names from a legend of the 14th cent. to the effect that Caiaphas possessed a country-house here, where he consulted with the Jews how he might kill Jesus.

The *Valley of Hinnom,* which never contains water, separates this hill from Zion. It comes from the W. and bounds the town on the S.W. and S. sides. The soil is well cultivated at places, though plentifully sprinkled with small stones. The name of the valley occurs in the description of the boundaries between Judah and Benjamin (Joshua xv. 8). It is properly the 'valley of the descendants of Hinnom', or still more accurately '*Ge Bene Hinnom*', *i. e.* valley of the children of groaning, a name specially applied to the lower half of the valley (now *Wâdy er-Rebâby*). It was in this valley that children were anciently sacrificed to the idol Moloch (2 Kings xxiii. 10), in whose service kings Ahaz and Manasseh did not spare their own sons. The spot was called *Topheth,* or place of fire. Jeremiah rigorously opposed these revolting practices, and Josiah caused the place to be defiled that it might never again be the scene of such sacrifices. Even at a later period the valley was an object of detestation to the Jews, whence the word *Gehenna,* used in the New Testament, a contraction of the name mentioned above, came to signify hell. It is not now ascertainable whether the name 'valley of fire', at present applied to the lower part of the valley of the Kidron, has any connection with these ancient idolatrous rites. The valley of Hinnom was formerly confounded with the upper part of the valley of Kidron, and is therefore occasionally, but improperly called the 'valley of Gihon' (p. 226).

Instead of following the road at the bottom of the valley, we ascend the slope of the hill to the left to the ancient *Necropolis.* A little beyond the point where the valleys unite we find tombs in the hill to the left. They are excavated in two slopes of rock, one above the other. The low entrances are said once to have been furnished with stone doors. They contain a number of vaults for different families. Some of them were occupied by hermits from the early Christian period down to the middle ages, and afterwards by poor families and cattle.

The entrances to these ancient rock-tombs, approached in some instances by flights of steps, are often beautifully decorated. Their contents have probably been changed at different periods. We here adopt Tobler's plan:—



1. Group of chambers, blackened with smoke, once a hermitage.

2. Rock-chamber with four shaft-tombs.

3. Ruins of a portal. The second chamber towards the S. once contained a beautiful vaulted chapel. Farther S., a tomb-chamber.

4. Imbedded chamber with ten shaft-tombs.

5. Cavern farthest E., once a hermitage. That in the centre has a vault and cells adjacent to it. Next to it, on the N., is a cavern with an illegible Greek inscription.

6. Tomb-chamber.

7. Chamber with three niches, and a cross over the entrance.

8. Chamber remarkably well hewn. A few steps descend to the portal adorned with mouldings and gable, and over the entrance lies a movable stone. The upper story contains a large anteroom with six finely enriched doors, and there are in all fourteen tomb-niches. The lower story is uninteresting, but still contains bones.

9. Tomb-grottoes and chapel with paintings.

10. The so-called *Apostles' Cavern*, in which, according to a tradition of the 16th cent., the apostles concealed themselves when Christ was taken

prisoner, and during the crucifixion. Above the entrance is a frieze in ten sections. In the forecourt are two series of frescoes, one above the other, with monograms of the name of Jesus Christ, crosses, and other devices. The large chamber at the back of the chapel was probably once a hermitage; beyond it is another chamber with tombs, as there is on the E. side also.

11. This is a group of three different sets of chambers. Over the entrance is the inscription 'to the holy Zion' in Greek. The tombs were probably those of members of the 'church of Zion'.

We now ascend to the *Aceldama*, or **Building of the Field of Blood,** Arab. *El-Ferdûs* (paradise), situated in the midst of the tombs (Pl. 12), near a place where clay is dug. A view of several vaults may be obtained here from above (E.). The building is 10 yds. long and 6½ yds. wide. The vaults are 34 ft. high, and borne by massive central pillars. The lower part of the building consists of rock, the upper of drafted blocks of stone. The rocky sides contain shaft-tombs, and the whole building forms the vestibule of a series of tombs, the entrances to which are partly choked up. The flat roof contains round apertures through which the bodies were formerly let down by ropes. On the W. wall of the interior are crosses and Armenian inscriptions.

The Bible does not inform us where the 'field of blood' (Acts i. 19) lay, and it has since been shown in different parts of the environs of Jerusalem, churches and monasteries having been erected in connection with it. The present Aceldama has always been much revered by Christians, and is frequently visited by pilgrims, many of whom are buried here. The soil is believed to be very favourable to decomposition.

13a. To the W. of the Aceldama there is a large and finely hewn cavern, the chambers of which are encrusted with mortar. The tombs in the lateral chambers are of the shelf or niche form. The Greek Christians call the cavern *Ferdûs er-Rûm*, or paradise of the Greeks, or the 'cavern of the giant saint Onophrius'.

13b, 13c. Uninteresting.

24. About 20 paces below Aceldama, to the N., are two chambers with shaft and niche tombs.

15. Unimportant.

16. A cavern with a lower story containing shaft-tombs. The white limestone of the central chamber is remarkable for its red veins.

17. A cavern with ancient Greek inscriptions.

18. Lower down, a tomb with the inscription, 'Burial-place of the holy church of Zion for several persons from Rome,' in Greek.

19—21. Unimportant.

22. Tomb with an inscription like No. 11, and provided with a cistern.

23. Cavern, to which ten steps in the rock ascend. Over the

entrance to the chamber is the inscription, 'The excellent monument is the tomb of Amarulf from Germany', in Greek.

Towards the W. end of the ancient tombs a road turns to the right and leads across the valley of Hinnom. Instead of mounting to the Gate of Zion towards the N., we continue to ascend the valley. The large *Jewish Hospice*, or poor-house (Pl. f), founded by Sir Moses Montefiore, presents a very imposing appearance when seen hence, though a building of very inconsiderable depth. Beyond it are several windmills. In about 4 min. more we reach the **Birket es-Sulṭân,** or *Pool of the Sultan*, a large reservoir constructed in the valley below the S.W. angle of the town-wall. It is 175 yds. long from N. to S., and 73 yds. in width; the N. wall has fallen to ruin. On the N. side it is 35 ft. in depth, and on the S. side 41 ft., including the rubbish. This imposing reservoir has been constructed by the erection of two substantial walls across the valley, the intervening space being excavated as far as the rocky sides of the valley, these last thus forming the two other sides. There were probably once two ponds here. The dry floor of the lower part consists of rock. The higher part on the E. side is now used as a garden. In the middle of the bridge to the S. of the pond is an old well, now dry.—This reservoir is also probably to be referred to the ancient Jewish epoch, and is sometimes supposed to be the 'lower pool' referred to by Isaiah (xxii. 9). In the time of the Franks it was called *Germanus*, in memory of the Crusader who discovered Job's Well. It was remodelled at that period, and in the second half of the 16th cent. was restored by Sultan Solimân, whence its present name. At a later period the spot was pointed out here where David first beheld Bathsheba.

To the N. of the pond runs the conduit which comes from the pools of Solomon (p. 254), descending the valley, and turning to the S. beyond it. From this point the road ascends the valley in about 5 min. to the Yâfa Gate. Instead of taking that route, we may ascend directly to the town, towards the E., from the S. end of the pond. The first building which strikes the eye is Bishop Gobat's *English School* (Pl. 29), situated opposite the Jewish Hospital, where Arab orphans and other children are educated in the Protestant faith. An old building called *Bîr el-Yehûdi*, or cistern of the Jews, which was sometimes supposed to have been David's residence, formerly stood here. The N. part of the school-house stands on a remarkable cube of rock. Beyond it are a garden and the English and German Protestant burial-ground. During the construction of the school and the levelling of the cemetery the workpeople came upon drafted blocks and artificially hewn slopes of rock, the direction of which indicates that they once bore the most ancient city-wall. About 160 paces S. E. of the school an ancient rock-staircase has been discovered, each of the 36 steps of which is about 1 ft. in height. Owing to the rough style in which

it is executed, it is believed to be of very remote origin. — In 1875 Mr. Maudslay caused excavations to be made here on the S. side of the city, and for a long distance laid bare the face of the rock on which the ancient city-wall stood. These excavations, by which a tower, several reservoirs. etc., have been brought to light, are worthy of inspection.

Our best route from the bishop's school to the **Cœnaculum** is to ascend to the S.W. corner of the town-wall, and there turn to the right. The Cœnaculum lies in the midst of a congeries of buildings resembling a village, and called by the Muslims Neby Dâûd ('prophet David'). The gate is on the N. side. It formerly belonged to the Christians, but is now in possession of the Muslims. The '*Chamber of the Last Supper*', or *Cœnaculum*, is shown here. A Muslim custodian (fee 2—5 piastres) conducts the visitor to a room on the first floor, divided into two parts by two columns in the middle, and formerly a Christian church. Half-pillars with quaint capitals are built into the walls. The ceiling consists of pointed vaulting of the 14th century. Three windows look into the court. In the S.W. corner of the room a staircase descends to a lower story, and in the middle is shown the place where the table (*sufra*) of the Lord is said to have stood. Beyond a slightly raised space is a side room, in which the visitor sees a long, covered, and certainly modern coffin, styled the *Sarcophagus of David*, and said to be a copy of the genuine coffin of David which is alleged still to exist in subterranean vaults below this spot, in honour of which the Muslims have erected a mosque here.

The church on Zion (comp. p. 147) dates from the beginning of the Christian period, being mentioned as early as the 4th cent., before the erection of the Church of the Sepulchre. In the time of the Empress Helena a '*Church of the Apostles*' stood on the supposed scene of the Descent of the Holy Ghost, which was probably this spot. The 'column of scourging' (p. 198) was also probably here. It was not till the 7th cent. that tradition combined the scene of the Last Supper with that of the Descent of the Holy Ghost, a combination neither warranted nor precluded by anything in the Bible. The scene of the Virgin's death was also at a later period transferred hither. In the time of the Franks the church was called the *Church of Zion*, or *Church of St. Mary*. The church of the Crusaders consisted of two stories. The lower had three apses, an altar on the spot where Mary died, and another on the spot where Jesus appeared 'in Galilee'. The washing of the apostles' feet was also said to have taken place here, while the upper story was considered the scene of the Last Supper. Connected with the church of Zion there was an Augustinian abbey. In 1333 the Franciscans established themselves here, and from them the building received its present form. Attached to the monastery was a large hospital, erected in 1354 by a wealthy Florentine lady, and committed to the

care of the brethren. To this day the superior of the Franciscans is called the 'Guardian of Mount Zion'. For centuries the Muslims did their utmost to gain possession of these buildings, and as early as 1479 they forbade pilgrims to visit the scene of the Descent of the Holy Ghost, as they themselves revered the tombs of David and Solomon on the same spot. In 1547 they at length succeeded in depriving the Franciscans of all their possessions, and for the next three centuries Christians had great difficulty in obtaining access to the place. The *Tomb of David* formed one of the holy places in the church of Zion so far back as the Crusaders' period, and it is possible that ancient tombs still exist beneath the building; what is now shown, however, is hardly worth visiting. As David and his descendants were buried in 'the city of David' (1 Kings ii. 10, etc.), the expression was once thought to mean Bethlehem, and their tombs were accordingly shown near that town from the 3rd to the 6th century. The evangelists, however, who were doubtless aware of the site of David's tomb, appear to place it in Jerusalem (Acts ii. 29[a]), where by this time Hyrcanus and Herod had robbed the tombs of all their precious contents. According to Nehemiah, iii. 16, we are justified in seeking for the tombs of the kings on Zion, but they were more probably on the Temple mount, above the pool of Siloah, rather than here on the plateau of the upper town. Other authorities suppose that David caused himself to be buried in the 'cotton grotto' (p. 239).

Approaching the town from this spot towards the N., we soon reach a bifurcation of the road. The edifice forming the corner is the *Armenian Monastery of Mount Zion*, or according to the legend the *House of Caiaphas* (Pl. 55), called by the Arabs *Ḥabs el-Mesîḥ*, or prison of Christ. The small iron wicket of the monastery is on the N.E. side. The large vine and the tombs of the Armenian patriarchs of Jerusalem in the quadrangle should be noticed. The small church, adorned with paintings, has an altar containing the 'angel's stone' with which the holy sepulchre is said to have been closed, and which the pilgrims kiss. A door to the S. leads into a chamber styled the prison of Christ. The spot where Peter denied Christ, and the court where the cock crew, are also shown.—The 'angel's stone' is not heard of till the 14th cent., since which period it has been differently described and probably renewed. The legend as to the scene of the denial dates from the second half of the 15th century. The tradition regarding the house of Caiaphas also fluctuates. One author in 333 informs us that the house then stood between Siloah and Zion. The 'prison of Christ' was then for a time transferred by tradition to the prætorium (comp. p. 208), as perhaps the prætorium of the Crusaders stood here. At the beginning of the

a. 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.'

14th cent. the prison was shown in the church of the Redeemer, where the house of Caiaphas was said to have stood, but since the beginning of the 15th cent. this spot has been permanently fixed upon as its site. The Armenians have long possessed the place, but sometimes allow the Latins to say mass here.

A few paces to the N. we reach the **Gate of Zion** (Arab. *Bâb en-Neby Dâûd*, gate of the prophet David), which is situated in a tower of the town-wall. According to the inscription it was built in 947 (1539—40), and it has a massive door in two wings, mounted with iron. On paying a trifling bakhshîsh, visitors are conducted to the top of the battlements, where they enjoy a fine view of the hills beyond Jordan. Within the gate we turn first to the right, and then to the left, in order to reach the *Bazaar* (p. 211); or to the left, and then to the right, in order to reach the *Yâfa Gate* (p. 160).

From the Yâfa Gate we may pay a visit to the **Lepers' Hospital.** We descend the second street to the left, and reach in 5 min. a Greek café shaded by a large tree on the right. (Mr. Cook's new hotel will be established here.) We pass some houses and tombs on the right, beyond which we ascend three steps, pass through an iron door, and traverse the garden of the hospital. This establishment was fitted up in 1867, and is presided over by a German custodian. The disease is not at all infectious, but the seclusion of the patients is necessary to prevent them from marrying and thus perpetuating the evil. Hideously repulsive leprous beggars are still met with on the Yâfa road, as many of them, particularly the Jews, have a great repugnance to being lodged in the hospital; but it is hoped that most of them will in time be thus secluded, as there is no other effectual mode of eradicating this loathsome and generally incurable disease. The malady being hereditary, the children of leprous persons are almost always attacked with it in later life. In 1873 there were thirteen patients in the hospital.

Leprosy was a disease of somewhat frequent occurrence among the Israelites, and when they escaped from the yoke of the Egyptians they were taunted with being a crowd of lepers. The Biblical regulations regarding leprosy are of a very rigorous character (Levit. xiii, xiv). Every one who had white spots or swellings on his skin had to show himself to the priest and submit to a seclusion of seven days; and if he were found to be leprous he was compelled to live outside the town (comp. 2 Kings vii. 3; xv. 5). A description of the terrible suffering caused by the malady is contained in the book of Job. Recovery, effected by a reaction of the skin, was of rare occurrence (Numb. xii. 10—15), and numerous ceremonies and sacrifices had to be performed before the convalescent could be received back into the community. Several months before the outbreak of the disease the patient feels languid and suffers from cold chills, shivering in the limbs, and attacks of fever. Reddish spots then make their appearance on the skin, and under them rise dark red lumps which are more or less movable. In the face particularly these lumps unite into groups resembling bunches of grapes. The mouth and lips swell, the eyes run, and the patient is frequently tormented by excessive itching over the whole body. The mucous membrane begins to be destroyed. and nodules form internally also. The organs of speaking, seeing, and hearing become affected. At length the swellings burst, turn into

dreadful, festering sores, and heal up again, but only to break out at a different place. The fingers become bent, and some of the limbs begin to rot away. This kind of leprosy with its accompanying swellings, differs from the smooth leprosy, which produces painful, flat, inflamed patches on the skin, followed by sores. Other maladies are generally superinduced by the leprosy, but the patient sometimes drags on his melancholy existence for twenty years or more. The patients in this hospital present a spectacle of human misery in one of its most frightful phases, and the visitor will not fail to sympathise with the benevolent efforts that are being made to alleviate their suffering to the utmost, and to prevent the farther spread of the scourge.

Opposite the lepers' hospital, a few paces to the N. of the road, and nearly at the end of the valley of Hinnom, is situated the **Mamilla Pool,** lying in the middle of a Muslim burial-ground. The pool is from E. to W. 97 yds. long, and from N. to S. 64 yds. wide, and 19 ft. in depth. In the S. corner are traces of steps. It is partly hewn in the rock, but the sides are also lined with a double wall. On the S. and W. sides are flying buttresses. In winter it is filled with rain-water, but it is empty in summer and autumn. The outlet, lined with masonry, is at the bottom, in the middle of the E. side, and runs thence in windings towards the town, which it enters by a depression a little to the S. of the Yâfa Gate, discharging its water into the patriarch's pool (p. 211). It seems natural to suppose that this reservoir is the 'upper Gihon', or at least the 'upper pool', but no spring has yet been discovered to the W. of Jerusalem which answers to Gihon. Judging from various Biblical passages, we must probably rather seek for the 'upper pool' (Isaiah vii. 3) on the N. side of the town. This reservoir, on the other hand, probably answers to the '*Serpent Pool*' mentioned by Josephus, up to which Titus caused the ground to be levelled in order to facilitate his operations against the city (v. 3, 2). — Route to the *Monastery of the Cross*, see R. 8. — We turn from the pool towards the N., leaving to the right the road by which we came, and thus reach the Yâfa road.

4. N.W. Side of the City. Russian Buildings. Tombs of the Kings, etc. — The Yâfa Road, which at first skirts the town-wall, the best road in the environs of Jerusalem, is often enlivened by processions of arriving and departing pilgrims and with foot-passengers. The muleteers and horse-owners, too, are generally posted outside the Yâfa Gate, where travellers will find them lounging at the numerous Arabian cafés. On this N.W. side of the town there are remains of two towers, which however are only accessible from within the city, called *Ḳal'at Jâlûd* (castle of Goliath, Pl. 32) by the Arabs. There is also a fragment of wall, in form approaching a cube, being about 19 ft. high, 30 paces long, and 24 paces wide. The top commands a view which repays the ascent. On the side next the city-wall is a vault, where the large drafted blocks should be noticed. The roof is formed by five arches. At the base of the S.W. corner, viewed from the outside, are four courses of large drafted blocks, doubtless forming part of some ancient wall. Robinson identifies

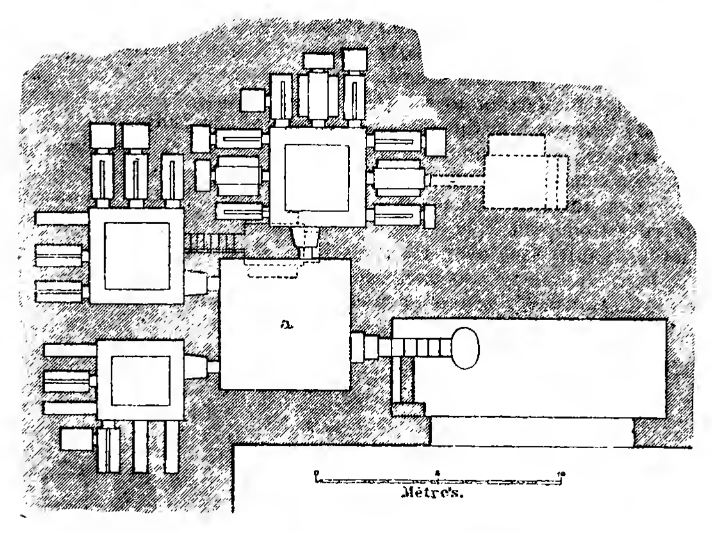
this tower with the mediæval *Tower of Tancred*, although tradition places the latter at the N.E. angle of the town-wall.

On the Yâfa road, outside the town-wall, we soon come to the first guard-house (p. 140). A little farther on, the eye is struck with the large walled quadrangle of the **Russian Buildings**, which we may enter on the S. side from the place called *Meidân*. The first building on the left is the excellent hospital with the druggist's store and the residence of the physician; beyond it, the so-called Mission-house with the dwellings of the priests and the archimandrite, and rooms for wealthier pilgrims. Below, to the right, is the Russian consulate with its flagstaff, beyond which, to the N., is a large building for female pilgrims. In the centre of the court, to the left, stands the handsome *Cathedral*, between the Mission-house and the building destined for the poorer pilgrims. The cells for the latter are rude and without beds, but the establishment is a great boon to that class, and accommodates 1000 persons at a time. The church is spacious and richly decorated in the interior. Divine service, accompanied by good singing, generally takes place about 5 p.m., and may best be heard from the gallery. The building was begun in 1860 and completed in 1864. Several fragments of ancient columns were discovered when the foundations were being laid, and to the S. of the church may be seen a gigantic column (40 ft. by 5 ft.), cut in the solid rock and not yet severed from the soil.

A little farther on, to the left of the Yâfa road, we observe the **Talitha Kumi** (Mark, v. 41: 'Damsel, I say unto thee, Arise!'), an orphanage for girls founded by the Rhenish-Westphalian deaconesses. In this well organised building about a hundred Arab girls are educated by seven deaconesses and a lady superintendent. — A similar establishment, at the back of the Russian buildings, towards the N., is Schneller's *Syrian Orphanage* for boys, where seventy pupils are taught by two masters and three teachers of handicrafts.

To the E. of the wall of the Russian buildings a road leads to the N., traverses the olive-grove to the N. of the town, and crosses the road from the Damascus Gate to Neby Samwîl (p. 143). In 10 min. it leads us to the so-called **Tombs of the Kings** (Arab. *Ḳubûr es-Salâṭîn*), which lie a few paces to the E. of a cross-road, where a cistern is situated. We first look down into a large square chamber hewn in the rock, which is entered from the S. side by a flight of broad and high steps cut in the rock. A partly buried passage leads hence through a rocky wall, $4\frac{1}{2}$ ft. thick, into an open court hewn in the rock, 30 yds. long and 27 yds. wide. (On the E. side of the entrance lies a cistern.) We now at length perceive to the W. the richly hewn portal of the rock-tombs. The portal has lately been widened to 38 ft.; like that of St. James' grotto (p. 223), it was formerly borne by two columns which relieved the open space. Some of the mouldings of the portal are still in admirable preservation, consisting of a broad girdle of wreaths, fruit, and foliage. We next

enter a vestibule and here light our candles. The entrance to the tombs is on the S. side; to the right a round cistern, whence a short staircase descends. (By the side of the entrance has lately been found a curious rolling stone, which had previously been discovered but again lost, used to close the entrance to the tombs.) A low passage first leads into a chamber about 19 ft. square, whence three entrances lead to tomb-chambers, two on the S., and one on

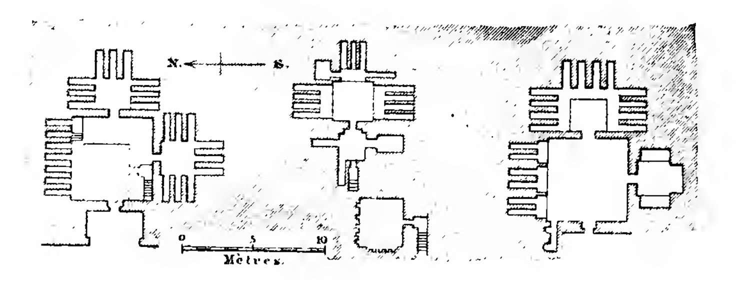


the W. The S. E. chamber contains rock-shelves on three sides, and shaft-tombs on two sides. The second chamber has a depression in the middle, three shaft-tombs on the S., and three on the W. side. Immediately to the right of the entrance into this chamber a passage leads to the N. to a lower chamber, on the floor of which lies a handsome sarcophagus lid. The chamber to the W. of the vestibule contains three shelves, each with three shaft-tombs. From the middle of the side to the right of the entrance a passage leads into a square opening, and thence to a chamber of some size with two vaulted niche-tombs and a recess at the back. — The different chambers bear distinct traces of having once been closed by properly fitted stone doors. These tombs once contained richly decorated sarcophagi, but few traces of these now remain.

These catacombs, the careful construction of which leads to the inference that they were the burial-places of persons of high rank, are revered by the Jews, who from a very early period have called them the *Cavern of Zedekiah*, or the *Tomb of the rich Kalba Sabua*, a noble who lived at the time of the Roman siege. It is most probable,

however, that this is the Tomb of *Queen Helena of Adiabene*, which according to Josephus was situated here. This queen, with her son Izates, became converted to Judaism in her own country, and, after the death of her husband Mumbaz in A.D. 48, resided at Jerusalem. She afterwards returned home, but after her death her body was brought to Jerusalem and buried in a pyramidal tomb three stadia from the city. Izates had twenty-four sons, and hence probably the extent of the tomb. These vaults were understood to be tombs as early as the 14th cent., and they were sometimes referred by tradition to the early kings of Judah, whence they are still called 'tombs of the kings'.

About $\frac{1}{4}$ hr. farther to the N.W., on the road to Neby Samwîl (p. 143), are situated the so-called **Tombs of the Judges**, to which a separate excursion should be made. On the W. side of the rock there is a small forecourt, $7\frac{1}{2}$ ft. deep, leading to a vestibule, 12 ft. wide, open in front, and provided with a gable. In the tympanum is a ring from which pointed leaves extend in the form of rays. Another gable rises over the portal which leads into the tomb-chamber. The portal was once capable of being closed from within. The S.E. and N.W. corners of the first tomb-chamber are imbedded



in rubbish. On the left (N.) side of it are seven shaft-tombs, above which, at irregular distances, are three vaulted niche-tombs; and at the back of these again there are several shaft-tombs. In the W. wall is a niche. Adjoining this first chamber on the E. and S. are two others on about the same level, and two on a lower level. On each of three sides of the E. chamber are three shaft-tombs on a level with the ground, and 3 ft. above these are four more of the same kind. The S. chamber has on each of three sides three shaft-tombs, and above these a long vaulted niche-tomb. From the first chamber a passage, with three shaft-tombs, descends to the N.E. chamber, which contains five shaft-tombs on the N., five on the S., and three on the E. side. The other side-chamber contains no tombs, having been probably left unfinished; it was once lighted from above. — The myth that the 'Judges of Israel' are buried here is modern. These chambers have also been styled 'tombs of the

prophets', and sometimes those of the members of the Jewish courts of justice. There are other rock-tombs in the vicinity, but none of so great extent.

Beyond the tombs of the kings the road descends into the upper valley of the Kidron, Arab. *Wâdy el-Jôz* (nut valley), through which the great caravan-route leads to Nâbulus (p. 324); by the latter we return to the town towards the S , avoiding a road to the left which diverges to the S.E. near the tombs of the kings. On this N. plateau were situated country houses and orchards in the Jewish period, a fact proved by the heaps of stones and the numerous cisterns and reservoirs found here. Descending a hill, we reach the Damascus Gate in 10 min., but, instead of entering, turn to the left and in two or three minutes reach the so-called **Grotto of Jeremiah** on the left. This is now a Muslim sanctuary, and a wall is built across the entrance. The Muslim custodian often makes extortionate demands before he will open the door, but becomes reasonable when the traveller turns to go away (1 fr.). We first enter a small open court planted with fruit-trees, a view of which can also be obtained from the hill. Fragments of columns are scattered about here. Passing through a kind of mosque, we are conducted into a cavern towards the E., and then into a second, circular in shape, about 40 paces long and 35 wide, and supported by a pillar in the centre. To the S.W. we are shown the tomb of the Sultan Ibrâhîm, and beyond it a lofty rock-shelf with the tomb of Barukh ed-Dîn. Since the 15th cent. this has been called the tomb of Jeremiah, and the prophet is said to have written his Lamentations here. These caverns were once inhabited by Muslim santons or monks. — From the court there is an entrance and a descent of five steps to a vault borne by a slender column with an elegant capital, beyond which a passage leads to the N., and eleven steps then descend towards the S.W. We find here a large and handsome cistern, with its roof supported by a massive pillar, and lighted from above. This is the most interesting object in these vaults, which were originally quarries. The rock may possibly have once extended from this point to the town-wall, and been afterwards removed to increase the strength of the fortifications.

Outside the N. part of the town-wall, which here stands on the rock, runs a moat, and beyond it rises a heap of debris thrown up during the building of the Austrian hospice. Near this spot, about 100 paces to the E. of the Damascus Gate, and exactly opposite the grotto of Jeremiah, there is in the rock, 19 ft. below the wall, the entrance to the so-called **Cotton Grotto**, discovered in 1852. Muslim authors speak of this cavern as the cotton, or rather linen grotto *(maghâret el-kettân)*, but it is now generally admitted that it is simply an extensive subterranean quarry, stretching far below the level of the city, and sloping considerably down towards the S. On the sides are still seen niches for the lamps of the quarrymen.

The rocky roof is supported by huge pillars. The blocks were separated from the rock by means of wooden wedges, which were driven in and wetted so as to cause them to swell; and traces of this mode of working the quarry are still distinguishable. We possess no clue as to the period when the quarry was used. It extends towards the S. for a distance of 200 yds.; visitors require a light and a compass, or a thread to be used as a clue, or they may take a guide. If they are alone, a simple rule for their guidance is always to follow the main wall to the right, or always to the left, in which case they cannot fail to regain the entrance in time. The floor is very uneven, especially at places where blocks of rock have fallen down. There is a trickling spring on the right side, but the water is bad.

We now cross the heap of debris to the pinnacled **Damascus Gate,** which like the others is built in an irregular, angular form, and has two large iron-mounted doors. This is the handsomest gate at Jerusalem, and in its present form is a fine example of the architecture of the 16th century. According to the inscription, it was built, or at least restored, by Solimân in the year 944 of the Hegira. On each side are very slender columns, above which is a pointed gable with an inscription. From these columns the gate is called *Bâb el-'Amûd*, or 'gate of the columns'. The tower of the gate commands a celebrated view. In the 12th cent. the gate was called that of 'St. Stephen', as a church dedicated to that saint stood in the neighbourhood (comp. p. 207). Excavations here have elicited the fact that the gate undoubtedly stands on the site of an ancient gate, as a reservoir and a fragment of wall (running from E. to W.) constructed of drafted blocks have been discovered here. It is, however, possible that this wall was built by the Crusaders with ancient materials. The Damascus Gateway consists, properly speaking, of two gate-towers, between which there are distinct traces of an ancient gateway, or at least of the upper part of the arch of the gateway which probably once formed an entrance through the third wall (p. 154). Under the gates there still exist subterranean chambers. That of the E. tower is 15 paces long and 9 paces wide, and is built of large blocks. The rushing of a subterranean watercourse is said to have been frequently heard below the Damascus Gate, and it is not improbable that one may exist here.

5. From Jerusalem to Bethlehem.

This is a ride of 1 hr. 20 min., but the excursion may also be made on foot. Immediately outside the Yâfa Gate the road descends to the left into the upper part of the valley of Hinnom, but another diverging to the left by the Mamilla pond (p. 235), being more level, is pleasanter for riding. Skirting the right side of the valley, we see the Birket es-Sulṭân (p. 231) lying to the left below us, and a little farther on, we leave the Montefiore institution and a windmill on the hill to the right. At the point where the valley



COUNTRY BETWEEN
JERUSALEM,
Hebron, Jericho, and the Dead Sea.
Scale of 1:250.000
English Miles
Kilomètres
Drawn by H.Kiepert.
JERUSALEM
Bêt Ûr el-fôka
(UPPER BETH-HORON)
Râfât
Atâra
Mikhmâs
Et-Tîreh
Bêt Lekieh
Bêt Enân
Bêt Dukku
Kalandia
Jeba' (GEBA)
Râm (RAMA)
Jedîreh
Jib (GIBEON)
Bêt Ijza
Bîr Nebâla
Khirbet Adâsa
Jibia
Kefîreh
El-Kubêbeh
Biddu
Neby Samwîl
Bêt Hanîna
Hizmeh
Bêt Ûla
Katanneh
Bêt Sûrik
Tulêl-el-Fûl (GIBEAH)
Almît
Bêt Iksa
Kakûl
Bêt Nakûba
Kariet el-Enab (Abu Gôsh)
Kulônieh
Bêt Tulma
Sha'fât
Anâta
Sâris
Sôba
Kastal
Coffee H.
Lifta
SCOPUS
El-Isawiyeh
Der Abu Ammar
Der Yâsîn
Kesla
Sâtâf
'Ain Kârim
Kefr et-Tûr
Olivet
'Ain el-Hôd
Akûr
'Ain Shekâf
Monastery of the Cross
Kefr Silwân
El-'Azarîyeh
Khirbet en-Nasâra
'Ain Zakaria
El-Jôra
Katamon
Abu Dîs
El-Kabu
Râs Abu 'Ammâr
Mâlha
Bêt Sufâfa
Bêt Sûr
Kariet es-Saideh
Welejeh
Sharafât
Mar Eliâs
Bêt Atâb
Khirbet-el-Yahûd
Sûr Bâher
Dêr Mirbeh
Hubîn
Bêt Jâla
Kubbet Râhîl (Rachel's Tomb)
Hûsân
Fûkîn
Bêt Lahem (BETHLEHEM)
El-Khidr
Senasîn
Nahhâlîn
Kala'at el-Burak (Solomon's Pools)
Urtâs
Bêt Sâhûr
Bêt Ta'mar
'Ain Fâris
Bêt Fâghûr
Khurêsir
Jeba'a
Bêt Zakâria
Abu Nejm
Jebel Ferdîs (HERODIUM) (vulg. Frank Mountain)
Hubâleh
Bêt Sawîr
Sûrîf
Omes
Brêkût
Kharêtûn
Ijhâr
Merîna
Tekû'a (TEKOAH)
Bêt Fejâr
Jâla
Bêt Ummâr
Kûfîn
Dêsân
Bukkâr
Bêt Kherûn
Kusbûr
Bêt Sûr
Sa'îr
Bîr ez-Za'ferâni
'Ain Dilbeh
Neby Yûnus
Esh-Shiyûkh
Mâ'nîn
Halhûl
J. Anbûs
Râmeh
Bêt 'Ainûn
J. 'Aizûn
Sibteh
Beni Na'îm
El-Khalîl (HEBRON)



J. Karantel
(Quarantania)
Nawâ'imeh
W. Nawâ'imeh
Sugar Mills
'Ain es-Sultân
er-Rîha
(JERICHO)
Tell
Kakûn
Tell Jeljûl
(GILGAL)
Jordan
Kasr el-Yehûd
'Ain Hajla
Ford el-Helu
Kasr Hajla
Khân Hadrûr
720
E l
G h ò r
W. Kefrên
Neby Mûsa
Rejûm Lût
Khirbet
el-Esbeh
J. Jamûm
Kalu'at-Mirdeh
'Ain el-Feshka
El-Bkê'a
Khirbet el-Feshka
Khirbet el-Yahûd
Râs el-Feshka
W. Ghadâimeh
W. Burughât
W. el-Ghuêr
W. Abu Hanna
W. Hamâra
DEAD SEA
(Arab. BAHR-LÛT)
-1280
es-Seghîr (the little)
ûl-el-Kebîr (the great)
W. Râs el-Ghuêr
'Ain Ghuêr
'Ain Terâbeh
W. el-Merabba
Zâra
Warm Springs
Engraved & printed by Wagner & Debes, Leipzig

turns towards the E., our route ascends in a straight direction over slabs of rock. The best view of Jerusalem from this quarter is obtained by diverging to the left, immediately before the table-land is reached, and ascending the *Hill of Evil Counsel* (p. 228), a walk of a few minutes only. Its barren summit commands a particularly good survey of the S. side of Jerusalem, with the village of Silwân and the Mt. of Olives opposite, and the villages of Bêt Sufâfâ, Esh-Sherâfât, and the monastery of Mar Elyâs to the S. The ruins on the 'hill of evil counsel' are probably those of an Arabian village, though traditionally called the *Country-house of Caiaphas.*

The lofty plain extending hence towards the S., which our route traverses, is called *Beḳâ'a.* Since the 16th cent. an attempt has been made to identify this region with the valley of *Rephaim*, through which the boundary between Judah and Benjamin ran (Josh. xv. 8, etc.). That valley derived its name from its aboriginal inhabitants (p. 52). The Philistines were frequently encamped there, and it was there that they were defeated by David (2 Sam. v. 18, etc.). Tobler thought he had discovered the valley of Rephaim in the Wâdy Dêr Yâsîn, to the W.N.W. of Jerusalem, but this is in direct contradiction to the account of Josephus.

The plain sinks towards the W. to the *Wâdy el-Werd* (valley of roses, p. 251). On the right, at the entrance to this valley, we first observe the village of *Bêt Sufâfâ*, and then that of *Esh-Sherâfât*, at some distance from the road. In this plain also, which is now tolerably cultivated, tradition points out several sacred spots. A ruin to the right, at some distance, called *Ḳatamôn* and recently restored, is said to have been the *House of Simeon* (Luke ii. 25). Farther on, near some stones scattered along the path, is shown the *Well of the Magi*, where these sages are said to have again seen the guiding star (Matth. ii. 9[a]). At the extremity of the plain we pass the country-residence of the Greek patriarch on the right, and ascend a hill to the monastery of **Mar Elyâs**, on the left, ¾ hr. from Jerusalem, very pleasantly situated on the saddle of the hill. On the way from the main road to the monastery lies a well from which the Holy Family is said once to have drunk. The view from the adjoining hill to the right is quite as fine as that from the terrace of the monastery. To the S.E. lies Bethlehem, to the N. Jerusalem, beyond which rises Neby Samwîl, and the blue mountain-range to the E. of Jordan forms a beautiful background. The substantially built monastery is occupied by a few Greek monks only. It was erected at an unknown date by a bishop Elias, whose tomb was shown in the monastery church down to the 17th cent., and was rebuilt during the Frank régime (1160) after its destruction by the infidels. Shortly afterwards the tradition was invented that the

a. 'When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.'

place was connected with the prophet Elijah, and the events described in 1 Kings xix. 3 et seq., were even localised in a depression in the rock (to the right of the path, opposite the monastery-door), which was said to have been made by the prophet's foot.

Beyond the monastery of Mar Elyâs the road leads to the right, skirting a valley which begins to the E. of this point and descends to the Dead Sea. The soil here is cultivated. In front of us, beyond the valley towards the S. E., the round summit of the Frank Mountain (p. 256) comes in sight and towards the S. Bethlehem. On the r. (S.S.W.) lies the large village of *Bêt Jâla* (p. 253), with its white buildings. After 13 min. we observe on a hill to the right the beautifully situated '*Tanṭûr*' (tower). The buildings in course of erection belong to the Rom. Cath. Maltese Order, and are destined for the reception of sick and destitute persons, irrespective of their nationality or religion. By a ruined little tower to the right of the road is shown the *Field of Pease*, so called from the legend that Christ once asked a man what he was sowing, to which the reply was 'stones'. The field thereupon produced pease of stone, some of which are still to be found on the spot.

After 9 min. a road diverges to the right, leading to Hebron and the Pools of Solomon (p. 253). To the right here stands an insignificant building styled the **Tomb of Rachel** (*Ḳubbet Râḥîl*). The dome of the tomb closely resembles those of the innumerable Muslim welies (p. 35), and the whitened sarcophagus is apparently modern. The entrance is on the N. side. The tomb is revered by Muslims, Christians, and Jews, and is much visited by pilgrims, especially of the last-named faith. The walls are covered with the names of these devotees. The tradition appears to agree with the Bible narrative. Rachel died on the route to Ephratah (Bethlehem), in giving birth to Benjamin, and was buried 'in the way' (Gen. xxxv. 19). Throughout the whole of the Christian period the tradition has always attached to the same spot, and for many centuries the supposed tomb was marked by a pyramid of stones, of which the number was said to have been twelve, corresponding with the number of the tribes of Israel. The monument appears to have been altered in the 15th cent., since which time it has been repeatedly restored. A serious objection to the genuineness of the tomb, however, is founded on the passage 1 Samuel x. 2, where Rachel's tomb is described as being in the border of Benjamin. As the boundary between Judah and Benjamin could not, for many reasons, have passed this way, it is more probable that the tomb lay on the N. side of Jerusalem.

We continue to follow the main pilgrimage route, and in 13 min. reach the hill opposite Bethlehem. To the left of the hill a path leads between walls in about 2 min. to the so-called **David's Well.** There are here three cisterns hewn in the rock, of which the most southern is the principal. A building, perhaps a monastery, once

stood here. According to tradition, these are the cisterns which were 'by the gate of Bethlehem', whence the 'three mighty men' who had forced their way through the host of the Philistines, brought water to David (2 Sam. xxiii. 14—17). After much wavering, the tradition has been associated with this spot since the end of the 15th cent., but there can be no certainty as to the true site of the well until the position of Adullam be approximately ascertained (comp. p. 255). These cisterns are now nearly empty. The view of Bethlehem, situated beyond the *Wâdy el-Kharrûbeh*, or valley of the carobs, is very picturesque from this point. The eye is at once struck with the careful way in which the ground is cultivated in terraces. The vegetation here, partly owing to the greater industry of the inhabitants, is richer than in the immediate environs of Jerusalem.

Bethlehem. *History.* In the name of this town (Arab *Bêt Laḥem*), which has existed for thousands of years, is perpetuated a very ancient popular, but sensible tradition. In Hebrew the word means the 'place of bread', or more generally the 'place of food', and is probably derived from the fact that the region about Bethlehem has from very remote antiquity presented a marked contrast to the surrounding 'wilderness' (1 Sam. xvii. 28). Thence, too, it derived the epithet of Ephratah (Micah v. 2[a]), or 'the fruitful', though some have derived this name from Ephratah, Caleb's wife (1 Chron. ii. 50). We learn from the Bible that the inhabitants of Bethlehem possessed cornfields, vineyards, and flocks of goats, and that they made cheese (1 Sam. xvi. 20; xvii. 18). Bethlehem is the scene of the beautiful idyl of the book of Ruth, which forms an introduction to the history of David, and it is to that monarch, who, especially at a later period, was looked upon as an ideal type, that the little town owes its celebrity and importance. In the eyes of the prophets Bethlehem was specially sacred as the home of the family of David, and the other celebrated members of the family, Joab, Asahel, and Abishai, also once resided here (2 Sam. ii. 18). The town was fortified by Rehoboam (2 Chron. xi. 6). It was not, however, until the Christian period, when it began to attract pilgrims, that Bethlehem became a place of any size. Down to the 4th cent. it was still unimportant; Justinian, however, caused the walls to be rebuilt, and so many monasteries and chnrches were soon erected that it is spoken of as a flourishing place about the year 600, its church being at that period especially famous. On the approach of the Crusaders the Arabs destroyed Bethlehem, but the Franks soon rebnilt the little town, and founded a castle near the monastery. In 1244 the place was devastated by the Kharezmians; in 1489 the fortifications were destroyed, and the walls and monastery razed to the ground. For a time the place lost much of its importance, but within the last two or three centuries it has gradually recovered. Quarrels between the Christians and the Muslims of Hebron and their other neighbours frequently caused bloodshed, and the inhabitants were even occasionally molested by the predatory incursions of the Beduins. The Muslims, who occupied a separate quarter at Bethlehem, were expelled by the Christians in 1831 on the occasion of a riot which had broken out owing to the imposition of a new tax, and after an insurrection in 1834 their quarter was destroyed by order of Ibrâhîm Pasha. Since that period the town has been almost exclusively occupied by Christians.

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a. 'But thon, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel.'

Bethlehem is situated 2527 ft. above the level of the sea, on two hills running from E. to W., and connected with each other by a short saddle. To the S. of the town is situated the *Wâdy er-Rahîb*, and to the N. the *Wâdy el-Kharrûbeh*, whose well-cultivated terraces we have already mentioned. The slope of the hills towards the W. and E. is gentler than towards the N. and S. The situation of Bethlehem and its surrounding valleys is not unlike that of Jerusalem. — The wine of Bethlehem is considered better than that of Jerusalem. A kind of inn is kept by Hr. *Schäfer*, a German, near the Protestant institution (see below).

The town, which consists of several different quarters, numbers about 5000 inhabitants, about 300 of whom are Muslims and 50 Protestants. The Latins possess a large monastery here with about 15 Franciscan monks, where pilgrims are entertained for three days. The monastery lies on the slope of the hill, at the back of the large church, and has a school for boys and one for girls conducted by sisters of St. Joseph in connection with it. The Greeks have a monastery of the Nativity, two churches (St. Helena and St. George), and a school for boys and another for girls. The Armenian monastery accommodates 15—18 monks and brethren. The three monasteries together occupy a large building resembling a fortress, which forms a prominent object at the S.E. end of the town. There is also, at the other end of the town, a German Protestant institution with about 18 pupils, the master of which manages two other schools, attended by about 40 boys and 15 girls.

The inhabitants, who have often given proofs of their intrepidity in their battles with their neighbours (see above), live chiefly by agriculture and breeding cattle, besides which they have for several centuries been occupied in the manufacture of images of saints, rosaries, crosses, and other fancy articles in wood, mother-of-pearl, coral, and stinkstone from the Dead Sea. The vases made of the last-named material, however, are very fragile. Bethlehem is also the market-town of the peasants and Beduîns in the neighbourhood, many of the latter coming from the region of the Dead Sea.

The large **Church of St. Mary**, erected over the traditional birthplace of Christ, lies in the W. part of the town above the Kharrûbeh valley, and is the joint property of the Greeks, Latins, and Armenians.

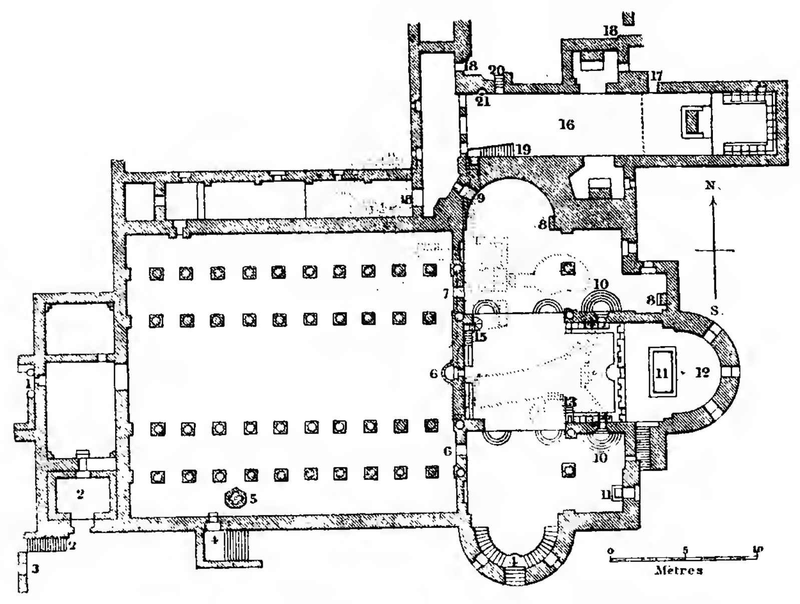
The tradition which localises the birth of Christ in a *Cavern* near Bethlehem extends back as far as the 2nd century (Justin Martyr), but is not mentioned by the evangelists themselves. As an insult to the Christians, Hadrian is said to have destroyed a church which stood on the sacred spot, and to have erected a temple of Adonis in its stead, but this story is not authenticated. The first fact of which we are in possession is that in 330 a handsome basilica was erected here by order of the Emperor Constantine. De Vogüé maintains that the present church is the original structure of the period of Constantine, and he draws this inference from the simplicity of its style and the absence of characteristics of the buildings of the subsequent era of Justinian. This view is borne out by the circumstance that we possess no account of buildings erected by Justinian at Bethlehem except in unfounded traditions of a

later age. If this be the case, we are about to visit a church of venerable antiquity, and one which is specially interesting as an example of the earliest Christian style of architecture. In the year 1010 the church is said to have miraculously escaped destruction by the Muslims under Ḥâkim, and the Franks whose aid had been invoked by the Christians of Bethlehem found the church uninjured. Throughout the accounts of all the pilgrims of the middle ages there prevails so remarkable an unanimity regarding the situation and architecture of the church, that there can be little doubt that it has never been altered. On Christmas Day, 1101, Baldwin was crowned king here, and in 1110 Bethlehem was elevated to the rank of an episcopal see. The church soon afterwards underwent a thorough restoration, and the Byzantine emperor Manuel Comnenos (1143—1180) munificently caused the walls to be adorned with gilded mosaics. These were executed by an architect named Efrem, who introduced the effigy of the emperor at various places. The church was covered with lead. In 1482 the roof, which had become dilapidated, was repaired, Edward IV. of England giving the lead for the purpose, and Philip of Burgundy the pine-wood. The woodwork was then executed by artificers of Venice, conveyed by sea to Yâfa, and carried thence to Bethlehem by camels. At that period the mosaics fell into disrepair, and the condition of the roof soon became the subject of new complaints. Towards the end of the 18th cent. the Turks stripped the roof of its lead in order to make bullets. On the occasion of a restoration of the church in 1672 the Greeks managed to obtain possession of it. During the present century the roof has again been repaired. The Latins, who had long been excluded, were admitted to a share of the proprietorship of the church through the intervention of Napoleon III. in 1852.

In front of the principal W. entrance (Pl. 1) lies a large paved space, in which traces of the former atrium of the basilica have been discovered. This was a quadrangle surrounded by colonnades, in the centre of which were several cisterns for ablutions and baptisms. From the atrium three doors led into the vestibule of the church; but of these the central one only has been preserved, and it has long been reduced to very small dimensions from fear of the Muslims. The portal is of quadrangular form, and the simply decorated lintel is supported by two brackets. The windows on each side are built up. The porch is as wide as the nave of the church, but is not higher than the aisles, so that its roof is greatly overtopped by the pointed gable of the church. The porch is dark, and is divided by walls into several chambers. One door only leads from it into the church, instead of three as formerly.

On entering the church we are struck by the grand simplicity of the structure, but the transept and apse are unfortunately concealed by a wall erected by the Greeks in 1842. The building consists of a nave and double aisles, the nave being wider ($11\frac{1}{2}$ yds.) than either pair of aisles ($4\frac{1}{2}$ yds. and 4 yds.). The floor is paved with large slabs of stone. Each pair of aisles is separated by two rows of eleven monolithic columns of reddish limestone, with white veins. The base of each column rests on a square slab. The capitals are Corinthian, but show a decline of the style; at the top of each is engraved a cross. The columns, including capitals and bases, are 19 ft. high. The architraves above the columns recall the classical style of architecture. In the aisles these architraves bear the wooden

beams of the roof. The aisles were not, as elsewhere, raised to the height of the nave by means of an upper gallery, but walls were erected to a height of about 32 ft. above the architraves of the inner row of columns for the support of the roof-beams of the nave. These form a pointed roof, dating from the end of the 17th cent., and once richly painted and gilded. The church is lighted only by the windows in the upper part of the wall, each window corresponding to a space between the columns. The smooth wall between the architrave and windows was covered with marbles and mosaics in the 12th century. This fivefold series of mosaics represents the following subjects, beginning from below: (1) A series of half-figures representing the ancestors of Christ; (2) A number of the most important Councils, with groups of fantastic foliage between



1. *Principal Entrance.* 2. *Entrance to the Armenian Monastery.* 3. *Entrance to the School of St. Jerome.* 4. *Entrance to the Greek Monastery.* 5. *Font of the Greeks.* 6. *Entrance of the Greeks to the Choir.* 7. *Common Entrance of the Greeks and Armenians to the Choir.* 8. *Armenian Altar.* 9. *Entrance to the Latin Church.* 10. *Steps leading to the Grotto of the Nativity* (comp. Plan, p. 248). 11. *Greek Altar.* 12. *Greek Choir.* 13. *Throne of the Greek Patriarch.* 14. *Seats of the Greek Clergy.* 15. *Pulpit.* 16. *Latin Church of St. Catharine.* 17. *Latin Sacristy.* 18. *Entrance to the Latin Monastery.* 19. *Stairs to the Grottoes.* 20. *Stairs to the Cistern of St. Catharine.* 21. *Latin Monastery.*

The dotted lines in the Plan indicate the situation of the grottoes under the church (comp. Plan, p. 248).

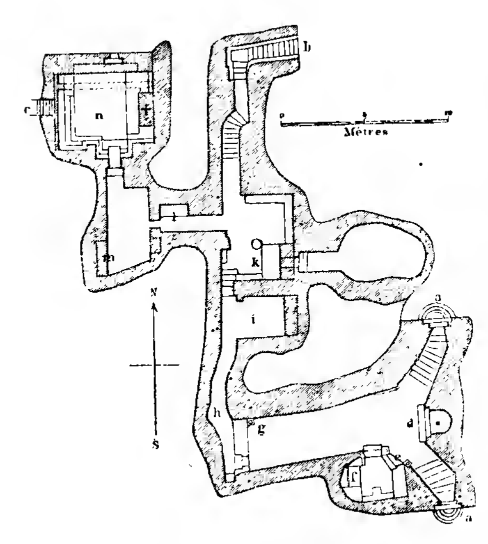
them; (3) A frieze of foliage with rows of beading; (4) Figures of angels between the windows; (5) A frieze similar to No. 3. Very little, however, of these mosaics is now preserved. On the S. (right) side there are now about seven busts only, which represent the immediate ancestors of Joseph; above these are arcades, containing altars concealed by curtains, on which books of the Gospels are placed. The inscription above contains an extract from the resolutions of the Council of Constantinople, and still higher are two crosses. Adjoining the arcades is placed a large, fantastic, artificial plant, formed of cubes of coloured glass on a gilded ground. The fragments preserved on the N. (left) side are more considerable. Here also, in the intervening spaces, are placed fantastic plants with vases or crosses; but for the arcades are substituted representations of sections of churches, containing altars with books of the Gospels. Two of these are still preserved, viz. the churches of Antioch and Sardike, and one-half of a third church. The drawing is very primitive, being without perspective. Here, too, are Greek inscriptions relating to the resolutions of Councils. The order in which the Councils were represented, with the relative inscriptions, is recorded in the writings of the earlier pilgrims. Above these churches there are remains of the figures of two angels between the windows.

These are the arrangements of the front part of the basilica. A passage from the N. or S. aisle next leads us into the transept, which is of the same width as the nave. The four angles formed by the intersection of the transept with the nave are formed by four large piers, into which are built half-columns corresponding to the columns of the nave. The transepts terminate in semicircular apses. The nave is prolonged beyond the transept, but the aisles here are of unequal length, terminating in a straight wall, while the nave ends in an apse like those of the transept. This part of the church also was once embellished with mosaics, chiefly representing the history of Christ. The only one of these now extant is that of the S. apse of the transept, being a very quaint representation of the Entry into Jerusalem. Christ, accompanied by a disciple (the other figures having been destroyed), is riding on the ass. The people come from Jerusalem to meet him, and among them is observed a woman with a child sitting on her left shoulder. Smaller figures spread their garments in the way, and a man climbs a tree to cut branches. In the N. apse of the transept is a representation of the scene where Christ invites Thomas to examine his wounds. The apostles here are without the nimbus. In the background is seen a closed door, in front of which are arcades with foliaged capitals. The central arch is pointed. The third fragment represents the Ascension, but the upper part is gone. Here again the apostles are without the nimbus; in their midst is the Virgin between two angels. The other small fragments are unimportant.

In the S. part of the porch (Pl. 2) is the entrance to the

Armenian Monastery, and in the S. apse of the transept that (Pl. 4) of the *Greek Monastery*, near which are the *Font of the Greeks* (Pl. 5) and the *Altar of the Circumcision.*

We now descend to the CRYPT, situated under the great choir. It has three entrances, two of which are on opposite sides of the choir (Pl. a); that on the N. side descends by a flight of 16 steps, and that on the S. side by a flight of 13 steps. The third entrance (Pl. b) is from the church of St. Catharine. An entrance (Pl. c) from the cloisters is now closed. The two staircases (Pl. a, a) descend through doors direct into the **Chapel of the Nativity,** the most important part of the crypt, lighted by 32 lamps. It is 13½ yds. long (from E. to W.), 4 yds. wide, and 10 ft. high. The pavement is of marble, and the walls, which are of masonry, are lined with marble. Under the altar in the recess a silver star (Pl. d) is



a. *Stairs to the Crypt*, descending from the Greek choir of the church of St. Mary (see Plan, p. 246). b. *Stairs to the Crypt*, from the Latin Church of St. Catharine. c. *Stairs now closed.* d. *Place of the Nativity.* e. *Manger of the Latins.* f. *Altar of the Adoration of the Magi.* g. *Spring of the Holy Family.* h. *Passage in the Rock.* i. *Scene of the Vision commanding the flight into Egypt.* k. *Chapel of the Innocents.* l. *Tomb of Eusebius.* m. *Tomb of St. Jerome.* n. *Chapel of St. Jerome.*

let into the pavement, with the inscription '*Hic de Virgine Maria Jesus Christus natus est*'. Around the recess burn 15 lamps, of which 6 belong to the Greeks, 5 to the Armenians, and 4 to the Latins. The recess still shows a few traces of mosaics. This sacred spot was richly decorated as early as the time of Constantine, and even with the Muslims was in high repute at a later period.

Opposite the recess of the Nativity are three steps (Pl. e) descending to the *Chapel of the Manger.* The manger, in which, according to tradition, Christ was once laid, is of marble, the bottom being white, and the front brown. The finding of the 'genuine' manger, which was carried to Rome, is attributed to the

Empress Helena. The form of the chapel and manger of Bethlehem have in the course of centuries undergone many changes.

In the same chapel, to the E., is the *Altar of the Adoration of the Magi* (Pl. f), belonging to the Latins, and adorned with paintings by Maello (end of last century), representing that scene.

We now follow the subterranean passage towards the W.; before it turns to the N., we observe a round hole (Pl. g) on the right, out of which water is said to have burst forth for the use of the Holy Family. In the 15th cent. the absurd tradition was invented, that the star which had guided the Magi fell into this spring, in which none but virgins could see it. Passing through a door, and turning to the right, we enter a narrow passage in the rock (Pl. h), probably hewn by the Franciscans in 1476—1479, leading to the spot (Pl. i) where Joseph is said to have been commanded by the angel to flee into Egypt. Other Scriptural evants were also associated by tradition with this spot, and in memory of them the chapel was fitted up in 1621. Five steps descend hence to the *Chapel of the Innocents* (Pl. k), where, according to a tradition of the 15th cent., Herod caused several children to be slain who had been brought here for safety by their mothers. The rocky ceiling is borne by a thick column. Under the altar is an iron gate, generally closed, leading to a small natural grotto.

Proceding in a straight direction, we reach a stair ascending to the church of St. Catharine, but at the foot of it we turn to the left and come to the altar and tomb of *Eusebius of Cremona* (Pl. l), of which there is no mention before 1556. Eusebius (d. 422) was a pupil of St. Jerome, to assist whom in the foundation of a monastery at Bethlehem he sold his property in Italy and repaired hither. Farther on is the *Chapel of the Tomb of St. Jerome* (Pl. m), hewn in the rock. The tomb of the saint has been shown for about three centuries on the W. side, although it is recorded at a very early period that he desired to be buried near the place of the Nativity.

St. Jerome, one of the most celebrated fathers of the Church, was born of pagan parents at Stridon in 331, and was afterwards baptised at Rome. While journeying in the East he had a vision at Antioch, commanding him to renounce the study of heathen writers. He then became an ascetic, went to Constantinople, and afterwards to Rome, where he interpreted the Bible to a band of Christian women. Paula, a Roman lady, and her daughter, accompanied him thence on a pilgrimage to the holy places, after which he retired to a cell near Bethlehem, where he presided over a kind of monastery. He died in 420. St. Jerome is chiefly famous as a scholar. As a dogmatist he anxiously strove to support the orthodox doctrine of the church. He learned Hebrew from the Jews, corrected an old Latin translation of the Bible (the Itala), and afterwards translated the whole of the sacred volume from the original into Latin (the Vulgate). Following the example of the Greek fathers, he distinguished between canonical and non-canonical books, which last he called apocryphal. Interesting letters written by him are also still extant.

Paula, the pupil of St. Jerome, and her daughter Eustochium, were ladies of great learning. Paula presided over a nunnery at Bethlehem, and died there. Her tomb was formerly on the S. side

of the church, but since 1566 it has been shown opposite, and to the E. of the tomb of St. Jerome. — A little farther to the N. is the large *Chapel of St. Jerome* (Pl. n), in which he is said to have dwelt and to have written his works. It is entirely hewn out of the rock, except on the N. side. A window looks towards the cloisters. A painting here represents St. Jerome with a Bible in his hand. The chapel is mentioned for the first time in 1449, and the tomb of the saint was also once shown here.

Retracing our steps, we now quit the extensive crypt, and ascend the stairs (Pl. b) leading to the *Church of St. Catharine*, which belongs to the Latins, and is separated from the basilica by a wall. This church, which is handsomely fitted up, is probably identical with a chapel of St. Nicholas mentioned in the 14th century. In the 16th cent. it was enlarged, and afterwards frequently restored. A door leads hence into the open air, and another into the *Monastery of the Franciscans*, which overlooks the Wâdy el-Kharrûbeh, looking like a fortress with its massive walls. Within its precincts are numerous rooms for the reception of travellers, and several fine orchards. — The *Armenian Monastery* merits a visit for the sake of the beautiful view of Bethlehem and the environs from its roof. From the Latin monastery the view is more towards the W. and N., including Mar Elyâs, Bêt Sâḥûr, and even part of the Dead Sea, while that from the roof of the Armenian ranges towards the S. and E., into the Wâdy er-Rahîb, and towards Tekoah and the Frank Mountain.

To the S. of the basilica a street leads from the forecourt between houses, consisting of the *Greek Monastery* and its dependencies, back to the open air. The chain of hills now continues for some distance farther before we reach the descent into the valley. After 5 min. we come to the *Milk Grotto*, or *Women's Cavern*, to which 13 steps descend from a large, open, vaulted entrance. The rocky cavern is about 5½ yds. long, 3 yds. wide, and 8 ft. high. The tradition from which it derives its name, and of which there are various versions, is that the Holy Family once sought shelter or concealment here, and that a drop of the Virgin's milk fell on the floor of the grotto. For many centuries both Christians and Muslims have entertained a superstitious belief that the rock of this cavern has the property of increasing the milk of women and even of animals, and to this day round cakes mixed with dust from the rock are sold to pilgrims.

In order to visit Bêt-Sâḥûr and the so-called Field of the Shepherds, we may continue to follow the road which led us to the Milk Grotto, but as the descent is very steep it is advisable to send round our horses by an easier route to await us. About 7 min. after leaving the Milk Grotto, proceeding towards the E., we observe to the right of the road a small ruin, which, according to a mediæval tradition, occupies the site of the *House of Joseph*, and

in which he had his dream. A little beyond it we reach the foot of the hill, and in 4 min. more the village of **Bêt Sâḥûr**, sometimes called *Bêt Sâḥûr en-Naṣâra* (i. e. 'of the Christians'), to distinguish it from the village of that name mentioned at p. 227. It consists of about fifty houses, and is inhabited by orthodox Greeks and a few Latins. Sepp supposes the name to be derived from *Ashur* (1 Chron. ii. 24; iv. 5). There are several grottoes and cisterns here. The highest of the latter. situated in the middle of the village, is famous as the scene of a traditional miracle. The inhabitants having refused to draw water for the Virgin, the water rose in the well of its own accord. The dwelling of the shepherds is now placed here (Luke ii. 8). The first historical notice we have of the village is from pilgrims of the 16th century.

The key of the Grotto of the Shepherds must be obtained at the Greek monastery here (*Dêr er-Rûm*). We then ride on towards the E. to a small, well-cultivated plain, called by tradition the *Field of Boaz*, but without any authority. After 10 min. (N.E.) we reach the **Grotto of the Shepherds,** situated in the midst of an enclosed group of olive-trees. A tradition extending back to the year 670, and perhaps to the time of the Roman Paula (p. 249), makes the angels to have appeared to the shepherds here. For centuries a church and a monastery stood on the spot. but there is no mention of a *grotto* until the Crusaders' time. The subterranean chapel, to which 21 steps descend, belongs to the Greeks. It contains some paintings, shafts of columns, and a few traces of a mediæval mosaic pavement. Around lie some ruins which perhaps belong to the mediæval church of '*Gloria in Excelsis*'. An attempt has recently been made to identify the site of this church with a spot about half-a-mile to the N., but if that were its true locality the *Eder Tower*, or '*Tower of Flocks*', would also have to be transferred thither. This tower is mentioned by Paula as having stood in the Field of the Shepherds (Gen. xxxv. 21). In the middle ages its site was pointed out in the direction of Tekoah, but since the 16th cent. has been again fixed here.

In returning to Bethlehem we leave the road to the village of Bêt Sâḥûr to the left. The ascent to Bethlehem from the N. E. is more gradual than from the E., and this is the direct route to the Franciscan monastery.

From Bethlehem to the Pools of Solomon, by *Artâs*, see p. 255.

From Bethlehem to 'Ain Kârim (2 hrs. 20 min.). In 25 min. we reach *Bêt Jâla* (p. 253), and in 13 min. more *Bîr Hauna*, beyond which we descend the narrow *Wâdy Aḥmed*, clothed with vines and olives. After ¾ hr. we cross the *Valley of Roses* (p. 321). Opposite the mouth of the Wâdy Aḥmed another road ascends the hill. After a walk of 25 min. more towards the N. W. we cross a small valley, ride along its right side, and, passing some tumuli, reach a broader road. After 4 min. we reach the top of the hill, where we enjoy a fine view of 'Ain Kârim, Kulôniyeh, Neby Samwîl, etc., and after a steep descent of ½ hr. in the narrow but fertile valley we reach the village of *'Ain Kârim* (p. 276).

From Bethlehem to Engedi by Tekoah (8—9 hrs.). Throughout the whole of the desert of Judah an escort is necessary (comp. p. 283), and some of the Taʿâmireh Beduîns who act in this capacity should be directed to come to Jerusalem or Bethlehem in order that the necessary arrangements may be made. (Shêkh ʿUwêḍa is recommended.) Those who travel without tents and fail to reach Engedi in one day, may obtain shelter at one of the numerous encampments of that tribe. At Engedi the night may, if necessary, be passed in the open air. From Engedi to Hebron (p. 283), or to Jericho (p. 270), is also a long day's journey.

We first follow the road to the (1 hr. 20 min.) *Frank Mountain* (p. 256), before reaching which we diverge by a road to the right to (3/4 hr.) *Khirbet Tekûʿa*, situated on the top of a long hill, 2397 ft. above the sea-level, with a spring at its foot. The ruins here correspond with the site of the ancient **Tekoah**, which is mentioned in the book of Joshua. The place was fortified by Jeroboam, and it was celebrated as the birthplace of the prophet Amos, who had originally been a shepherd (Amos i. 1). The region about Tekoah has from time immemorial been a desert (2 Chron. xx. 20); and indeed the whole district of the tribe of Judah, extending along the W. coast of the Dead Sea, has always been a sparsely peopled wilderness (Joshua xv. 61). — The ruins are now a confused mass, but the remains of a church are still traceable. (A monastery stood here in the middle ages.) There is a fine view towards the E., and the Dead Sea is visible through several openings in the hills. About 3 hrs. to the S. E. of Tekûʿa we reach the cistern of *Mîmeh* in the *Wâdy Hasâseh*, and in 3 hrs. more we attain the culminating point of the pass of *Engedi* (p. 283).

From Bethlehem to Engedi by Wâdy et-Taʿâmireh (8—9 hrs.). This is also a fatiguing route, and at places not entirely free from danger (e. g. in the valley of Ed-Dérejeh). From Bethlehem to the foot of the Mount of the Franks 1 hr. 20 min. Thence we descend to the E. into the *Wâdy el-Meʿallik* in 20 min. To the E. we observe the *Jebel Halhûl*, an eminence resembling the Frank Mountain, which still remains visible in the opposite direction. After 50 min. the *Wely Hmêd* rises to the right, above the valley, and a little farther on a wild valley debouches to the right. The road leads to the left through the small valley of *Jôfet el-ʿUrsheh*, which descends from the lesser Ḥalḥûl. The great Ḥalḥûl lies to the S. E. of the lesser. After 35 min. we skirt the S. side of the summit of the great Ḥalḥûl. Below, to the right, lies the deep valley of *El-Bhêhîyeh*. A very steep and difficult path now descends to the valley of *Ed-Dérejeh* (stair-valley), deeply hollowed out by heavy rains, the floor of which we reach in 1 1/4 hr. Towards the S. E. we again ascend and reach the plateau of *Hasâseh* (p. 271). After 40 min. we cross the valley of *El-Muwaṣṣeleh*, which descends to the Wâdy Dérejeh, and in 1/4 hr. more we reach water in the *Wâdy el-Kesâṣ*. After 1 3/4 hr. more we reach the *Wâdy Shekîf*, and then the *Wâdy Emkhaum*, and in 1 hr. more the *Wâdy ed-Dowâʿireh*, where there are numerous tombs. A number of Beduîns are said to have perished here while fighting against the government. After 40 min. more the plain terminates, and we turn towards the pass of Engedi, which we now reach in 12 min. (see p. 284).

6. From Jerusalem to the Pools of Solomon, Khareitûn, the Frank Mountain, and Bethlehem.

From Jerusalem to the Pools of Solomon 2 hrs., Khareitûn 1 3/4 hr., the Frank Mountain 40 min., Bethlehem 1 1/2 hr. — By starting early from Jerusalem, the traveller may on the same day visit the traditional cave of Adullam and the Mt. of the Franks. If Tekoah be also included in the excursion, one day and a half will be required, the night being spent at Bethlehem or Artâs, whence an early start should be made in order to avoid the heat.

From the so-called Tomb of Rachel (1 hr. from Jerusalem; p. 242) the road to Hebron diverges to the right (R. 8), and this we follow for about 1 hr. to the *Burak*, or Pools of Solomon. We at first ride along the slope of the valley, with *Bêt Jâla* opposite to us (on the right); or we may ascend to the village, which however presents little attraction. It perhaps corresponds with the ancient *Giloh*, the birthplace of Ahithophel (Joshua xv. 51; 2 Sam. xv. 12). The village, which is large and tolerably clean, is inhabited by Christians only (about 3000), most of whom are Greeks. The large church was rebuilt in 1863. The Latin patriarch Valerga (p. 163) erected a seminary and schools here, which were completed in 1858, and the Protestants also have a school here.

The road to the ponds is very stony, and for riding unpleasant. The view is shut out by low hills. At length, after 50 min., a house becomes visible in the desert above the ponds, and the Monastery of Elias is seen to the right. The *Castle* by the ponds is a large square building with corner-towers, resembling a large khân, and dating in its present form from the 17th century. It was erected for protection against theBeduîns, and is still garrisoned with a few soldiers. Within the court are a number of cylindrical beehives made of clay. About 180 paces to the W. of this, in the midst of the uncultivated fields on the hill-side, is a small door, within which stairs descend to the so-called *Sealed Spring* (light necessary). We enter a vaulted chamber, and to the right of it a smaller chamber, at the end of which a spring bubbles forth. The different streams unite in a basin of beautifully clear water, which is conducted by a channel to a fountain-tower above the first pond, part of it, however, flowing into the old conduit which passes the pools. The Arabs call the spring *ʿAin Ṣâliḥ*, while the Christians for the last three centuries have supposed it identical with the 'Sealed Fountain' mentioned in Solomon's Song (iv. 12). — The ponds were also partly supplied with rain-water.

The so-called **Pools of Solomon**, three in number, are situated in a small valley sloping towards the E. at the back of the castle. The highest of them is bounded on the W. side by the road leading from Jerusalem to Hebron. As the valley descends abruptly towards the E., the reservoirs had to be constructed in steps, as an embankment of great size would have been necessary to confine the water of a single large reservoir. The lowest of the three was always filled first, and the two others in succession, and they were emptied in the same order, each, when empty, being refilled from the one above it. The three ponds do not lie exactly above each other. The second is 53 yds. distant from the highest, and 52 yds. from the lowest, and is about 19 ft. below the one and the same height above the other. At the lower (E.) end of each pond a wall is built across the valley, as is the case with the Sultan's Pool (p. 231). The *Highest* pond is 127 yds. long, 76 yds. wide at

the top and 79 yds. below, and is at the lower (E.) end 25 ft. deep. It is partly hewn in the rock, and partly enclosed by masonry, flying buttresses being used for the support of the walls. A staircase descends in the S.W. corner. The *Central* pool is 141 yds. long, 53 yds. wide at the top and 83 yds. below, and is 38 ft. deep. It is almost entirely hewn in the rock, and stairs cut in the rock descend in the N.W. and N.E. corners. In the N.E. corner is the mouth of a conduit from ʿAin Ṣâliḥ (see above). The E. wall of the reservoir is very thick, and is strengthened by a second wall with a buttress in the form of steps.

The *Lowest* pond, the finest of the three, is 194 yds. long, 49 yds. wide at the top and 69 yds. below, and is at places 48 ft. deep. It is partly hewn in the rock, and partly lined with masonry. Stairs descend in the S.E. and N.E. corners. The inner walls are supported by numerous flying buttresses. On the S. side there is a conduit for the reception of rain-water. The lower wall (E.) is built of large blocks in the form of steps, and is penetrated by an open passage leading to a chamber. On the W. side of this lowest chamber is the entrance to a channel from which the water of a spring situated under the bottom of the pool (*ʿAin Farûjeh*) flows to the N.E. through the chamber into another channel which brings a supply of water from the neighbouring *ʿAin Ethan*, situated on the S.; the united streams are then conducted towards Bethlehem. Besides these and the ʿAin Ṣâliḥ, there is a fourth spring in the castle, and there are thus four springs in all near the pools, all independent of each other.

By whom were these pools constructed? The lower spring has probably been rightly identified with the spring of *Etam*, from which, according to the Talmud, the Temple at Jerusalem was supplied with water. The name 'Solomon's Pools' is based upon Eccles. ii. 6 ('I made me pools of water, to water therewith the wood that bringeth forth trees'), but that passage does not in the least prove that the gardens of Solomon were situated in this valley, although the bottom of the valley, where it is irrigated by the springs, is remarkably fertile. There is just as little ground for attributing the Jerusalem conduit to Solomon. Josephus records that Pontius Pilate began to construct a conduit with money belonging to the Temple, intending to bring water to Jerusalem from a distance of 400 stadia, but that this proceeding gave rise to an insurrection. Now 400 stadia are about 48 miles. The account may be exaggerated, but springs still flow from other directions into this conduit, and Major Wilson discovered a second aqueduct (recently examined and measured by Schick), which comes from the *Wâdy ʿArûb*, near Hebron (p. 277). Another which comes from the *Wâdy Biâr* (valley of wells), 1 hr. to the S. of the pools, has long been known (p. 277). These aqueducts are generally carried horizontally along the mountain-slopes, with a slight fall only,

but there is a remarkable portion between Bethlehem and Jerusalem which proves that the ancients were acquainted with the principle of the rise and fall of water when confined in pipes. In any case the reservoirs were constructed with a view to the water being carried to a distance, and not merely for the irrigation of the Etam valley. Though perhaps not so old as the time of Solomon, the pools are unquestionably of great antiquity. They were not discovered by the pilgrims until a comparatively late period.

Descending the *Wâdy Artâs* towards the E., and skirting the pools, we find openings in the conduit whence water can be drawn. On a hill to the S. of the valley we observe a few ruins, probably on the site of the old town of *Etam*. The surrounding mountains are barren, but the floor of the valley is not entirely destitute of vegetation. After 20 min. we perceive to the right below us the modern village of *Artâs*, which has given its name to the valley. It lies on the slope of the hill, and is chiefly inhabited by Muslims. The houses are miserably bad. A European colony has existed here since 1849; and a German, who cultivates vegetables for the Jerusalem market, also keeps an unpretending inn.

From Artâs to Bethlehem. The road continues to follow the conduit. After 8 min. a view of the town is obtained in front; in 7 min. more the path to the right, and in 3 min. a path to the left are to be avoided. After 5 min. the foot of the hill is reached, and the ascent to the town is made in 10 min. more (p. 243).

Beyond the village of Artâs the road descends the valley to the traditional Cave of Adullam and the so-called Frank Mountain. The irrigation soon ceases, and the gardens disappear. After 20 min. a small lateral valley descends from Bethlehem on the left. Our route frequently crosses the dry and stony bed of the brook, and descends the desert valley between low ranges of hills. After ¼ hr. we observe some masonry on the rock to the right, and in 20 min. more a side valley diverges to the right. After ½ hr. we leave the valley where it makes a bend to the S., and ascend a steep hill towards the E. between two valleys. At the top we again see Bethlehem, and enjoy a fine view of the hills to the E. of Jordan. In ¼ hr. we descend to the spring of Khareitûn, where a group of the natives is generally congregated; by the rock opposite lies the village of **Khareitûn**, and before us opens a deep gorge. The whole scene is very imposing. We now descend on foot by a path to the right to (1 min.) one of the two entrances to the cavern. The opening is partly blocked by fallen rocks, and on the left yawns a deep abyss, so that caution in clambering over the rocks is necessary. Since the 12th cent. tradition has identified this cavern with the **Cave of Adullam** in which David sought refuge (1 Sam. xxii. 1; 2 Sam. xxiii. 13). According to the Book of Joshua (xv. 35; xii. 15), however, the village Adullam must have lain much farther to the S. (comp. pp. 311, 320), and this accords also with the statement of Eusebius. The name *Maghâret Khareitûn* is derived

from St. Chariton, who after his capture by robbers on the way to Jerusalem founded a so-called Laura, or colony of monks (the present village of Khareitûn) near Tekoah, and retired to this cavern, where he died in 410. The cave was occupied by other hermits also at a later date. It is a natural grotto of labyrinthic character, and as the explorer may easily lose his way he should either be provided with a long thread to be used as a clue, or, better still, with a guide. The temperature in the interior is somewhat high. The cavern consists of a continuous series of galleries and side-passages, which are sometimes so low as to be passable by creeping only, but sometimes expand into large chambers. In many places the ground sounds hollow, as there are several stories of passages, one above another. A short rock-passage leads us into a spacious chamber, about 38 yds. long, from which several side-passages diverge. In a straight direction we traverse a long passage to a second cavern, into which we must clamber down a steep descent of 10 ft.; another very narrow opening then leads to a third chamber. The innermost passages contain niches cut in the rock, and the fragments of urns and sarcophagi found here indicate that the place was once used for interments. The inscriptions found by Tobler in the inmost recesses of the cavern are illegible.

A direct path leads hence to Bethlehem, but is not easily found in this wilderness without a guide. It leads back into the valley of Artâs, and after 1 hr. ascends to the right, reaching Bethlehem in 1 hr. more. Another route, but very rough, is said to lead hence direct to Mar Elyâs (p. 241).

From the Wâdy Artâs, and nearly from the point at which we return to it from Khareitûn, a road ascends to the right to the (40 min.) **Frank Mountain**, Arab. *Jebel Ferdîs* (2669 ft. above the sea-level).

History. It is most probable that we see here the remains of the town of *Herodia* and castle of *Herodium* founded by Herod the Great, which were situated on the spot where he defeated the partizans of Antigonus. This spot is upwards of 10 miles (80 stadia) from Jerusalem, and Josephus is doubtless mistaken when he says that Herodium was 60 stadia from that city. In many respects, however, his description applies admirably to the site we are now visiting (Antiq. xv. 9, 4). He states that a marble flight of 200 steps ascended to the Acropolis, and that the hill was thrown up artificially, a statement which is correct, if the top only of the hill be taken into account. Josephus also informs us that Herod conducted water hither from a distance at great expense (and traces of an aqueduct from the direction of Artâs are actually visible), and that he was afterwards buried here (see p. 261). — Several travellers have endeavoured to identify this site with that of the ancient *Beth-Haccerem* (Jerem. vi. 1), which is said to have lain on a hill between Jerusalem and Tekoah, but there is no sufficient ground for this conjecture. — Herodium was the seat of a toparchy. After the overthrow of Jerusalem it surrendered without a blow to the legate, Lucilius Bassus.

The hill is now called *Ferdîs*, or *Fureidis* ('paradise', i. e. orchard), or, by Europeans only, the '*Frank Mountain*'. The tradition that at the time of the Crusades the Franks held out for a long time here against the Muslims dates from the end of the 15th

century. At the foot of the hill, on the W. side, are some ruins called *Ṣtabl* (stable) by the natives, and a large quadrangular reservoir, called *Birket Bint es-Sulṭân* (pool of the sultan's daughter), about 65 yds. square, but now dry. In the middle of it rises a square structure, resembling an island. This is probably either the ruin of a small villa, or, as De Saulcy supposes, the remains of the tomb of Herod. The summit of the hill, which rises in an abrupt conical form to a height of about 385 ft., may be reached in 20 minutes. At the top, on the margin of the platform, there are other ruins, about 330 yds. in circumference. The platform is not level, but depressed like a crater. The castle which once stood here has disappeared, with the exception of the enclosing wall, of which the chief traces are the remains of a few towers. The E. tower contains a vaulted chamber with a mosaic pavement. The blocks of stone which lie on the plateau at the top and on the slopes of the hill are large, regular, and finely hewn.

The view is beautiful. It embraces the desert region extending down to the neighbourhood of the Dead Sea, with a number of wild cliffs, between which a great part of the blue sheet of water is visible. To the S. the view is intercepted by other hills. To the S.W. are the ruins of Tekoah, and the village of Khareitûn. To the W. is the wely of Abu Nejêm, and to the N.W. Bethlehem; to the right of it Bêt Sâḥûr, and in the foreground Bêt Ta'mar; on a hill rises Mar Elyâs. To the N. are Neby Samwîl and the village of Abu Dîs. Farther off stretches the chain of hills to the N. of Jerusalem.

We now return towards Bethlehem. At the bottom of the valley grow a few olive-trees. In ¼ hr. we reach (W.N.W.) the small village of *Bêt Ta'mar*, which we leave to the right. It lies on a height, and shows traces of ancient buildings, but cannot be identified with the Betamar of Eusebius. Our road runs to the N.W., to the right of the *Wâdy eḍ-Ḍîya'* (valley of the landed estates). After 20 min. we descend; to the left lies a small valley, and in the distance (S.) rises the wely of Abu Nejêm. After 5 min. we take the path to the right skirting another valley. Bethlehem now lies before us, but we are still in an uncultivated region. When we have descended the valley for ½ hr. more, cultivation at length begins, and in 17 min. more we reach the hill of Bethlehem.

7. From Jerusalem to Jericho, the Ford of Jordan, the Dead Sea, and back to Jerusalem by Mar Sâba.

To Jericho 6 hrs., the Dead Sea 2½ hrs., Mar Sâba 5 hrs. 20 min., Jerusalem 3½ hrs. (or to Bethlehem about 3 hrs.). — For this excursion the traveller should be provided with — (1) a Beduîn guide for the valley of the Jordan, and (2) a letter of introduction for Mar Sâba. The government farms out the right of escorting travellers to Jericho, and for some time past the privilege has been in the hands of the shêkh of Abu Dîs (p. 258), who is generally represented by one of his sons or a

deputy at Jerusalem during the travelling season. (Enquire at the hotels.) A single attendant for a whole party usually suffices. It is customary to pay the shêkh 5 fr. per day for this escort, and to give the attendant himself, if well-conducted, a few francs at the end of the journey. — A letter of introduction for Mar Sâba should be procured with the aid of the hotel-keeper, the consulate, or the dragoman, from the great Greek monastery at Jerusalem, as otherwise the traveller will not be admitted. A dragoman, however, may be dispensed with on this tour, as there is a kind of inn at Jericho. A small supply of provisions only need therefore be taken, including a few bottles of wine, a vessel for water, and some tobacco for the attendants and the Beduîns one happens to meet. The dragomans often make exorbitant demands for the excursion, but 60 fr. for each of a party of several persons for the three days is a very ample allowance, unless tents are to be taken. The circuit may be made in either direction, but it is advisable to proceed to Jericho first in order that the horses may have the better road for the descent. Owing to the heat of the climate in the valley of the Jordan, the excursion should be made as early in spring, or as late in autumn as possible.

We start from the *Bâb Sitti Maryam*, or *Gate of St. Stephen* (p. 207). The road to Jericho has of late years been tolerably well repaired and levelled by the Greek monastery at the expense of a Roumanian lady. We descend the Kidron valley, and leave Gethsemane on the left. The road skirts the Mt. of Olives, and gradually ascends opposite the city. It turns a corner, 8 min. beyond the garden of Gethsemane. A little above this point the spot is shown where Judas is said to have hanged himself, tradition, after much wavering, having pointed to this place since the 15th century. The Mt. of Offence we leave to the right, and the Mt. of Olives to the left. The road skirts the latter and leads round a gorge. About halfway round it is shown the site of the fig-tree which was cursed by Christ (6 min.). Above, the village of *Abu Dîs* is seen in the distance to the right. In 18 min. more we reach **Bethany**, so called by the Franks only. The Arabic name is *El-ʿAzarîyeh*, from Lazarus, or Lazarium, the Arabs having taken the L for an article. There can be little doubt that its site corresponds with the ancient Bethany, the distance from Jerusalem, 15 furlongs (John xi. 18), corresponding with our 40 minutes' ride. The name, which signifies 'house of poverty', was probably suggested by its solitary and remote situation bordering on the desert, or by the fact that lepers, who are popularly called the 'poor', once sought an asylum here (Mark xiv. 3[a]). Christ, too, sought repose and the society of his friends in this lowly village. At a very early period churches and monasteries were erected here, and spots of traditionary interest pointed out to pilgrims. In 1138 Milicent, wife of Fulke, fourth king of Jerusalem (p. 214), founded a nunnery by the church of St. Lazarus, and in 1159 the building came into the possession of the Hospitallers.

The present El-ʿAzarîyeh lies on a well cultivated spur to the S. E. of the Mt. of Olives, to whose somewhat barren slopes it

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a. 'And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.'

presents a pleasant contrast. It consists of about forty hovels, containing Muslim inhabitants only. The water here is good, and there are numerous fig, olive, almond, and carob trees. The most conspicuous object is a ruined *Tower*, which, judging from its large drafted stones, must be older than the time of the Crusaders, and is not the tower built by Milicent to defend her nunnery. About twenty paces to the N.E. of this so-called 'Castle of Lazarus' is the *Tomb of Lazarus*. So far back as the 5th cent. the Roman Paula visited a church which stood over the tomb of Lazarus (Arab. *Ḳabr el-ʿAzar*). The door looks towards the N., and to the E. of the tomb rises a mosque with its white dome; for the Muslims also regard Lazarus as a saint, and have taken possession of his tomb. As they prevented pilgrims from visiting the place, the Christians caused a stair leading to it to be constructed from without, partly through the rock. We descend by 26 steps into a small square ante-chamber, which is said once to have contained a chapel, and is a Muslim as well as Christian place of prayer. Proceeding to the E., we ascend three high steps to the so-called tomb-chamber of Lazarus. On the E. side is an entrance now walled up. The poor-looking chamber is lined with masonry, and its whole appearance is unlike that of a Jewish tomb. The tomb of Lazarus was formerly shown in the church above, and this vault was probably called the penance-chapel of Mary Magdalene. The Latins sometimes celebrate mass in these chapels.

The other sights of Bethany need not detain us. About 43 yards to the S. of the Tomb of Lazarus tradition points out the site of the house of Mary and Martha. The site has been shown in many different places, and at one time the sisters were said to have had two separate houses, the authority for this statement being a strained interpretation of Luke x. 38, 39[a]. The same vacillation characterises the tradition as to the house of Simon the leper (Matth. xxvi. 6); and indeed nothing certain is known regarding the places visited by Christ, except that he must have come up from Jericho by this route.

Beyond Bethany our route ascends a hill, where Martha is said to have met Jesus (St. John xi. 20), and tradition has as usual endeavoured to fix the precise spot. On the plateau, 7 min. from the village, whence Bethany is seen lying picturesquely below, is the so-called *Stone of Rest*, about 3 ft. long, which pilgrims kiss. After 7 min. more we descend into the *Wâdy el-Ḥôḍ*, or valley of the watering-place, so named from the well of *Ḥôḍ el-ʿAzarîyeh*, which we reach in ¼ hr., the only well between this and the valley of the Jordan. The small basin contains leeches, but the water is

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a. 'Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.'

good. A handsome building once enclosed the spring, and a khân stood on the opposite side of the road, both probably built in the 16th century. Since the 15th cent. the well has been called the *Apostles' Spring*, as it was assumed that the apostles must have drunk of its water on their journey. It has also, and perhaps rightly, been identified with the 'sun-spring' of *En-Shemesh* (Joshua xv. 7).

The route now descends the Wâdy el-Ḥôḍ, a somewhat barren valley, commanding no view. It must have been somewhere here that Shimei cursed and cast stones at David, who was fleeing before Absalom down to Jericho (2 Sam. xvi. 5). After 25 min. we leave to the right the small *Wâdy el-Jemel* (camel valley), and after 52 min. more we must cross a low hill in order to reach *Wâdy es-Sidr*. (The 'sidr' tree is the *Zizyphus spina Christi*, p. 262.) After 12 min. a small valley called *Ṣa'b el-Meshaḳ* lies on the left. In 23 min. more we reach the *Ḥaḍrûr* khân, which lies about halfway to Jericho. There are several dilapidated buildings here, but they are uninhabited and afford no refreshment or accommodation. The water in the cisterns is bad. This district is very dreary, and tradition therefore localises the parable of the Good Samaritan here (St. Luke x. 30—37). After 20 min. more a path to the right leads to the khân *El-Aḥmar*, which was probably once a castle for the protection of the road. The valley to the right is the *Wâdy er-Rumâni* (valley of pomegranates). In 20 min. we obtain a view of a plain to the right. This part of the road is called *'Aḳbet el-Jerâd* ('ascent of the locusts'), and the mountains here form a large amphitheatre. After ½ hr. we obtain a view to the left into the deep *Wâdy el-Kelt*, the principal tributaries of which are in the *Wâdy Fâra* to the N. of Jerusalem (p. 322). It winds down to the Jordan through deep ravines, but contains no water except in the rainy season. It has been supposed, and not without good reason, to be identical with the brook *Cherith* (1 Kings xvii. 3, 5). We next come to a house called *Bêt esh-Sherîf*. The view gradually develops itself, and at length we perceive the Dead Sea with its dark blue waters. After another hour we again have the Wâdy el-Kelt below us. and in 20 min. more we obtain a complete view of the vast plain of Jordan. We pass two ruined houses, called *Bêt Jeber* (the upper and the lower), which perhaps occupy the site of the ancient castles of *Thrax* and *Tauros* which once defended the pass. On the right, farther on (10 min.), is the ruin of *Khirbet el-Kakûn* at the foot of the hill. We now reach the plain of Jordan, called the *Ghôr* (hollow). On the right of the road, to the E. of Kakûn, we perceive the ancient *Birket Mûsa*, or Pool of Moses, with walls composed of small unhewn stones. It is 188 yds. long and 157 yds. wide, and belonged to the ancient system of reservoirs and conduits which once irrigated this district and rendered it a paradise. This is perhaps the remains of a pool constructed by Herod near his palace at Jericho; for this, it

appears, is the site of the *Jericho* of the New Testament. The hill we see rising like an artificial mound from the plain is *Tell Abu 'Alâiḳ* (hill of the bloodsuckers). After ¼ hr. we cross a small valley, near traces of an aqueduct, and descend the Wâdy el-Kelt, and in 9 min., the road leads beneath a handsome aqueduct with ten pointed arches, where the Wâdy el-Kelt is crossed. Travellers with tents here turn direct to the N., without entering the modern Jericho (*Er-Rîḥa*), and pass the artificial *Tell es-Sâmerât*, to the *Sultan's Spring* (p. 262), to which other travellers also should make an excursion. The vegetation has by this time become very luxuriant. In 7 min. we reach the village.

Jericho. The Inn, situated on the left at the entrance to the village, is a dirty mud-hut surronnded by hedges. The beds are bad, the rooms small and close, and vermin abnndant. For supper, bed, and breakfast a charge of 10s. is made. Adjacent is a colony of Greek monks, who occupy themselves with horticulture, and who also receive travellers. Tents, as already observed, are most conveniently pitched near the Sultan's Spring. Those who have none shonld not ventnre to spend the night in the open air, as the change of temperature is great, and a heavy dew falls. Travellers intending to put up at the inn should arrive by daylight if possible, in order to avoid scrambling through the numerous thorny hedges and bushes in the dark (comp. p. 262).

History. The modern village of *Er-Rîḥa* is quite distinct from the ancient Jericho. The latter lay by the spring at the foot of the hill of Karantel, that is to the W. of modern Jericho, and to the N. of the Jericho of the Roman period. This is proved both by the Bible and by Josephns. It was from Nebo, a peak to the S.E. beyond Jordan, that Moses looked upon the plain of Jericho (Deut. xxxiv. 3). The town was at that time of considerable size and enclosed by walls, and the vegetation was very rich. It is sometimes called the 'city of palms', and down to the 7th cent. of our era date-palms were common, though they have now almost entirely disappeared. Around the town lay a large and flonrishing oasis of corn and hemp-fields. At that very remote period the inhabitants were rich in gold and silver. The Israelites conquered the town (Joshna vi.), and Joshua declared that whoever should rebnild it shonld be accursed (ver. 26). Dnring the whole of the later period, however, we find the site of the ancient heathen town occupied by an Israelitish town, which at first belonged to the tribe of Benjamin, but afterwards to the kingdom of Judah. In spite of many conquests Jericho continued to flourish. It was specially noted for its balsam gardens, the cultnre of which probably dated from the period when Solomon received rare spices from S. Arabia (1 Kings x. 10). What this plant was is qnite unknown, but Dr. Hooker suggests that it may have been the Zaḳḳum (see p. 262), a tropical plant which abounds near Jericho and yields an oil famous throughout the East for its healing properties. Here, too, flourished the Ḥenna (*Lawsonia inermis*), which yields a red dye. In the time of Christ shady sycamores stood by the wayside (Luke xix. 4). Antony presented the district of Jericho to Cleopatra, who sold it to Herod; and that monarch embellished it with palaces and constituted it his winter residence, as being the most beautiful spot for the purpose in his dominions. He died here, but directed that he should be interred in the Herodium (p. 256). — It was at Jericho that the Jewish pilgrims from Peræa (E. of Jordan) and Galilee used to assemble on their way to the Temple; and Christ also began his last journey to Jerusalem from this point (Luke xix. 1). As early as the 4th cent. the conncils of the chnrch were attended by the bishops of Jericho. The emperor Justinian caused a 'chnrch of the mother of God' at Jericho to be restored, and a hospice for pilgrims to be erected. About the year 810 a monastery of St. Stephen existed at Jericho. *New-Jericho*, on the site of the present village, sprang np in the time of the Crnsaders, who built

a castle and a church of the Holy Trinity here. The place was afterwards inhabited by Muslims and gradually decayed. In 1840 it was plundered by the soldiers of Ibrâhîm Pasha, and in 1871 almost entirely destroyed by fire.

Modern Jericho consists of a group of squalid hovels inhabited by about sixty families. Like the other inhabitants of the S. part of the Jordan valley, those of Jericho appear to be a degenerate race, as the hot and unhealthy climate has an enervating effect. The villagers usually crowd round travellers with offers to execute a 'fantasîa', or dance accompanied by singing, but the performance is tedious and uninteresting. The performers clap their own or each other's hands, and improvise verses in a monotonous tone. The traveller should be on his guard against thieves.

The only curiosity in the village is a building on the S.E. side, resembling a tower. It probably dates from the Frank period, when it was erected for the protection of the crops against the incursions of the Beduîns. The battlements command an interesting survey of the village and the Jordan valley. Since the 15th cent. this building has been said to occupy the site of the *House of Zacchaeus* (Luke xix. 1—10). In the 4th cent. the sycamore into which he had climbed was shown. The village gardens contain large vines which are said to yield an abundant supply of grapes in summer. Around the village the ground is overgrown with thorny underwood, sometimes taking the form of trees, such as the *Zizyphus Lotus* and *Z. spina Christi* (the *nebk*, or *nubk*, and *sidr* of the Arabs), the fruit of which ('jujubes', Arab. *dôm*) is well flavoured when ripe. The formidable thorns of these rhamnaceæ, from which Christ's crown of thorns is said to have been composed, are used by the Beduîns in the construction of their almost unapproachable fences. Among the other plants occurring here are the *Acacia Farnesiana*, the babûl of India, celebrated for its gum and the delicious fragrance of its flowers, and the *Zaḳḳûm* tree *(Balanites Ægyptiaca)*, also called the pseudo balsam-tree, or balm of Gilead, with small leaves like the box, and fruit resembling small unripe walnuts, from which the Arabs prepare 'pseudo-balsam', or 'Zacchæus oil', quantities of which are sold to pilgrims. The 'rose of Jericho' *(Anastatica hierochuntica)* does not occur here, but is found farther S., on the banks of the Dead Sea (p. 284). Near Jericho are also found the gorgeous scarlet *Loranthus*, the *Acacia vera*, or true gum Arabic plant, and the *Solanum sanctum* (Arab. *ḥadak*), a very woody shrub, 3—4½ ft. high, with broad leaves, woolly on the under side. The fruit looks like an apple, being first yellow, and afterwards red, and containing black seeds. It is sometimes called the apple of Sodom, and has been erroneously connected with the wine of Sodom mentioned in Gen. xix. 32. All these are products of a sub-tropical climate, for we are now about 886 ft. below the level of the Mediterranean, and the corn-harvest takes place here in May.

In 25 min. we reach **'Ain es-Sulṭan,** or the *Sultan's Spring*, by which Jericho was once supplied with water. It wells forth

copiously from the earth and runs into an old basin of hewn stone, 13 yds. long and 8 yds. wide. Numerous small fish swim about in the water, and among the hushes around it hover various strange looking hirds. The temperature of the water is 84° Fahr. The earliest pilgrims found a tradition already existing here that this was the water which Elisha healed with salt (2 Kings ii. 19—22), whence it is called *Elisha's Spring* hy the Christians. Remains of a paved Roman road have heen found in the vicinity. Above the spring the site of the *House of Rahab*, who received into her house the spies of Joshua (Joshua ii.), was formerly shown, as it was instinctively felt that the ancient town must have stood on this spot.

We now turn to the N. and in 10 min. reach the ruins of buildings on the left, with remains of an aqueduct. This place is popularly called *Tawâḥîn es-Sukkar* (sugar-mills), in reminiscence of the culture of the sugar-cane which flourished here down to the period of the Crusaders, and might still he profitahly carried on. Towards the N.W. we arrive in 5 min. at a spur of the Quarantana hill. The valley to the left is the *Wâdy Dênûn*. Continuing our way to the N.W., we next come to the *'Ain Dûk*, a spring which waters the valley. By this spring prohahly lay the ancient castle of *Docus* (1 Macc. xvi. 15), where Simon Maccabæus was assassinated by his son-in-law. From this point the heautiful, green, well-watered *Wâdy en-Nawâ'imeh* stretches far up into the mountains.

A visit to the hermits' caverns on the **Jebel Karantel** is very interesting, but fatiguing, and should not be attempted by ladies or persons liable to dizziness (guide necessary). They are reached by clambering upwards for 20 min. over slabs of rock. In 1874 we found two Abyssinian hermits here, who, as the guides assured us, lived permanently in the caverns and ate nothing but herbs. According to other accounts, they retire hither during Lent only. Their occnpation consisted in reading Ethiopian prayer-books. There is also an ancient little chnrch here hewn in the rock. Among the cliffs higher up Tristram has discovered a number of other hermitages, some of which have even been adorned with frescoes. These, however, are only accessible to practised climbers, provided with ropes. The hermitages on this mountain are of very ancient origin, the weird seclusion of the spot having attracted anchorites at a very early period. Thus St. Chariton (p. 256) is said once to have dwelt here, and the hermitages were enlarged by Elpidius. The name *Quarantana* (Arab. *Karantel*) was first applied to the hill in the time of the Crnsaders (1112), from which period dates the legend that this was the scene of Christ's temptation and of his forty days' fast (Matth. iv. 1—11). In the time of the Crusaders the monastery on the Quarantana was dependent on Jerusalem.

The summit of the hill, which can only be reached from the W. side (gnide necessary), commands a noble prospect. To the E., beyond the broad valley of Jordan, rises the wooded Neby 'Osha (p. 336), to the S. of which is the Jebel et-Tinîyeh. To the N. towers the Sartabeh. In the valley below (N.) are two beautiful pastures. On the S. side the Karantel is separated from the hill Nkêb el-Khêl by the deep Wâdy Dênûn. On the top of the hill are traces of fortifications, which probably formed part of the girdle of castles by which the Franks endeavoured to defend the E. frontier of their possessions.

The plain of Jericho presents several points of interest; hut those who intend making the journey from Jericho to the ford of

Jordan, the Dead Sea, and Mar Sâba in a single day will have little time for digressions. The direct route to the famous *Ford of Jordan* leads to the E.S.E., and can be performed in 1½ hr., but by making a slight digression to the N. the following points may be included. In 25 min. we reach the *Khirbet el-Etleh*, by a large square pool, and in 20 min. more the *Tell Jeljûl*, to the N. of the Wâdy el-Kelt. Zschokke, the discoverer of this hill, argues with much plausibility that this is the ancient **Gilgal**, which lay to the E. of Jericho, where the Israelites erected twelve stones in memory of their passage of the Jordan, and where the rite of circumcision was renewed (Joshua iv. 19, 20[a]; v. 2). In 723 Willibald found a wooden church here. On the other hand it is more questionable whether the Gilgal where Samuel judged Israel (1 Sam. vii. 16), and Saul was made king (1 Sam. xi. 14, 15), was situated here (instead of rather to the N.W. of Jericho); for we should then be obliged to assume that the men of Judah came as far as this point to meet David on his return beyond Jordan (2 Sam. xix. 15, 40). In the time of the Crusaders a church stood here enclosing the 'twelve stones', and the spot was then known as Gilgal, but the alleged preservation of the twelve stones throws some doubt on the identity of the two places. Gilgal was at all events situated on the frontier of Judah and Benjamin.—About 50 min. to the E. of this point we reach *Kaṣr el-Yehûdi* (castle of the Jews), immediately to the N. of the Wâdy el-Kelt, and ¼ hr. to the W. of the influx of that valley into the Jordan. This is a large square structure of hewn stones, with vaults and dilapidated arcades. An oblong vault with a niche towards the E. seems to have been used as a church, and contains inscriptions by Greek pilgrims. Through an opening we look down into a cistern. Among the stones are seen some of the small cubes which once formed a mosaic. The ruins are sometimes called *Dêr Mar Yuḥanna*, or monastery of St. John. The foundation of a church on this site (over a grotto where John the Baptist is said to have dwelt) is attributed to the Empress Helena, and a monastery existed here for a long period. Justinian is said to have dug a well here. — We turn hence towards the S.E. in order to reach the bathing-place, ½ hr. distant, cross a lofty embankment thrown up here by the Jordan, and descend to the river with its wooded banks.

The **Jordan** is the principal river of Palestine (comp. Introd., p. 40; as to its sources, see p. 382). Before reaching the Dead Sea, its waters form the lakes of Ḥûleh and Tiberias. In a straight direction the distance from the sources of the river to the mouth is not above 136 miles; but the meanderings of the stream across its broad plain greatly increase its actual length. Thus, while the

a. 'And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.'

Dead Sea is in a direct line only 64 miles distant from the Lake of Tiberias, the length of the river is three times that distance. The Jordan, which in Arabic is often merely called *Esh-Sherî'a*, or the watering-place, derives its Hebrew name of *Yardên* ('descent') from its rapid fall. From the foot of Hermon to the Hûleh it descends 1434 ft., thence to the Lake of Tiberias 897 ft., and from that lake to the Dead Sea 667 ft., i. e. 2998 ft. in all, of which 1707 ft. only are above the level of the Mediterranean. The Arabs call the valley of the Jordan *El-Ghôr*, i. e. the depression or hollow, while the Hebrews gave the name of *'Araba*, or desert, to that part of the valley between the Lake of Tiberias and the Dead Sea. Most of the N. part of the valley is fertile, and from the Karn Sartabeh, on the route between Nâbulus and Es-Salt, a number of green oases, interrupted by barren tracts, extend southwards. Numerous brooks fall into the Jordan on both sides of the valley, but a few of them only are perennial, such as the Yarmûk and the Nahr ez-Zerka, both on the E. side. The character of the districts on both sides is essentially different. The E. region is better watered, until it reaches the desert lying still farther to the E., and politically it has always been distinct from the country W. of Jordan, as the deep valley was destined to form a natural barrier between the Jewish and the heathen races (comp. Gen. xxxii. 10), although several of the tribes of the former remained beyond Jordan (see p. 58). Most of the paths descending into the Jordan valley are wild and rugged. The width of the valley varies very much, being greatest between Jericho and Nimrîn, where it measures about 8 M. across. Geologists suppose the Ghôr to be the ancient basin of a vast inland lake; but neither that lake, nor its residue represented by the Dead Sea, can ever have been connected with the Red Sea since the continent assumed its present form, there being an entire absence of fossils, even in the oldest formations, in the intervening district. There is, moreover, to the S. of the Dead Sea a mountain barrier running across the 'Araba valley (p. 297), which renders such a connection impossible. In this vast lake valley the river, which averages 33 yds. in width, has worn for itself two channels, the older being flat and broad, and the more recent, within the other, being narrower, with precipitous sides. Into this valley of Jordan in the narrower sense, which averages less than a mile in width, we descend over a deeply furrowed and barren terrace of clayey soil, about 50 ft. in height. During the seasons of rain and melting snow the river sometimes overflows its present low-lying banks. The thicket which conceals the water from view was once infested by lions (Jerem. xlix. 19). The Jordan contains numerous fish, which migrate to different parts of the river according to the season. The water is clear where it emerges from the Lake of Tiberias, but soon assumes a tawny colour from the clay which it stirs up in its rapid course. The water is not unwholesome for drinking, but is unrefreshing

from its high temperature. The depth of the water varies greatly with the seasons. In autumn there are numerous fords. One of the most famous is that of *Kaṣr el-Yehûdi*, the bathing-place of the Greeks and a great resort of pilgrims. Farther S. is the bathing-place of the Latins, called *maḳṭaʿ*, or place of passage, which, so far as the meaning of the word is concerned, would correspond with the ancient '*Beth'abara*' ('house of passage'; St. John i. 28), to the site of which however we possess no other clue. With regard to the miracle which enabled the Israelites to cross the Jordan (Joshua iii.), it is quite possible that the river may have been temporarily dammed from some natural cause above Sartabeh (the ancient Zaretan?), where its channel is very narrow. The city of *Adam*, mentioned in verse 16 of the chapter quoted, is also supposed to be identical with *Tell Dâmiyeh*. There is little or no trace in the Bible of the existence of bridges over the Jordan, the river being usually crossed at fords (1 Sam. xiii. 7; 2 Sam. x. 17); but David and Barzillai were conveyed across it in a ferry-boat (2 Sam. xix. 18, 31). The miraculous division of the waters by the cloak of Elijah is also localised at this ford by tradition (2 Kings ii. 8). St. Christopher is said to have carried the infant Christ across the river somewhere in this neighbourhood.

Pilgrims are chiefly attracted to the Jordan by its association with John the Baptist and the baptism of Christ (Mark i. 5—11). The above-mentioned monastery of St. John affords a proof that the baptism of Christ was at a very early period believed to have been performed here. In reminiscence of that event, baptism in Jordan was as early as the time of Constantine deemed a special privilege. In the 6th cent. Antoninus found a great concourse of pilgrims here. He records that both banks were paved with marble; that a wooden cross rose in the middle of the stream; and that, after the water had been blessed by the priest, the pilgrims entered it, each wearing a linen garment, which was carefully preserved in order afterwards to be used as a winding-sheet. In the middle ages, too, baptisms took place in the Jordan, but the place for bathing and baptism was higher up, near the monastery. Since the 16th cent. the time of baptism was changed from the Epiphany to the pleasanter season of Easter. Disorderly scenes frequently took place here. From an early period the pilgrims were conducted, or rather hurried into the water by Beduîn guides (sometimes accompanied by the pasha), and quarrels among the Christians were not uncommon. Down to the present time the Greeks attach great importance to the bath in Jordan as the termination of a pilgrimage. The great caravan starts for the Jordan immediately after the ceremonies of Easter, and the encampment lighted with pine torches on the bank of the river presents a quaint and interesting spectacle. The priests wade into the water breast-deep, and dip in the stream the men, women, and children as they approach in their white gar-

ments. Some of the pilgrims fill jars from the river to be used for baptisms at home. At other seasons also crowds of pilgrims are often encountered here. Caution is recommended to those who cannot swim, as the stream is very rapid and deepens towards the E. bank. The finest survey of the scene is obtained from a spot a few paces above the bathing-place. The pilgrims are seen drying their linen, and enthusiastically drinking and bathing, while in the background rise the mountains to the W. of the Dead Sea, the spur of Râs el-Feshkha being especially prominent. The banks are fringed with tarfa trees and willows. The crocodile, which is said to have formerly infested the river, is probably extinct (Macgr. p. 405). — A route leading more to the S. may be taken from Jericho to the bathing-place of the Latins. It first leads S.W. to *Umm Ghafer*, or the place of custom, which, notwithstanding its suggestive name, tradition has never connected with Zacchæus, and in 1 hr. more to the lukewarm *'Ain Ḥajla.* About 10 min. to the W.S.W. of this spring is the ruin of *Ḳaṣr el-Ḥajla*, occupying a site corresponding to the ancient *Beth-Hogla*, which lay on the frontier between Judah and Benjamin (Josh. xv. 6). The character of the walls and remains of paintings indicate that the place was once a monastery, and the natives call it *Dêr Mar Yuḥanna Ḥajla*, or monastery of St. John.

An excursion to the influx of the Jordan into the Dead Sea presents little attraction. The influx is about 1½ hr. from the bathing-place. The river falls into the sea in two arms, the latter part of its course being nearly level, so that the salt-water mixes with that of the river up to a considerable distance from the mouth. Fish that are carried down to the Dead Sea die, and are thrown up on the beach. Near its mouth also the immediate banks of the river are wooded, but the upper part of them consists of clayey and barren walls of earth of grotesque forms, the edges of which are apt to crumble when trodden upon. Lumps of salt and nodules of sulphur are frequently found in the clay.

The direct route from the bathing-place to the Dead Sea and Mar Sâba leads for some distance through the bushes on the bank of the river, and strikes across the open, treeless country. The clay-soil, which is coated with strata of salt and gypsum, is absolutely barren. This desolate plain is traversed for 25 min., when the valley is regained. The view over the plain, however, is very fine, and particularly that of the blue slopes on each side of the sea, with the deep indentation of the valley of the Zerḳa Ma'în towards the S., to the left. In the middle of the day the view is unfortunately apt to be obscured by haze. After 40 min. (S.W.) we reach the bank of the Dead Sea opposite a small island.

The **Dead Sea** was called by ancient Hebrew writers the *Salt Sea*, and by the prophets the *Eastern Sea* also. It was afterwards named the *Sea of Asphalt*, and by Greek authors at an early period the *Dead Sea*. The Arabs give it the same name, but more com-

monly call it *Bahr Lûṭ*, or Lake of Lot. Moḥammed having introduced the story of Lot into the Ḳorân. The earlier accounts of the Dead Sea having been either inaccurate or exaggerated, the United States of America sent an expedition to explore it in 1848, and many of the former doubts and difficulties have thus been set at rest. (See Report of the Expedition of the United States to the Jordan and Dead Sea. by W. F. Lynch.)

The Dead Sea is 46 M. in length (about the same as the Lake of Geneva), and its greatest breadth to the S. of Wâdy Môjib is 10 M.; the breadth of the strait opposite the peninsula is 4 M.; towards the N., near Râs Mersed. the sea narrows to 8½ M., and at Râs el-Feshkha to 7 M. On the E. and W. sides it is flanked by precipitous mountains with often little or no space between them and the water. The shallow S. bay of the sea, which, however, is not visible from the N. end. is bounded by a low peninsula (Arab. *el-lisân*, or tongue; comp. Joshua xv. 2, where the word translated 'bay' means literally 'tongue'). At the S.W. end of the lake rises a hill of salt (p. 288).

Until the year 1837 it was never supposed that the Dead Sea lay below the level of the Mediterranean. The following figures are the result of the most recent measurements:—

Level of Dead Sea below level of Mediterranean	1293 ft.
Greatest depth of Dead Sea	1310 ft.
Height of Jerusalem above Mediterranean . .	2494 ft.
Height of Jerusalem above Dead Sea	3697 ft.

The American expedition, with great trouble, conveyed two metal boats from Acre to Tiberias, whence they sailed down the Jordan. On the Dead Sea they spent twenty-two days in cruising about and taking soundings. They found the mean depth to be 1080 ft.; that of the S. bay was nowhere more than 11 ft.; the greatest depth was 1308 ft., between 'Ain Terâbeh (W.) and the mouth of the Zerḳa Ma'în (E.). The total depth of the cavity of the Dead Sea below the Mediterranean level is therefore 2601 ft. The level of the Dead Sea varies, however, with the seasons, as will be seen by the pieces of wood encrusted with salt which lie on its banks. From a very remote period the Dead Sea has formed a receptacle for the waters of the Jordan and the surrounding hills, and it is one of the most ancient lakes in the world. At the end of the tertiary period the water stood considerably higher than now, deposits of clay being found on the surrounding mountains at a height of 350 ft. above the present level. The supply of water was also greater in ancient times, and it should be observed to what a depth the brooks on the E. and W. sides of the sea have hollowed out their beds. Although the volume of water which empties itself into the sea is still considerable, it is probable that the level of the sea is gradually sinking. It has been calculated that 6 million tons of water fall into the Dead Sea daily, the whole of which pro-

digious quantity must be carried off by evaporation, as it is not conceivable that so low a lake should have any outlet. Nor is it difficult to imagine that the hot and dry air in this profound and unique basin should be capable of absorbing an enormous amount of moisture. In consequence of this extraordinary evaporation, the water that remains behind is impregnated to an unusual extent with mineral substances, as well as with the salt which it dissolves from the beds of clay on the banks. The specific gravity of the water is not everywhere the same; it varies from 1.021 to 1.256, the average being 1.166. It is lightest at the mouth of the Jordan, and for some distance opposite to it. and heaviest, i. e. most charged with mineral ingredients, in the deepest parts of the sea. The human body floats without exertion on the surface, and can only be submerged with difficulty; but swimming is unpleasant, as the feet have too great a tendency to rise to the surface. Irritation of the skin is often experienced by persons who bathe in the Dead Sea, but this is probably caused chiefly by exposure to the fierce rays of the sun. After the bath, however, the skin retains an oily sensation, which may be removed by a subsequent bath in the Jordan (in which case the journey must be made in the reverse direction), but this second bath is by no means indispensable.—The water appears to have been used at one time for sanitary purposes.

The water contains on an average 25 per cent of solid substances, one-half of which is chloride of sodium (common salt). The chloride of magnesium which is also largely held in solution is the ingredient which gives the water its nauseous, bitter taste, while the chloride of calcium makes it feel smooth and oily to the touch. There are also many other ingredients in small quantities. The water boils at 221° Fahr. The salt of the Dead Sea has from the earliest times been collected and brought to the Jerusalem market, and is considered particularly strong. Asphalt is said to lie in large masses at the bottom of the lake, but it seldom comes to the surface except when loosened by storms or earthquakes. Others, however, think that the asphalt proceeds from a kind of breccia (a conglomerate of calcareous stones with resinous binding matter) which lies on the W. bank of the lake, and finds its way thence to the bottom; and that when the small stones are washed out of the mass the bituminous matter rises to the surface. The asphalt of the Dead Sea was prized above all other kinds in ancient times.

It is now well ascertained that the Dead Sea contains no living being of any kind. Neither shells nor coral exist in it, and sea-fish put into its waters speedily die. The assertion, however, that no living thing exists on its banks, and that no bird can fly across it, is quite unfounded. The poverty of the fauna must be admitted, but is to be ascribed to the want of fresh water and the consequent absence of vegetation, and not to any supposed poisonous property of the air. Where a supply of fresh water exists, the soil bears a

luxuriant tropical vegetation (see Engedi, p. 284). The banks of the lake were once inhabited (chiefly by hermits), as ruins found on them indicate. Not a single boat is now to be seen on the lake, but it was navigated in the time of Josephus, during the middle ages, and even later. When a storm bursts over this rock-bound cavity, the waves (according to Lynch) lash the sides of boats like hammers, but owing to the heaviness of the water they speedily subside when the storm is over.

In clear weather the scenery presented by the mountains and water is beautiful. The promontory on the right is Râs el-Feshkha. Farther to the S. is Râs Mersed, beyond which lies Engedi. To the left, at some distance, is seen the ravine of the Zerḳa Ma'în, descending from a mountain 3480 ft. in height. The mountains of the Dead Sea, however, are rarely seen with great distinctness, as a slight haze usually veils the surface of the water; but when seen from a distance, and especially from a height, the atmosphere seems perfectly clear, and the water is of a deep blue colour. When seen from the immediate neighbourhood the colour of the water is greenish, and it has a somewhat oily appearance.

The traveller should not omit to bring a sufficient supply of fresh water from Jericho or from the Jordan, as none is to be found on the whole route. The wood cast up on the shores of the sea has been used at places in erecting a kind of framework, over which carpets may be stretched as a protection from the heat and glare.

From Jericho to 'Ain Feshkha and Engedi (10—12 hrs.). At 'Ain Feshkha there is nothing to see, and the route thither is good and level. Thence to Engedi the route is fatiguing and destitute of water, but not uninteresting, and is recommended to those who are about to return to Jerusalem viâ Hebron. It affords an opportunity for a nearer acquaintance with the banks of the Dead Sea and the desert of Judah, furrowed with its profound gorges. A Beduîn escort (p. 283) and provisions are necessary.

From Jericho we ride southwards on the W. side of the broad and scantily planted floor of the valley. From the beginning of the Dead Sea onwards the plain narrows, and at last terminates in a sharp angle at *'Ain Feshkha*, a copious spring, surrounded by a growth of reed-plants, which wells forth near the bank of the lake. The water is clear, but somewhat warm, brackish, and sulphureous; these properties, however, are easily removed by placing it in porous jars and adding wine. (Water should be taken hence for the journey to Engedi.) Near the spring are some slight traces of ruins. The promontory of *Râs el-Feshkha*, which projects far into the sea at this point, can only be crossed in a straight direction by experienced climbers. We must therefore ascend with our horses by a steep and stony zigzag path to the right, make a long circuit of at least 2½ hrs. to the W., up and down hill, and at length descend by an equally unpleasant path, regaining the shore of the sea on the S. slope of the *Wâdy en-Nâr* (lower Kidron valley), on the other side of the promontory. This rough journey, however, is not uninteresting as the promontory commands a survey of the N. end of the Dead Sea and the lower part of the Jordan valley. To the S. the rocky promontory of Mersed (see below) abuts on the lake, and the lofty hills to the E. with their deeply indented valleys form an admirable frame to the picture. Meanwhile the sun's rays have redoubled their intensity, and when we again approach the sea we perceive the somewhat overpowering odour of some sulphureous springs, by which we are accompanied almost all the way to Engedi. Stinkstone (p. 145) is frequently found here. The route

passes the mouths of the *Wâdy el-Ghuwêr*, *et-Taʿâmireh*, and *ed-Dérejeh*, and continues tolerable until we have passed the *Wâdy Hasâseh* (about 2 hrs.). Where, however, it skirts the (1 hr.) *Râs Mersed*, it again becomes extremely rugged both for man and beast, and seems almost impracticable at places. Engedi (p. 284), after another ascent, is reached in 1½ hr. more.

ANOTHER ROUTE. A second path to Engedi, which leads from the top of the Râs el-Feshkha, beyond the above mentioned ravine of the Wâdy en-Nâr, ascending hills, and crossing valleys, is even more laborious than the other, but commands finer views.

The passage of the valleys, especially that of the *Wâdy el-Ghuwêr* (see above), is attended with some difficulty, as the precipices often necessitate long circuits. After ¼ hr. we reach another valley, and after 40 min. the *Râs Neḳb et-Terâbeh*, a bold rocky buttress above the spring of that name, commanding a grand and uninterrupted view of the Dead Sea and its surroundings. To the S.E. rises Kerak, and to the N.E. the lofty Neby ʿOsha (p. 336) forms a well known landmark. In 40 min. more we come to a point where a bad road descends to the left to *ʿAin Terâbeh*, and in ¼ hr. more we pass near the union of the Wâdy et-Taʿâmireh with the Wâdy Dérejeh (to the left, below). In 20 min. we reach the *Wâdy et-Taʿâmireh*, which descends from Bethlehem, and in 35 min. the *Wâdy ed-Dérejeh*, the lower part of the Wâdy Khareitûn. The passage of these two valleys is rendered difficult by the almost perpendicular character of their banks. In 20 min. we reach the opposite hill. After 40 min. we strike across the *Wâdy el-Hasâseh*, descending from Tekûʿa (p. 252), and then mount the hill. In 40 min. more the extensive table-land of *Hasâseh* is reached, where Rashâideh Beduîns are freqnently encamped. The plain is fnrrowed with small, dry watercourses, and overgrown with underwood at a few places only. After another 40 min. we cross the small *Wâdy Sheḳîf*. On the left rises the *Jebel Sheḳîf*, from which the Râs Mersed (see above) runs out into the sea. In 1 hr. 10 min. the *Wâdy Sudêr*, a small dry channel, has to be crossed; in 20 min. we reach the point where the Jerusalem road diverges (p. 252), and at length in ½ hr. we arrive at the hill of Engedi (p. 283).

The road from the N.W. end of the Dead Sea to Mar Sâba follows the bank of the sea for some distance. The heat here in the middle of the day is often scorching. After 18 min. we leave the *ʿAin el-Jehayyir* to the left; its brackish water should not be drunk except in case of necessity. We then leave the sea and ascend the *Wâdy ed-Dabr*, deeply eroded by its brook, and partly overgrown with underwood, where game is said to abound (partridges, wild pigeons, hares, etc.). After 35 min. we enjoy a fine view of the Jordan valley and the Dead Sea. The route then leads to the left, skirting a deep ravine, and affording several other points of view. To the right we soon perceive the pass of *Neḳb Wâdy Mûsa*, and in 35 min. we enter the *Wâdy el-Ḳenêtera*. On the hill to the N.W. we observe the Muslim pilgrimage shrine of *Neby Mûsa* (Moses' tomb), of which we have no notice earlier than the 13th century. The records of the death of Moses in the region to the E. of Jordan are so well authenticated that few travellers will care to visit this spot. Annually, on an afternoon in April, the spot is visited by a great Muslim pilgrimage, accompanied by a number of half-naked fanatical dervishes, who parade the streets of Jerusalem the whole of the previous morning, shouting their 'la ilâha ill Allâh!'

We now continue our ride through the valley. After 40 min. the *Jebel Jamûm* rises on our right, and we reach the table-land of

Bkê'a, which ascends towards the S.S.W. This plain is covered with willows in spring, and is frequented by Beduîns of the tribe of Ḥtêm. After 42 min. we cross the *Wâdy Kherabîyeh*, which like all these valleys descends towards the E. In the *Wâdy Bkê'a*, on the left below, we perceive Beduîn encampments. The view hence of the Dead Sea, far below the mountain spurs, is grand and beautiful. In ½ hr. we reach the rain-reservoir of *Umm el-Fûṣ*. A heap of stones on the way side, 20 min. farther, is intended to apprise travellers that they are near the Neby Mûsa (p. 271). After 35 min. more we lose sight of the Dead Sea, and descend by a bad path into the *Wâdy en-Nâr*, or Kidron valley, the floor of which is reached in 28 min., and we are now surrounded by a barren wilderness. The path then ascends from the Kidron valley by means of steps, and in 20 min. reaches the top of the hill near a watch-tower, where our goal, the monastery of **Mar Sâba**, now rises before us. Visitors must knock loudly at a small barred door for the purpose of presenting their letter of introduction and obtaining admission. No one is admitted after sunset, even when duly provided with letters. Ladies are not admitted, and must pass the night in the tower outside. Above the gate rises a second tower, where a watchman is posted who scans the mountains and valleys far and wide to see whether any danger threatens the monastery.

In the interior we descend by about 50 steps to a second door, whence a second staircase leads to a paved court, from which lastly a third leads to the guest-chamber. The divans here are generally infested with vermin. The accommodation is very poor, but bread and wine are to be had, and there are kitchens for the use of travellers who bring their dragoman and cook. For a night's lodging for three persons 10 fr. is usually paid, besides 2 fr. to the servant, and ½—1 fr. to the porter.

Those who happen to pass a moonlight night in the monastery will carry away the most distinct idea of its singularly desolate situation. On such a night the visitor should take a walk on the terrace and look down into the valley. The rock falls away so perpendicularly that huge flying buttresses have had to be constructed in order to afford the very moderate space occupied by the monastery. The barren heights beyond the valley contain a number of old hermitages now occupied by jackals. The bottom of the ravine lies about 590 ft. below the monastery, and at about the same level as the Mediterranean.

History. In the 5th century a Laura, or settlement of monks, was founded here by St. Euthymius. His favourite pupil Sabas was born in Cappadocia about 439, and when hardly eight years of age renounced all worldly advantages and entered a monastery. Ten years later he went to Jerusalem, and then settled in this wilderness with Euthymius. As his reputation for sanctity became known, he was joined by a number of anchorites, with whom he lived according to the rule of St. Basilius in a Laura founded by him. In 484 he was ordained priest by the Bishop of Jerusalem, and raised to the rank of abbot of the order of Sabaites named after him. He died in 531 or 532, after having greatly dis-

tinguished himself in theological controversies against the monophysites, and founded several other monastic settlements. In 614 the monastery was plundered by the Persian hordes of Chosroes, and in subsequent centuries its wealth repeatedly attracted marauders (796 and 842), in consequence of which it became necessary to fortify it. It was again pillaged in 1832 and 1834. In 1840 it was enlarged and restored by the Russians. — After Easter many pilgrims return from Jordan viâ Mar Sâba.

A monk orlay-brother conducts visitors through the monastery, which consists of a number of terraces adjoining and above one another. Every available spot has been converted by the monks into a miniature garden. Figs ripen here much earlier than at Jerusalem, as the sun beats powerfully on the rocks. In the centre of the paved court stands a dome-covered structure, decorated in the interior with greater richness than taste, containing the empty tomb of St. Sabas. This sanctuary is the chief attraction for pilgrims, although the remains of the saint have been removed to Venice. To the N. W. of this detached chapel is the church of St. Nicholas, consisting chiefly of a grotto in the rock, which was perhaps once a hermitage. Behind a grating here are shown the skulls of the martyrs slain by the troops of Chosroes. The monastery church, of basilica form, on the E. side, is uninteresting. A few old pictures on a gilded ground are still extant, while others have been exchanged by the Russians for modern works. The tomb of Johannes Damascenus, or Chrysorrhoas, is also shown here. He wrote in the 8th cent., and though not a man of pre-eminent talent, is regarded as one of the last distinguished theologians of the early Greek church. — At the back of this church lie the chambers of the pilgrims and the cells of the monks. The latter, in accordance with the rule of their order, lead an ascetic life, eating little else than vegetables, and fasting frequently. Their only neighbours are wild birds which they feed, and which become so tame as to eat out of their hands. They seem not overburdened with learning, and they deny visitors access to their library, where however Tischendorf discovered some fine MSS. The monastery is supported by donations and by the rents of a few landed estates. There are now 65 monks here, and they have the care of a few lunatics. One of the little gardens contains a palm-tree which is said to have been planted by St. Sabas. Its dates, as the monks declare, have no stones. The chief memorial of the saint is his grotto, which is shown on the S. side of the monastery, near the guest-chamber. A passage in the rock leads to the grotto, adjoining which is a smaller chamber called the lion's grotto. One day, as the legend runs, the saint on entering his cave found it occupied by a lion, whereupon he began fearlessly to repeat his prayers and then fell asleep. The lion dragged him out of the cave twice, but the saint, objecting to these proceedings, assigned him a corner of the cavern, after which they lived peaceably together.

From Mar Sâba to Jerusalem ($3\frac{1}{2}$ hrs.). The route ascends the Kidron valley. At first the valley is left on the right, and after

20 min. the bed of the brook is crossed. The limestone rock contains numerous bands of flint. After 7 min. the route turns to the left, and encampments of Beduîns are occasionally passed. On the left (S.), after 7 min. more, we observe a cavity hewn in the rock, containing bad water. In 50 min. we leave the Kidron valley, which here makes a circuit towards the S., and enter the *Wâdy el-Leben* (milk valley), which leads at first a little to the N. and then to the W. A fatiguing ascent of 40 min. brings us to the watershed, whence a striking view of Jerusalem is obtained; nearer us lies Bêt Sâḥûr el-ʿAtîḳa (p. 227). To the S. E. we see the Frank Mountain, and to the S. W. the village of Sûr Baḥer. Descending to the W. we regain the Kidron valley in 35 min., Bêt Sâḥûr lying on the left. After 28 min. the *Wâdy Kattûn* descends from the Mt. of Olives on the right. In 10 min. we reach Job's Well (p. 227), and in ¼ hr. more the Yâfa Gate.

From Mar Sâba to Bethlehem (2 hrs. 50 min.). The road is tolerable. At first it ascends to the N. from the upper tower of the monastery, affording several fine retrospects of the Dead Sea and the wild mountain scenery. After 25 min. the monastery tower disappears. In spring all these heights are covered with good pastures. Far below in the Wâdy en-Nâr (p. 272), are seen the huts of the villagers who live under the protection of the monastery. After 20 min. the Mt. of Olives comes in sight on the right. A path diverges here to the right to the ruined monastery *Dêr ibn ʿObed*, or *Mar Theodosius*, with remains of two churches. In 10 min. we gain the top of the hill, whence we have a fine view, the Frank Mountain (p. 256) being also visible towards the S. After 4 min. the road descends into the *Wâdy el-ʿArâis*, and in 10 min. reaches the bottom of the valley. It then ascends slightly, and in ¼ hr. reaches a small valley, on the left side of which it again ascends. After 17 min. we have a view of a large basin; opposite to us lies Bethlehem, and on the right rises Mar Elyâs. In 40 min. we reach the first fields and orchards of Bethlehem. The monastery of Mar Sâba also possesses land here. The watch-towers with which most of the gardens are provided date from the time of Ibrâhîm Pasha, but the practice of erecting such towers was already common among the ancient Jews. After 10 min. we leave the village of Bêt Sâḥûr (p. 251) a few hundred paces to the left, after 6 min. avoid a path to the left, in 10 min. pass the Latin monastery, and in 2 min. more reach the space in front of the church of St. Mary at Bethlehem (p. 244).

8. From Jerusalem to the Monastery of the Cross, ʿAin Kârim, and ʿAin el-Ḥabîs.

The journey occupies 2½ hrs. — Leaving the Yâfa Gate, we follow the second road to the left, leading to the Birket Mamilla and the Leper House (p. 234). We next leave the road to ʿAin Yâlo (p. 321) to the left, and that to ʿAin Kârim to the right, and descend the valley in 20 min. to the **Monastery of the Cross**, Arab. *Dêr el-Muṣallabeh.* The road has lately been improved by the Greeks and Russians, and the adjoining land freed from stones and planted. The monastery is of irregular quadrangular form, surrounded by windowless walls, and extends down towards the S.,

occupying the E. side of the floor of the valley. It belongs to the orthodox Greeks.

The foundation of the monastery is attributed to the Empress Helena, but this is a mere tradition. According to another tradition, the church was founded in the 5th cent. by Tatian, King of the Georgians. The fact that in 1099 the Crusaders found the monastery already in existence renders it probable that it was really founded before the introduction of El-Islâm. At that period it was the property of the Georgians. The monastery seems to have subsequently belonged to various other sects, but never to the Latins. It has suffered much at the hands of the Arabs, who plundered it and murdered the monks more than once. It has of late been handsomely restored, but more walls are necessary for the protection of the grounds. Here, too, we find the iron-mounted wicket which has so long been in use in Oriental monasteries. The buildings embrace several large and irregular courts, and are fitted up partly in the European style. They also contain a large seminary for priests, with six professors and sixty pupils. Besides theology, the pupils are taught Greek, Latin, French, Hebrew, Arabic, and music. The library contains many fine works and a number of MSS. The plan of the monastery church seems to corroborate the conjecture that it dates from the Byzantine period. It consists of a nave and aisles. The dome is borne by four large pillars, and is provided with small windows. The vaulting and arches are pointed, whence a mediæval restoration is to be inferred. The paintings on the walls, some of them of a rude character, were also retouched in the 17th century. The fine mosaic pavement is of considerable antiquity. The principal shrine of the monastery is behind th high altar, where a round aperture, lined with marble, marks the spot where the tree from which Christ's cross was formed is said to have grown. This tradition gives the monastery its name, which is more properly the 'monastery of the place of the cross'. The tradition is probably very ancient, although not traceable farther back than the Crusaders' period, and never entirely recognised by the Latins. Among later myths may be mentioned that of Adam being buried, and that of Lot having lived here.

Leaving the monastery, we retrace our steps for 3 min., and then take the ʿAin Kârim road to the left. It intersects the valley of the monastery of the Cross, and in 18 min. enters the *Wâdy Medîneh;* it then crosses a hill in 13 min. to the *Wâdy el-Bedawîyeh.* On the right lies *Khirbet Naḥleh.* The top of the *Jebel ʿAli*, which we now ascend, commands a view of the Mediterranean, the Mt. of Olives, and part of Jerusalem. After 22 min. we come to the ruins of *Bêt Esmîr;* to the right lie the ruins of *Dêr Yâsîn*, and on a hill farther off *Neby Samwîl* (p. 143); to the N.W., beyond the valley, is *El-ʿAḳûd* on a hill. Descending hence, we reach the village of **ʿAin Kârim** in $\frac{1}{4}$ hr.

History. 'Ain Kârim probably answers to the *Karem* of the Septuagint (Josh. xv. 60), although the name, which signifies vineyard, is too common to be much relied upon as a clue. A tradition which arose in the time of the Crusaders makes 'Ain Kârim the 'city of Juda', the residence of Zacharias and Elizabeth (Luke i. 39); but that place is more likely to have stood on the site of the modern Yâta near Hebron.

The village of *'Ain Kârim* lies in a beautiful and fertile district on the slope of the hill to the E., above a broad basin. It contains about 600 inhabitants, of whom 100 are Latins, and the rest Muslims. They are all tillers of the ground, and possess olive-groves and vineyards, watered by the spring of *'Ain Kârim* which lies a little to the S., and which was associated in the 14th cent. with the supposed visit of the Virgin and called St. Mary's Well. About 4 min. to the W. of the spring stands a chapel, constructed in 1860 from ruined walls and vaults, marking the alleged site of the house or summer-dwelling of Zacharias, the father of John the Baptist, where the Virgin visited Elizabeth. In the chapel near the entrance is shown a piece of the stone which yielded at the place where Elizabeth concealed the infant John for fear of Herod.

To the E. rises the castellated Latin *Monastery of St. John*, where travellers can be accommodated. It has recently been restored and enlarged. The monks and brethren are chiefly Spaniards. The garden of the monastery, with its conspicuous cypresses, lies within the enclosure. The dome-covered church of St. John, which is enclosed by the monastery on three sides, peers prettily above the walls. After this church had for centuries been used by the Arabs as a stable, the Marquis de Nointel, ambassador of Louis XIV., prevailed upon the sultan to restore it to the Franciscans; and ere long these indefatigable monks succeeded in firmly establishing themselves here, rebuilding the monastery, and purging and restoring the church, which last, with its dome and mosaic pavement, is now one of the finest modern churches in Palestine. The older part of the building is probably not earlier than the Crusaders' period, when the birth of John the Baptist was first localised here. The church consists of nave and aisles; the elegant dome is borne by four pillars, and the pavement is still adorned with old mosaics. The high altar is dedicated to Zacharias, the father of John the Baptist, and the S. chapel to the memory of the Virgin's visit to Elizabeth. Adjoining the organ is a picture representing St. John in the desert, attributed to Murillo. On the left (N.) of the altar seven steps descend to a crypt, the alleged birth-place of the Baptist, where five well-executed basreliefs in white marble, representing scenes from his life, are let into the black walls. This chapel, though lined with masonry, is said, like that at Bethlehem (p. 248), to be a grotto in the rock. Besides the Franciscans, there are also Sisters of Zion established at 'Ain Kârim, where they preside over a girls' school, beautifully situated on a hill opposite the village. This place is visited by numerous pilgrims.

From 'Ain Kârim we proceed to the W. towards the so-called *Terebinth Valley*, the lower part of the *Wâdy Hanîna* or *Wâdy Kulôniyeh* (p. 140), which is partly planted, and partly overgrown with underwood. It has erroneously been supposed identical with the valley of *Elah* mentioned in 1 Sam. xvii. 2 (comp. p. 319). In 1 hr. we reach the spring **'Ain el-Ḥabîs.** The *Grotto of St. John*, to which steps hewn in the rock ascend, lies close to the spring. It belongs to the Latins, who have erected an altar in it. On the side next the valley there are two apertures in the wall of rock, leading to a kind of balcony, whence we survey the *Wâdy Ṣâtâf*, named after the opposite village, and the villages of Ṣôba and (to the N.) Kulôniyeh and Neby Samwîl. The place is called by the Christians the *Wilderness of St. John*, although now well planted. It was cultivated in ancient times also, if one may judge from the traces of garden terraces. The altar is said to stand on the spot where the Baptist slept when he dwelt in the grotto (Matth. iii. 1—6; Luke i. 80). From another passage, however (Luke iii. 3), it is obvious that by the 'wilderness of Judæa' the region near Jordan is meant; and moreover the tradition attaching to 'Ain el-Ḥabîs does not date farther back than about the year 1500.

For the sake of returning to Jerusalem by a different route, we may proceed from 'Ain el-Ḥabîs through the Wâdy Hanîna, and reach the Yâfa road near Kulôniyeh (p. 140) in an hour. Or turning at first to the right from the spring, and then striking across the hill towards the S., we may descend to the village of *Welejeh* (p. 321), and thence to *'Ain Yâlo*, and reach Jerusalem through the *Wâdy el-Werd* (valley of roses) in 2 hrs. (comp. p. 321).

9. From Jerusalem to Hebron.

This journey occupies 6 hrs. 40 min. — Route to the *Pools of Solomon*, see p. 253. Our route ascends past the highest pool to a hill towards the S. (¼ hr.), whence we observe a water-conduit which empties itself into the lowest pool. From the chain of hills which we now cross, we see, turning round, the small village of *El-Khiḍr*, with a Greek monastery and lunatic asylum, to the right, and soon afterwards the ruins of *Dêr el-Benât* on the left in the deep *Wâdy el-Fuhêmish*, or *Wâdy el-Biâr* (from its numerous cisterns), into which we descend ¼ hr. later, and then ascend the long and straight valley. We observe numerous air-shafts belonging to the underground conduit (p. 254). Having reached the upper end of the valley we remark on the right (after ½ hr.) the ruins of a tower. We then descend into (20 min.) the broad *Wâdy 'Arûb* which runs E. and W., and where, ¼ hr. to the left (E.), beyond a low hill, are situated several copious springs which were once conducted to Jerusalem (comp. p. 254). A large pond and remains of gardens still exist at this spot. We next (½ hr.) come

to the ruined village of *Abu Fîd*, and afterwards cross a valley. The hills are partly wooded. After 1 hr. we reach the spring of *'Ain ed-Dirweh*, the enclosure of which is built of fine, regular blocks. Above it is a platform with traces of an ancient Christian church. A little way to the E. there are tomb-chambers in the artificially hewn and levelled stratum of rock. To the W. rises a hill overgrown with bushes, on the slope of which there are also several tombs. At the top of the hill are ruins called *Burj Sûr*, which answer to the ancient *Beth-Zur* (Josh. xv. 58). After the return of the Jews from the captivity the inhabitants of Beth-Zur aided in building the walls of Jerusalem (Nehem. iii. 16), and at the period of the Maccabees Beth-Zur was a place of great importance. In the time of Eusebius the spring in which Philip baptised the eunuch was pointed out near Beth-Zur (Acts viii. 26—39; comp. p. 321), and if this was really the scene of that event the old road from Jerusalem to Gaza must have passed this way.

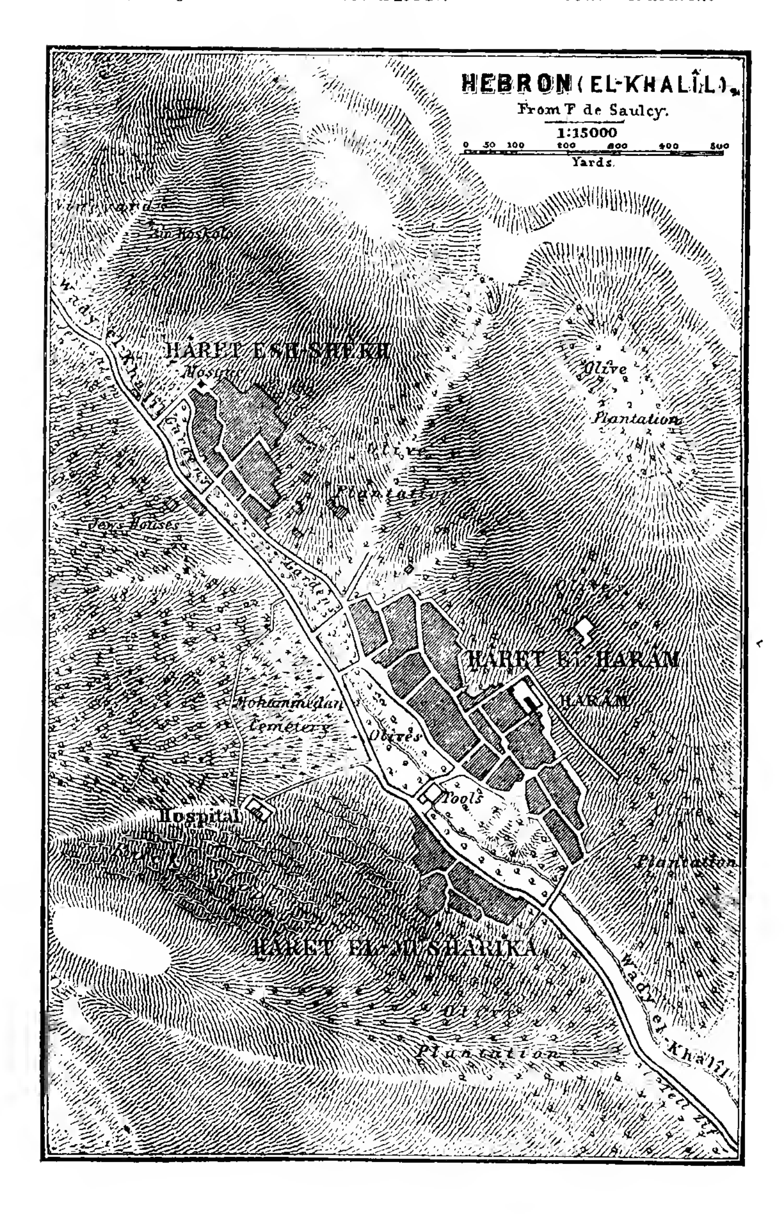
A little farther on (5 min.), a ruined tower rises on the right. In 20 min. the ruin of the mosque of *Neby Yûnus* (Jonah), surrounded by the ruined village of *Halḥûl*, becomes visible on a hill to the left. This village existed in the time of Joshua (xv. 58), and the *Gedor* mentioned by him in the same passage is the *Jedûr*, which we have passed on the right. Some of the later Jewish writers mention a tradition that the prophet Gad was buried here (2 Sam. xxiv. 11), which is possible, as there are rock-tombs in the neighbourhood. This spot, as well as several others, claims to be the burial-place of Jonah (p. 436).

After a ride of 35 min. through a partially cultivated district, we perceive about 300 paces to the left of the road a large building called *Ḥarâm Râmet el-Khalîl*, the shrine of Abraham, with a spring. The S. and W. walls only are preserved, and two or three courses of stone, one 80, the other 55 paces long, are still visible. The blocks are quite flat, some of them being of great length (10—16 ft.), and are jointed without mortar. In the N.W. angle of the interior there is a cistern. What purpose the building served, and whether it was ever completed, cannot now be ascertained. Jewish tradition places the *Grove of Mamre* here, and the valley is still called the *Valley of Terebinths* (comp. pp. 277, 319). The basilica which Constantine is said to have erected at Hebron cannot well have any connection with these ruins, as their style points to a much earlier period. About 50 yds. to the E. are the ruins of another building, which is more likely to have been the basilica, and near it are two vine-presses in the rock. After $\frac{1}{4}$ hr. we pass the ruins of the village of *Khirbet en-Naṣâra* (ruin of the Christians), or *Rujûm Sebzîn*, and (5 min.) the cistern of *Bîr en-Naṣâra*. We soon enter the vine-clad *Wâdy Sebta*, and in 50 min. reach the small town of *El-Khalîl* (Hebron).

Hebron. The *Accommodation* obtainable at several Jewish houses is tolerable; one of these is opposite the entrance to the Ḥâret esh-Shêkh. The shêkh *Hamza* also receives travellers. The charges should be fixed beforehand, and also the fee (1 fr.) for a guide through the town, if desired (but unnecessary). For the excursions to Engedi, Masada, etc., see the remark made on p. 283. The Muslims of Hebron are notorious for their fanaticism (see p. 282), and the traveller should therefore avoid coming into collision with them. The children shout a well-known Arabic curse after 'Franks', of which of course no notice should be taken.

History. Hebron ('friendship') is a town of hoar antiquity. Mediæval tradition localised the creation of Adam here; and at a very early period, owing to a misinterpretation of Joshua xiv. 15, where Arba is spoken of as a great man among the Anakim (giants), Adam's death was placed here. From the same passage it appears that the ancient name of Hebron was *Kirjath Arba* ('city of four'). It is difficult to decide whether to follow the interpretation of Josh. xv. 13, which makes Arba the founder of a family, as in our English version, or rather to adopt the signification of 'fourfold town'. This name might be derived from its having four quarters, which, though altered, still exist. Possibly these quarters belonged to four different families, who at first lived in distinct enclosures. At all events the town was always considered very ancient, and Moses records that it was built seven years before Zoan, or Tanis, the capital of lower Egypt (Numbers xiii. 22). Abraham is also stated to have pitched his tent under the oaks of Mamre, the Amorite (Gen. xiii. 18), the place being near Hebron, and opposite the cave of Machpelah. When Sarah died (Gen. xxiii.) Abraham purchased from Ephron the Hittite the double cavern of *Machpelah* as a family burial-place; and the narrative is no doubt intended to convey the meaning that an interest in the soil of Palestine was thereby secured to Abraham's descendants. Isaac, too was buried here, and Jacob's remains, by his express desire, were afterwards brought from Egypt and placed beside those of his wife Leah. Hebron was destroyed by Joshua (x. 36, 37), and this fertile region was afterwards presented to Caleb and his descendants as a reward for his services as one of the spies of Moses. The town then became an important place belonging to the tribe of Judah, and at the same time a city of refuge and a residence of the Levites (Josh. xx. 7). David spent a long time in the region of Hebron; and it was not until he could no longer hold out against Saul that he offered his services to Achish, the Philistine king of Gath (1 Sam. xxi. 10). After Saul's death David returned, and for 7½ years ruled over Israel from Hebron. It was at the gates of Hebron that Abner was slain by Joab, and David caused the murderers of Ishbosheth, the son of Saul, to be hanged by the pool of Hebron. Hebron afterwards became the headquarters of the rebellious Absalom, but after that period it is rarely mentioned. It was fortified by Rehoboam, and repeopled after the captivity. Judas Maccabæus had to recapture it from the Edomites, and Josephus reckons it as a town of Idumæa. Hebron was next destroyed by the Romans. During the Muslim period Hebron still maintained its importance, partly by its commerce, and partly as a sacred place owing to its connection with Abraham, who was represented by Mohammed as a great prophet. The Arabs call him *khalîl Allâh*, or the 'friend of God' (St. James ii. 23), and their name for Hebron is therefore 'the town of the friend of God', or briefly *El-Khalîl.* The Crusaders also called Hebron the *Castellum*, or *Praesidium ad sanctum Abraham.* Godfrey de Bouillon invested the knight Gerard of Avesnes with the place as a feudal fief. In 1167 it became the seat of a Latin bishop, but in 1187 it fell into the hands of Saladin. Since that period it has been occupied by the Muslims.

The modern Hebron lies in the narrow part of a valley descending from the N.W.; and, unless it be assumed that the ancient city was situated higher up on the slope to the E., it was one of the few


HEBRON (EL-KHALÎL).
From F. de Saulcy.
1:15000
0 50 100 200 300 400 500
Yards.
HÂRET ESH-SHÊKH
HÂRET EL-HARAM
HARAM
HÂRET EL-M'SHÂRIKA
Olive
Plantation
Mohammedan
Cemetery
Olives
Pools
Hospital
Jews Houses
Gardens
Plantation
Wady el-Khalîl

towns of Palestine that did not stand on a hill. The hill on the S.W. side rises about 3000 ft. above the sea-level. The environs are extremely fertile, and beautifully green in spring. The vine thrives here admirably, and it has therefore been supposed that this is the valley of *Eshcol* (valley of grapes), whence the spies of Moses brought the large bunch of grapes, the pomegranates, and figs (Numbers xiii. 23, 24). It has, however, lately been shown that the valley of Eshcol more probably lay farther S., near the *Tuleilât el-ʿInab*, or the vine-clad hills around Beersheba, and that tradition had merely selected Hebron as being the most southern part of the mountains of Palestine where grapes thrive. Almond and apricot trees also occur, and the environs are copiously supplied with water.

The present town is divided into several distinct quarters. The N.W. quarter is called *Ḥâret esh-Shêkh*, deriving its name from the beautiful *Mosque of the Shêkh ʿAli Bakka* (d. 670), which probably dates from the Mameluke period, and whose minaret forms the handsomest modern architectural feature in the town. Above this quarter is the aqueduct of the *Ḳashḳala* spring, near which there are ancient grottoes and rock-tombs. From the spring a path well worn in the limestone of the mountain leads to the top of the hill *Hobâl er-Riâḥ*. The W. quarter is called *Ḥâret Bâb ez-Zâwiyeh*, and the S.E. *Ḥâret el-Ḥarâm*, to the S. of which lies *Ḥâret el-Mushârika*. The large building on the hill of *Kubb el-Jânib*, on the S. side, is the *Quarantine*. The houses are generally spacious and built of stone, many of them having domes as at Jerusalem. The population numbers from 8000 to 10,000 souls, including 500 Jews. The merchants of Hebron carry on a brisk trade with the Beduîns, and often travel about the country with their wares. The chief branches of industry are the manufacture of water-skins from goats' hides, on the N. side of the Ḥarâm, and the glass-houses, which are also at the N. end of that quarter. Glass was manufactured here as early as the middle ages, and the principal articles made are lamps and coloured glass rings used by the women as ornaments.

Outside this quarter, in the bed of the valley to the N., is situated a reservoir, 28 yds. in length, 18 yds. in width, and 21 ft. in depth. Farther to the S., at the bottom of the valley, is a still larger basin constructed of hewn stones, square in form, each side being 44 yds. long. These pools are unquestionably ancient, and it was perhaps near one of them that David hanged the murderers of Ishbosheth (see p. 279). Tradition has settled the point in favour of the larger pool. In the town the tomb of Abner and Ishbosheth is shown within the court of a Turkish house, but is not worth visiting.

The most important building at Hebron, and one of unique interest, is the *Great Mosque (Ḥarâm)*, which, according to tradition, encloses the cave of *Machpelah*. It is situated in the lower part of the quarter named after it, and also named *Ḥâret el-Kalʿa*, or castle quarter. The castle is now half in ruins. On the N. side it is over-

topped by the adjacent wall of the Ḥarâm, which also appears once to have been fortified. The enclosing wall is built of very large blocks, all drafted and hewn smooth. The drafting, however, is not so deep as that of the stones of the Ḥarâm at Jerusalem. The walls are strengthened externally by square buttresses, sixteen on each side, and eight at each end. They are without capitals, but a kind of cornice runs round the whole building. Above this old wall, which is 48—58 ft. high, the Muslims erected a modern wall and at the corners four minarets, of which two still exist. Between the two N. corners are steps of gentle ascent, leading to the court in the interior. Visitors are conducted as far as the entrance doors, but Muslim fanaticism precludes their nearer approach. The enclosing walls bear marks of antiquity, but it can hardly be supposed that they belong to the era of Solomon, as the walls of Jerusalem, built by Herod, also contain admirable specimens of drafted stones. A more careful examination of its details will, however, be necessary before the age of the structure can be approximately ascertained.

By a special firman of the sultan, the Prince of Wales was admitted to the mosque in 1862, the Marquis of Bute in 1866, and the Crown-Prince of Prussia in 1869. These distinguished visitors were attended respectively by Stanley, Pierotti, Fergusson, Rosen, and others. Fergusson's account is contained in 'The Holy Sepulchre and the Temple at Jerusalem' (London, 1865). According to that author the tomb was open down to the beginning of the Christian era, its holiness forming its sole protection. The present wall of the Ḥarâm was erected in the Herodian period, while tombs and cenotaphs in white stone or marble were also added. A church was probably erected here in the time of Justinian, and other shrines were placed on the upper level, over those which remained below, but none of these structures are now extant. The small building which forms the S. part of the Ḥarâm is probably a church of the Crusaders, dating from 1167—1187, but has been restored by the Arabs, and is possibly of Arabian origin. The marble incrustation with which the interior is adorned to a height of 6 ft. dates from 1331, when the Mameluke Sultan Moḥammed ibn Kelâûn erected the building round the court, which now contains the cenotaphs of the patriarchs. Joseph's tomb was fitted up in 1393. The cenotaphs still extant are of stone, and are hung with cloth embroidered with gold and silver. The tombs of Abraham, Sarah, Jacob, and Leah are in separate apartments outside the mosque. The place of honour in the centre of the mosque is occupied by the tomb of Isaac and Rebecca. Under the pier arch between the tombs of Abraham and Isaac is a circular opening in the floor. It is not yet ascertained whether this is the only entrance to the subterranean cavern, and whether older cenotaphs still exist there. — To the right of the Miḥrâb of the mosque is a finely carved pulpit, executed in 1091.

The building is surrounded with the dwellings of dervishes, saints, and the guards of the mosque, who derive their maintenance from six villages in the plain of Sharon and Philistia.

In order to visit the traditional **Oak of Mamre** (½ hr.), we quit the town, leave the road to Jerusalem on the right, and ride towards the N.W. on a paved road between vineyard-walls. After 17 min. we come to a well on the right. We then (5 min.) pass through a gate to the right and soon see the oak before us. A gate (8 min.) now leads us into gardens at present belonging to the Russians, where a hospice for Russian pilgrims is being built. The oak which is shown here as the *Oak of Abraham*

was highly revered as far back as the 16th cent., and is unquestionably of great age. Tradition formerly pointed out the grove of Mamre near the present *Râmet el-Khalîl* (see p. 278), but the spot on which we now stand appears to answer the description better (Gen. xxiii. 17, 19). The trunk of the oak is about 32 ft. in circumference below. At a height of 19 ft. it divides into four huge branches, which together form a majestic umbrageous crown, 95 paces in circumference. In the country to the W. of Jordan the oak *el-ballûṭ* (Quercus ilex pseudococcifera), does not, as beyond Jordan, develop into a large tree, but, as the young shoots are eaten off by the goats, it usually takes the form of bushes only. A few gigantic trees have, however, owing probably to superstitious veneration, been allowed to grow up unmolested. Under such trees the Israelitish community was in the habit of assembling; and there too they used to bury their dead.

From the oak a direct road leads to *Khirbet en-Naṣâra* (p. 278), and thence to the Jerusalem road (½ hr.).

Excursions to the S. End of the Dead Sea are comparatively seldom undertaken, although the traveller obtains there for the first time a distinct idea of the barrenness and desolation of this region. Petra may also be visited from the S. end of the sea. All these excursions, however, require an escort and competent guides, and are therefore somewhat expensive. When the Beduîns of these districts are at war with each other, travelling becomes impossible. The traveller who intends to visit Engedi, Masada, and Jebel Usdum only must negociate with the tribe of the Taʿâmireh; but if he extends his journey to Petra he will require a Jehâlîn, and afterwards a Huwêtât escort. For the journey to Moab an arrangement should be made with the Jehâlîn (better than the Taʿâmireh), and then with the Beni Ṣakhr. For the journey to Petra camels are better than horses, but are not absolutely necessary. The dragoman has to arrange all these contracts with the Beduîns, and great caution is therefore necessary in the selection of a dragoman for one of these expeditions. The dragoman of an English party of six persons was paid 44 fr. a day for each person in 1873, but that charge was somewhat exorbitant.

From Hebron to Engedi (7—8 hrs.), an interesting, but fatiguing route. A guide and escort (comp. p. 252) may be procured at Hebron, but the shêkh is apt to make extortionate demands, especially if he thinks that the traveller is anxious to make the excursion. The writer was unfortunately unable to take very accurate notes on this part of his tour, and will therefore be grateful for farther information.

Immediately beyond Hebron we leave the road in the valley leading towards the S. to Petra (p. 299), and ascend the slopes of the *Jebel Jobar* to the S.E. After 1 hr. 20 min. we observe on a small hill to the left of the road a low building resembling a tower, with pointed arches (therefore not very ancient), called *Tell Zif*, the *Ziph* of the Bible, near which David hid himself (1 Sam. xxiii. 24), and which was afterwards fortified by Rehoboam. In the vicinity are other remains of walls. Fine view of the neighbouring mountains. To the right, after 40 min., are extensive cisterns by the wayside, but it is very difficult to draw water from them. (About ½ hr. to the S., on the way to Masada, are the ruins of the ancient *Carmel*, p. 288). We turn to the E. and in 1 hr. reach the *Wâdy Khabra*, the beginning of the extensive wilderness of Judæa, which is intersected by dry, furrowed wâdies, and extends to the Dead Sea. Water for the horses is to be found at one spot only, 2 hrs. from the cisterns just mentioned, in a hollowed rock to the right of the path. For two hours more we follow the windings of the Wâdy Khabra. At the point where we leave it, the valley is deeply hollowed out in the brown rocky soil, and we are surrounded by a wild and grand wilderness. A broad plateau, on which Beduîns are frequently encamped, is next reached. After about 1½ hr. the top of the pass of Engedi commands a strikingly grand view of the blue surface of the Dead Sea and the opposite hills of Moab, forming a refreshing contrast to the dreary waste behind us. The nearer shore, with Engedi, does not come in sight until we have begun

to descend the pass. The path winds down like a flight of steps over precipitous rocks, where riders dismount, and the passage is very difficult for the baggage-mules. Lower down, the path improves, and in 35 min. we reach the spring of **Engedi.**

There is no doubt that the modern *'Ain Jidy* answers to the ancient Engedi, both names signifying the goat's spring. The older Amorite name of the village situated here was *Hazezon Tamar* (Gen. xiv. 7). To the wilderness of Engedi, which belonged to the dominions of Judah, David once retired (1 Sam. xxiv. 1 et seq.). According to Josephus, there were once beautiful palm-groves here, and in the time of Eusebius Engedi was still a place of importance; but in the middle ages the place was almost unknown. The water of the spring is warm (80° Fahr.), sweetish, and impregnated with lime, and contains a number of small black snails. The natives assert that the water comes under the mountain from Se'ir (?) near Hebron. The different varieties of zizyphus mentioned near Jericho (p. 262) also occur here, as well as the 'oshr *(Calotropis procera)*, which is seldom found except in Nubia, S. Arabia, and other sub-tropical regions. This tree bears a bladder-like, hollow fruit, filled with long silky hairs that grow attached to the seeds; it has been assumed that this is the apple of Sodom, described by Josephus. The seyâl tree *(Acacia seyal)*, from which gum Arabic is obtained, occurs here as well as on Mt. Sinai. Among the smaller plants the night-shade *(Solanum melongena)*, bearing the 'egg-apple', is very common.

By the spring, and to the E. of it, are a few remains of old buildings, The village mentioned in the Bible probably lay below the spring. The gradual slope towards the sea was converted into terraced gardens. We have still to descend about 330 ft. to the level of the sea, which we reach in 20 minutes.

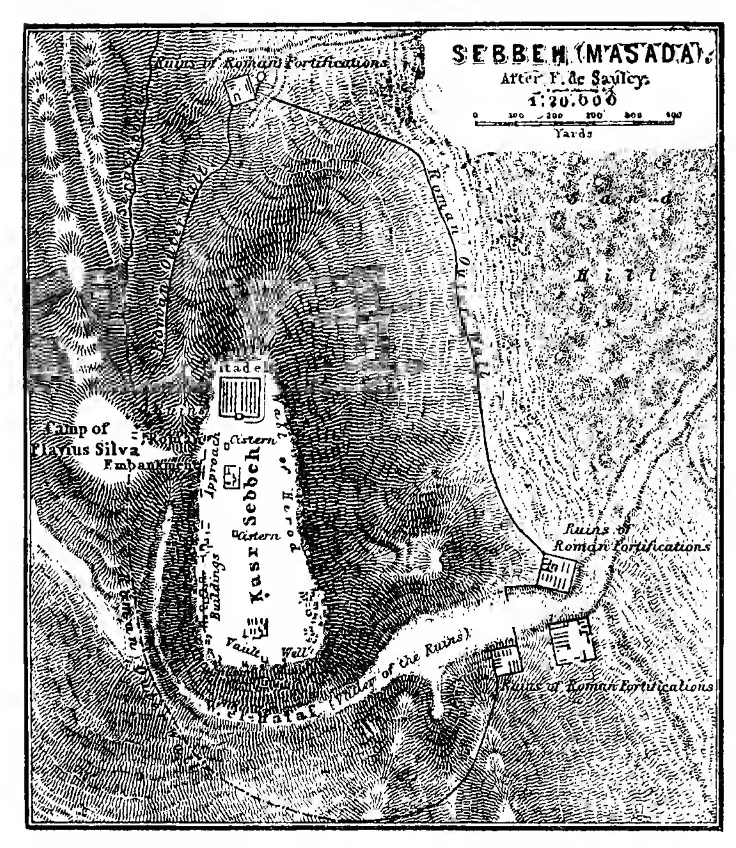
Engedi is very impressive by moonlight. The precipitous cliffs on one side and the sea on the other, the warmth of the atmosphere, and the strange-looking vegetation seem to transplant the traveller into an almost tropical zone. In the morning the sun, which in spring rises in the gap formed in the opposite mountains by the Wâdy Heidân, tints the rocks with a peculiar red glow, and sets in motion the fleecy mists which frequently hover over the sea.

From Engedi to Jericho, see p. 270; *to Bethlehem*, see p. 252.

From Engedi to Masada (4¾ hrs.). From a point 20 min. below the spring we turn to the S.; vegetation soon (7 min.) ceases, and a dreary, stony waste is traversed. On the slopes to the right, however, are observed traces of old terraces. We cross the (5 min.) *Wâdy el-'Orêjeh* descending from Bêt Ummar. and the fortress of Masada soon comes in sight to the S. The slope to the right, about 5 min. from the path, is barren and uncultivated, a few salt-plants only appearing to thrive. The chief of these is the *Salsola kali*, Arabic *ḥubêbeh*, a plant with a flat, glossy, reddish stalk, and small glass-like leaves, which the Arabs burn in order to obtain *alkali* (p. 46). The so-called *Rose of Jericho* also occurs here, but the plant is neither a rose, nor does it grow near Jericho. It is a a low annual herb of the cruciferous order, soft and herbaceous at first, but whose branches become woody with age. It owes its name *anastatica* (the arising) to a peculiarity of its woody branches, springing from the crown of the root. which are curved inwards when dry, but spread out horizontally when the plant is moistened. This phenomenon has given rise to a superstitious belief in the virtues of the plant, and it is accordingly gathered in great quantities and sent to Jerusalem where it is sold to pilgrims. The finest specimens occur to the S. of Masada.

After 1 hr. more the mountains come nearer the shore, and we have to round a promontory. To the left are several small hills where the sea-water is evaporated for the sake of its salt. Abraham, once coming this way with his mule, is said to have asked some people engaged in carrying salt what they found here, to which they replied 'earth'. Since that period their falsehood has been punished by the increased difficulty of procuring the salt, which is now done by evaporating the water in

small artificial lakes. A kind of yellow everlasting and wild barley are the commonest plants occurring here. We next cross the (20 min.) watercourse of the *Wâdy Khabra* (see p. 283). The plain on the coast again expands, and several salt-pools are seen on the shore. After 32 min. we cross the small valley of *Umm el-Fûs*, deeply hollowed in the mountain-side. The large peninsula of *El-Lisân* rises more and more conspicuously from the sea. We now (18 min.) follow the bed of the *Wâdy Seyâl*, and (15 min.) ascend to a somewhat higher level. In the



precipitous mountain-range on the right opens the large *Wâdy Nemrîyeh*. the floor of which we reach in 23 min.; a nnmber of acacias grow in the valley, but there is no water. In 10 min. we reach the opposite height, and proceed direct to the hill of Masada. On the way we cross the two small valleys of *Zenût* and *Gallâr*, and in 50 min. reach the foot of the hill.

Masada. History. The castle on the hill, now called *Es-Sebbeh*, is identical with the ancient *Masada*, a mountain-stronghold founded by the Maccabees. Herod the Great afterwards restored it and rendered it an

impregnable place of refuge, partly from dread of aggression on the part of Cleopatra. Josephus states that Herod enclosed the whole of the plateau at the top of the hill with a wall constructed of white stone, seven stadia in circumference, 12 ells high, and 8 ells thick; and that he erected on this wall 37 towers of defence, each 50 ells high, through which the fortress was entered. The enclosed space, the soil of which was very rich, was used by the king for cultivation. He then built a palace on the W. slope, within the wall, and facing the N. The palace-wall was also thick and lofty, and the building had four corner-towers, each 60 ells high. The apartments, colonnades, and baths were fitted up in a varied and costly style, and contained numerous monolithic columns, and walls and pavements of mosaic. The E. slope, on which an artificial stair called 'the serpent' ascended, being practically inaccessible, Herod protected the W. side by a large and impregnable tower at the narrowest point. — It was after the destruction of Jerusalem that Masada played its most important part in history. Eleazar with his band of robbers gained possession of the place by stratagem, and found there considerable stores of provisions and weapons which had been left by Herod. The Romans under Flavius Silva then built out from the rock to the W. of the castle an embankment 200 ells in height, on which they brought their besieging engines close to the wall. The defenders then erected within the outer wall a second, of beams of wood, and filled the intervening space with earth. The Romans succeeded in setting this second wall on fire, and the whole of it was burned down. Eleazar hereupon persuaded his adherents to kill their wives and children, and then themselves. They obeyed, and the sole survivors were two women and five boys who had hidden themselves. Next day the Romans took possession of the stronghold, where they found nothing but dead bodies and smoking ruins. On their departure they left a garrison in the place.

The hill must be ascended on foot, the path being impracticable for riding. The slopes consist chiefly of detritus. At places there are remains of the Roman wall with which the whole hill was surrounded in order to prevent the escape of any of the 'sicarii', as the Jewish followers of Eleazar were called. After 25 min. we come to ruins of towers, probably also built by the Romans, and cross a small valley. To the left, on the hill opposite, are several inaccessible rocky caverns, perhaps tomb-chambers. We now (10 min.) reach the last and most laborious part of the ascent, and cross a slope of loose stones which form the remains of the embankment thrown up by the Roman besiegers. Through a well-preserved gateway, consisting curiously enough of a pointed arch, we enter upon the spacious plateau on the summit of the hill. This plateau is 600 yds. long and 200—250 yds. wide, and is surrounded on almost every side by perpendicular rocks about 1180 ft. in height. Around the brink of the precipice runs the enclosing wall, which is still preserved at places. The other remains are not extensive. On the N. side of the hill stands a square tower; and 38 ft. higher, but still 19 ft. below the level of the plateau, rises a ronnd tower. From the N. wall branch off a great many side-walls, which were perhaps built during the last siege of the place. To the W. of these is a large cistern, and farther to the S. a second. In the centre of the plateau are the remains of a building resembling a Byzantine chapel, with walls adorned with mosaics. To the S. of the chapel is a tomb-cavern with inscription. Although there is no historical record that Masada was ever inhabited after the catastrophe mentioned above, the architectural remains lead to the inference that this was the case. The archway on the W. side, looking down on the Roman embankment, looks as if it belonged to the Crusaders' period. The ruins to the N. and W. of this arch, however, seem to belong to the palace of Herod, while those on the S. side of the plateau are now a shapeless mass. — The greatest attraction is the view from the top. The nearer we approach the S. end of the Dead Sea, the more desolate does the wilderness become. Around lies a vast mountain region, without a trace of a human habitation. The colouring of the sea and mountains, except when the

midday heat envelops everything in a white haze, is singularly vivid, and we obtain almost a bird's-eye view of the S. end of the sea. Exactly opposite to us lies the pointed promontory (p. 285); to the S. the eye ranges as far as the salt mountain Jebel Usdum, with its fantastic outline, and opposite rises Kerak and the whole range of the mountains of Moab. Immediately below the fortress the ramparts thrown up by the Roman besiegers are still distinctly traceable.

From Masada to Hebron (10 hrs.). The road leads back in the direction of the *Wâdy Nemrîyeh* (p. 285), but turns more towards the mountains. After ¾ hr. the ascent begins on the right side of the wild and steep valley; we quit the bank of the Dead Sea, and penetrate into the furrowed mountains. The mountain-goat of Sinai occurs here, and also the cony *(Hyrax Syriacus)*, a very curious little animal of the cloven-footed family, with a brown coat (comp. p. 59). Its flesh is much esteemed, but it was forbidden to the Israelites (Levit. xi. 5). It was known to the psalmist also as a frequenter of the rocks (Psalm civ. 18). Its Arabic name is *wabr*, and the Hebrew *shaphan*.

After 25 min. we see to the right opposite us the spring *'Ain el-Hshîba*, and after riding round a deep ravine we reach (10 min.) the spring of *'Orêbeh*. The road now ascends the valley, affording a limited view of the Dead Sea and the N. point of the peninsula. In 1½ hr. the top of the hill is reached, and a view is obtained of the remarkable rocks we have just mounted. To the right lies the deep *Wâdy Seyâl* (or *Seferîyeh*). After 50 min. a steep descent begins. After 20 min. we avoid a path to the left and the Seferîyeh valley on the right, and we at length descend to the (20 min.) bottom of the Seferîyeh valley, where rain-water is to be found. Beduîns of the Jehâlîn tribe have encampments in this region. Again ascending to the W. we reach the top of another hill (½ hr.), and then descend into the small valley of *Abu Marâghit* (13 min.), or rather two valleys which unite here. Beyond another small valley, reached in 10 min., we ascend to the N.W., and on arriving at the top of the hill (25 min.) we see the valley of *El-Mghâra* in front of us. The road now ascends slightly to the (1¼ hr.) hill of *Rijm el-Bakara*, which commands a view, and then leads to (¾ hr.) the small *Wâdy el-Hadîreh*, to the (½ hr.) valley of *Lghêf el-Htêm*, and to (1 hr.) *Khirbet el-Mèlassafa*, a place where a number of half-caste Beduîns live in tents. These people are notorious thieves. We are now on a lower level, and cultivated land is reached. After 1 hr. we see the village of *Yâta*, which was the ancient Levitical city of *Juttah* (Joshua xv. 55), which again has been supposed by some to be the 'city of Juda' of the New Testament (Luke i. 39), where the priest Zacharias resided. *Semû'a* (p. 299) is left far to the S., and the road turns more towards the N. After ¾ hr., to the left of a cavern on the right side of the road, we perceive the village of *Khirbet Regh'a*, which is only inhabited by peasants in summer. The soil is productive, but the scenery with its low ranges of hills is uninteresting. In 20 min. *Tell Zîf* (p. 283) becomes visible, and in 40 min. more we reach *Hebron* (p. 279).

From Masada to Jebel Usdum (6¾ hrs.). From the foot of the hill the route leads to the S. across the plain to (35 min.) a valley called *Wâdy Sebbeh*, on both sides of which are the extensive ruins of walls and towers built by Silva in his campaign against the 'sicarii'. On the right the hills rise perpendicularly, on the left several hills separate us from the Dead Sea. Groups of eroded hills, with horizontal strata of gypseous clay, are seen in every direction. The mountains gradually advance towards the shore of the sea. A ride of 2 hrs. 50 min. brings us to the dry bed of the *Wâdy el-Bedûn* (mountaingoat's valley), which is deeply cut through beds of clay. The seyâl acacia still occurs frequently. The coast road is now quitted, in 20 min. a hill is crossed, and a bad road then crosses a cliff about 190 ft. high, which rises abruptly from the water. In 1¼ hr. we reach the ruined fort of *Umm Baghek* on the N. side

of the valley. There are two reservoirs here, which were once fed by a conduit from the mountains. The whole of the S. bay of the Dead Sea is very shallow, its depth varying from 3 to 11 ft. From this point we reach the N. end of the **Jebel Usdum** in 1 hr. 40 min.

History. In the name of Usdum is preserved the ancient name of *Sodom* (Gen. xviii, xix). The destruction of Sodom and Gomorrha may possibly have been brought about by a natural phenomenon which is quite consistent with the character of the S. part of the Dead Sea. The region of the Dead Sea has been frequently visited by earthquakes, and when it is considered that the valley of *Siddim* in which these towns were situated was full of asphalt mines, the undermined earth may easily have given way in consequence of an earthquake and swallowed up whole villages. With asphalt there are generally connected petroleum wells; and these may from lightning or some other cause (as happened at Baku on the Caspian Sea) have caught fire and have thus caused a conflagration in which the towns were consumed. — The attempt to place the valley of Siddim in the region to the N. of the Dead Sea appears to us, from all we at present know, to be a failure.

Jebel Usdum is an isolated hill about 7 M. in length, the highest point of which is about 385 ft. above the level of the Dead Sea. The sides are so steep and crevassed that it is difficult to ascend it. It consists almost entirely of pure crystallised salt, which takes the form of pinnacles and minarets, and has been partly washed out by the rain. These formations probably gave rise to the tradition mentioned by Josephus, as well as later writers, that the pillar of salt into which Lot's wife was converted was to be seen here. In many places the hill is covered with strata of chalky limestone or clay. Many blocks of salt have detached themselves from the top of the hill and rolled down, but these are not generally transparent.

From Hebron to Jebel Usdum (14½ hrs.). The route at first leads towards the S., down the valley, which soon turns a little to the W.; and at that point we leave it to the right and strike across the hill to the E. A rocky region is now entered; we gradually descend, and cross the large valley into which the valley of Hebron opens. In 1¾ hr. we reach the open country, and in 10 min. the hill of *Tell Zîf* (p. 283). The plain across which our way lies to the S. is one of the best cultivated in the territory of ancient Judah. It slopes towards the Dead Sea to the E., but still stands from 2200 ft. to 2400 ft. above the Mediterranean. After ½ hr., on a low hill to the left, we observe the village of *Umm el-ʿAmûd*, or mother of columns, a name which it derives from the remains of some clumsy columns which once belonged to a church. Farther on, to the S.W., rises the tower of *Semûʿa* (p. 299). In ¾ hr. we reach the ruins of *Carmel.* This place is mentioned by Joshua (xv. 55); it was hither that Saul repaired after his victory over the Amalekites (1 Sam. xv. 12), and in this neighbourhood Nabal, the husband of Abigail, had great possessions (1 Sam. xxv. 2). The ruins rise on the hill-side in amphitheatrical form, and many well-hewn stones are scattered in every direction. There are also two round towers and three small churches, which, judging from the disposition of their ruined columns and apses, belong to the Byzantine epoch. The most important ruin is a large fort with very thick walls, the substruction of which consists of a spacious vaulted chamber. On the first floor are pointed vaultings and windows, showing the building to be of comparatively late origin (period of the Crusaders). The terrace affords a survey of the environs. The small valley contains a large ancient reservoir. The neighbouring village of *Maʿîn*, which we next pass, had nearly the same history and fate as Carmel. The ruins contain rough-dressed blocks of stone, and there are subterranean rock-dwellings. We follow the road to the right of Tell Maʿîn, and (in 1 hr. from Carmel) reach the top of a hill. In descending we see before us the depression of the Dead Sea, and we enter a pasture district which belongs to the Jehâlîn Beduîns, a tribe numbering 750 persons only. The dominions of this small tribe are badly watered, and

in the middle of summer water has to be brought from Carmel. A camping place may, however, be found near the tents of these half-nomads.

The road now leads more to the S., across the undulating plain, passing on the right the ruins of *Jembeh*, *Karyatên*, and *El-Beyûd*. After 1 hr. we pass near *Tayyibeh*, the walls of which are built of ronnd stones. To the S.W., about 1 hr. distant, rises the *Tell 'Arad*, a hill named after the king of the ancient Canaanitish city (Numbers xxi. 1; Judges i. 16). We next reach (1 hr.) *Tell Ehdeib* (?), which also lies on the margin of the small valley we have been traversing. After ¼ hr. the valley turns towards the E., and lower down it is called *Wâdy Seyâl* (p. 285). To the left (35 min.) lies the ruin of *El-Msêk*. Ascending gradually, we reach (¾ hr.) the top of the broad hill, near an eminence with ruins called *Rujêm Selâmeh*. An extensive view is obtained hence, embracing the lofty plains, and to the W. the *Tell Milh* (p. 299). Farther to the S.E. we reach (10 min.) *Sudeid*, and the country gradually assumes the character of a desert. After 40 min. we come to the first slope of the hills towards the Dead Sea. Rude foundation walls here, called *Zuwêra el-Fôka* ('the upper'), mark the site of an old village. By the ruins of a square tower to the right of the road we survey the S. part of the Dead Sea. On the margin of the sea the top of Jebel Usdum and the peninsula beyond it become visible, and to the S. of them lies the *Ghôr*, a broad, sandy valley (see below). In the extreme S. rises *Mount Hôr* (p. 297). The road descends and (20 min.) crosses the *Wâdy el-Jerrâh*. After 2 hrs. 50 min. we come to the brink of the second mountain slope, and descend by a pass into the *Wâdy ez-Zuwêra*, at the foot of which the character of the soil alters from limestone to soft chalk, or whitish, hardened clay in horizontal beds. The bottom of the valley is reached (50 min.) by the small fort of *Ez-Zuwêra*, which stands on a cliff of crnmbling chalk. In the soft, perpendicular rock, nearly opposite the fort, a little above the ground, is a chamber with loopholes. We now descend the valley, the Dead Sea continuing in view before us, and reach (½ hr.) the broad plain of the coast, covered with acacias and tamarisk trees. On the right the broad *Wâdy el-Mahauwat* descends to the plain. Our road to the S.E. traverses the plain sloping towards the sea, and in 25 min. brings us to the N. end of Jebel Usdum.

From Jebel Usdum to Kerak (16½ hrs.). After a ride of 1¼ hr. along the sandy coast, we reach, at the foot of Jebel Usdum, a cavern with an entrance about 10 ft. high and 10 ft. wide, which we may explore with a light. The blocks of salt here are often coated with clay. Stalactites hang from the roof of the cavern, through which there is a considerable draught. In 20 min. we reach the S.W. end of the Dead Sea, and here the Jebel Usdum turns a little to the W. The S. end of the sea is very shallow, and the coast consists of a marshy flat which is sometimes covered with water, as the pieces of wood drifted over it in all directions indicate. Near the shore the reddish soil is too spongy to walk upon. This tract is furrowed by the channels formed by the water as it retires. We obtain a view here of the white cliffs bounding the Ghôr, or Jordan valley, on the S. E. Beyond them begins the 'Araba valley, extending to 'Akaba, but which, according to the most recent investigations, can never have formed a communication between the Red Sea and the valley of Jordan (see p. 297). The *Valley of Salt*, in which David (2 Sam. viii. 13; 1 Chron. xviii. 12; 1 Kings xi. 15; Ps. 60) and Amaziah (2 Kings xiv. 7) defeated the Edomites, probably lay in this plain, now called *Es-Sebkha*, which is strongly impregnated with salt. To the N. the promontory Râs Mersed, and even the Râs el-Feshkha (p. 270), are visible. After traversing the barren plain, intersected with watercourses, for 1 hr. 50 min., the road reaches a thicket of reeds, forming the beginning of the *Ghôr es-Sâfiyeh*. In addition to the reeds we observe the 'oshr tree (p. 284) and the *Salvadora Persica*, a tree averaging 25 ft. in height, which from the fact of its having a pungent taste, has been supposed to be the mustard-tree of Scripture. We next (1 hr.) reach the brook *'Ain el-Ashka*, and (½ hr.) the wretched reed huts of the Ghawârineh.

On the hill lies the ruin of *Kaṣr el-Aswad*. We again approach the sea-shore, and (after 2 hrs.) reach the N. end of a bay, where many shrubs flourish. On the promontory to the left are acacias and other trees. The road skirts another bay, and the curiously coloured cliffs advance towards the shore. We next (1 hr.) traverse another wooded promontory, on which lie some ruins and the tomb of the *Shêkh Ṣâleḥ*, whom the Beduîns invoke to aid them in their predatory expeditions. The channels of brooks here contain water. In 1 hr. we reach the S. end of the peninsula, where Ibrâhîm Pasha was defeated by the Beduîns of the region to the E. of Jordan. We then come to the well and large reservoir of *El-Ketmeh*, constructed of masonry, with some adjoining ruins. The road crosses a tract of apparently sulphureous character to ($1\frac{1}{4}$ hr.) the *Wâdy ed-Derâ'a*, or *Wâdy Kerak*, which frequently contains water. Some ruins here are popularly called sugar-mills, and in the beautiful and extensive oasis of *Mezra'a* adjoining them are encampments of Ghôr Arabs. The peninsula itself is a flat, clayey plain, about 100 ft. in height, and without a vestige of life of any kind. Opposite are seen Sebbeh, El-Mersed, and other places. Even the Frank Mountain is visible, on the E. side of which are the mouths of the Môjib (Arnon) and the Zerḳa Ma'în (Callirrhoë).

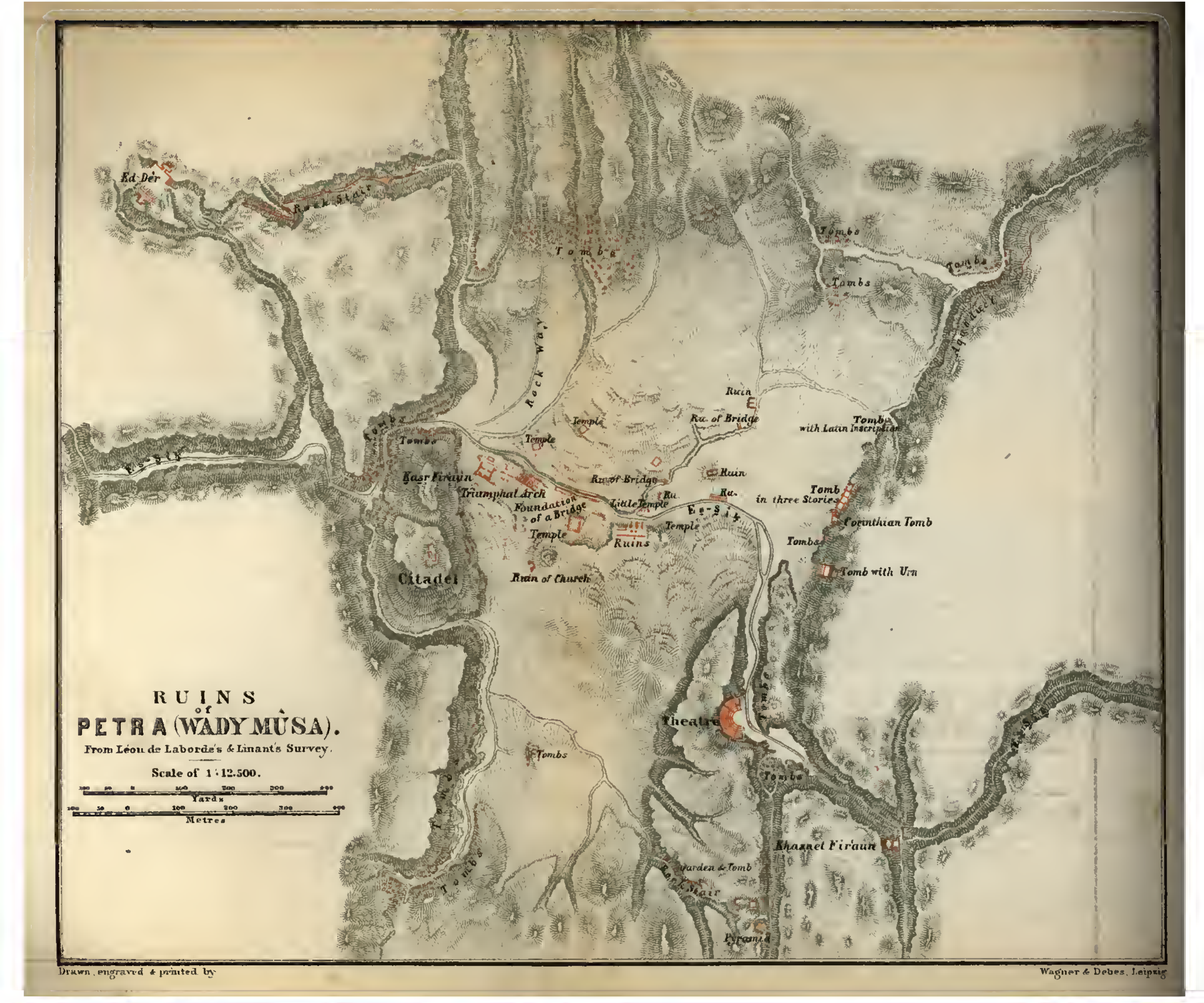
The steep and fatiguing path now ascends the wild and grand *Wâdy Kerak*, and after about 3 hrs. crosses a small river. An excellent spring is reached in $\frac{1}{2}$ hr. more. The route traverses a broad terrace above the valley, and ($1\frac{3}{4}$ hr.) begins to pass olive-plantations, fig-trees, and other signs of cultivation. In 1 hr. 10 min. we reach the top of a hill (3000 ft. above the Mediterranean), and we here enter the N.E. corner of the town of *Kerak* by a vaulted passage 19 ft. high and 29 ft. wide, hewn in the rock (see p. 300).

10. Petra.

The region to the S. of the Dead Sea has not yet been sufficiently explored, travelling being difficult and unsafe owing to the numerous different hordes of Beduîns whose boundaries meet here. Petra lies about halfway between the S. end of the Dead Sea and the bay of 'Aḳaba at the N. end of the Red Sea, in a district properly belonging to Arabia, and inhabited by tribes who do not recognise the Turkish supremacy and bear a very indifferent character. A visit to the ruins of Petra, therefore, is a troublesome and costly expedition (see below), and apart from the ruins themselves there is little to repay the traveller. It is most suitably undertaken as a part of the grand tour from Cairo to Suez, Sinai, and Jerusalem, which however is rarely made. Tents are necessary, and the dragoman should be thoroughly competent and experienced, and if possible should be tried beforehand.

Camels (comp. p. 14 and R. 32) are better than horses for this expedition. The journey from 'Aḳaba to Petra takes 4 days; for the stay at Petra 2—3 days should be allowed; the journey from Petra to Hebron (by the direct route) takes 6—7 days (or viâ Jebel Usdum, Masada, and Engedi 3—4 days more); so that a fortnight at least is required for the tour. It is of essential importance that previous enquiry be made at the consulate (at Jerusalem, Suez, or Cairo) as to the state of the country and the safety of the routes, and a trustworthy escort should also be secured. The guides and escort had better be selected from the tribe of the 'Alawîn. (Moḥammed Jad is recommended.) As the guides vary the route across the desert according to the season and other circumstances, we only give a few general indications as to its direction.

No rule can be laid down as to the cost of this expedition. In 1873 four Englishmen paid the exorbitant charge of L. 4 each per day. The contract should expressly bind the dragoman not only to conduct all negociations with the Arabs in person, but himself to pay all the bakhshîsh or black mail levied by them without making any additional demand from the travellers.


RUINS
of
PETRA (WADY MÛSA).
From Léon de Laborde's & Linant's Survey.
Scale of 1 : 12.500.
Yards
Metres
Ed Dêr
Rock Stair
Tombs
Rock Way
Es-Sîk
Tombs
Kasr Firaun
Triumphal Arch
Foundation of a Bridge
Temple
Citadel
Ruin of Church
Temple
Ruin
Ru. of Bridge
Ruin
Little Temple
Ruins
Tomb with Latin Inscription
Tomb in three Stories
Corinthian Tomb
Tomb with Urn
Aqueduct
Theatre
Khaznet Fir'aun
Garden & Tomb
Rock Stair
Pyramid
Tombs
Drawn, engraved & printed by
Wagner & Debes, Leipzig

The best descriptions of this region are to be found in the 'Voyage aux bords de la Mer Morte', etc. by the *Duc de Luynes* (Paris), *Palmer's* 'Desert of the Exodus' (Cambridge, 1871), and *Giammartino Arconati Visconti's* 'Diario di un Viaggio in Arabia Petrea' (Rome, Turin, Florence, 1872). The last in particular contains much valuable information. As the editor was unable to visit this district in person, he will be grateful to travellers for any additional information with which they may kindly favour him.

Petra. *History.* It is probable that a site so favourable for commercial purposes as that of Petra was already occupied by a town in the time of the Edomites, the place being very difficult of access, and therefore less exposed to the predatory attacks of the surrounding Beduîn tribes of the ʿAraba, Sinai, and the E. desert. At a very early period Midianites and Ishmaelites were in the habit of travelling to Egypt in caravans (Gen. xxxvii. 28), conveying thither the products of Arabia, particularly the S. part of it, and exchanging them for various manufactures and other commodities. The transport of these goods was undertaken by carrying agents with camels, and the merchants themselves probably often travelled with them. From the 2nd cent. before Christ the population of this region consisted of Nabatæans. From inscriptions, coins, and other sources we are enabled to trace the succession of the Nabatæan princes of Petra from the end of the 2nd cent. before Christ down to the subversion of their kingdom, A.D. 105. Around the city dwelt nomadic Arabs, some of whom owned the supremacy of its princes, so that Strabo and other classical authors give the name of *Arabia Petraea* to a large section of this region. The religion and culture of the population were most probably Arabian. In the year B. C. 310 Antigonus sent an army against Petra under Athenæus, who took the town by attacking it in the absence of the men at a neighbouring market. The latter, however, on their return retaliated by a nocturnal attack which resulted in the destruction of the Greek army. A second attempt to capture the place, under Demetrius, also failed, as the inhabitants were well armed. Strabo accurately describes the situation of Petra, the capital of the Nabatæans, and states that many Romans had settled there. From the time of Pompey (and Gabinius) onwards Petra was under the suzerainty of the Romans. At length in 105 we find Arabia Petræa a Roman province under Trajan, with many Romans settled there. Hadrian seems to have conferred privileges on the citizens of Petra, and some of the coins of the place bear his image. Christianity was introduced here at an early period, and bishops of Petra are mentioned as having been present at Councils. In the 4th cent., however, the prosperity of Petra was gone, its commerce began to be diverted into various other channels, and the Arabs of the desert gradually encroached upon its territory. The whole region was at length conquered by the Arabs, and from that period the name disappears from history, the town having by this time dwindled into insignificance, or entirely vanished. Seetzen was the first of the modern explorers of the place, and he was followed by Burckhardt, Irby, and Mangles. The principal work on Petra is the 'Voyage dans l'Arabie Pétrée par Léon de Laborde et Linant', etc. (Paris, 1830), a large folio with numerous engravings, forming an appendix to the same author's 'Voyage en Syrie' (Didot, Paris), completed in 1842.

The general character of the buildings at Petra is that of the debased Roman style of the 3rd and 4th centuries of the Christian era (comp. p. 119), when simplicity and unity of design were sacrificed to richness of decoration and theatrical effect; and it is interesting to observe how much resemblance there is between this style of architecture and the degenerate modern style of the 17th and 18th centuries. The monuments of Petra, nevertheless, are strikingly imposing, as almost all of them are hewn in the rock. It is a city of caverns; and in these subterranean dwellings is preserved a memorial of those very remote ages when the aboriginal inhabitants were unacquainted with the art of building houses. The caverns form the natural characteristic of the place,

while the style in which they are embellished was derived by the wealthier inhabitants from a foreign source, viz. from the Romans.

The valley of Petra owes its name of *Wâdy Mûsa* to the fact of its being the scene of the story told in the Korân about Moses striking the rock (Petra), whereupon twelve springs burst forth. This is the account of Yâḳût, the Arabian geographer, and even Eusebius hints at a similar tradition. The modern *Spring of Moses* near the village of *Elji* (p. 299) descends the valley towards the W., and uniting its waters with those of another valley forms the brook of Wâdy Mûsa, on the banks of which oleanders flourish.

The valley of Petra, from N. to S., is about ¾ M. long, at the N. end 500 yds. wide, and at the S. end 250 yds. The bottom of the valley is not quite level, several conical hills rising along the course of the brook *'Ain Mûsa*, which traverses it from the S. The most remarkable feature of the valley consists in its being enclosed on every side by nearly perpendicular rocks, which on the E. and W. sides are of considerable height. These rocks are composed of sandstone of many different colours (comp. p. 297), and contain much saltpetre. The whole basin was evidently once a lake, and the water has worn deep passages for itself among the rocks. This basin, of itself a natural curiosity, has, together with its adjacent gorges, been embellished by art of a very remarkable character, and above all contains a most interesting necropolis.

Of the Buildings of the ancient town there are few traces left. Following the left bank of the brook from the W., we come to the remains of a large building. popularly known as the *Kaṣr Fir'aun*, or Pharaoh's palace. The walls are built in a style which points to a somewhat late period. The enclosing walls, with their openings for beams, are preserved nearly entire, but the columns of the N. façade have disappeared. Laborde thinks that this was once a temple, while Robinson infers from the existence of several different stories that it must have been a palace or public building. To the E. of it rises a *Triumphal Arch*, from which it is approached by a paved road, still in good preservation. The architectural enrichments of both structures date from the same late period, as appears from a comparison of the decorations in front of the arch with the frieze of the palace. The view through the ruined arch, embracing the monuments and tomb-chambers which cover the rocks in every direction, is very picturesque. — Following the bank of the brook towards the E. from the arch, we perceive the substructions of a bridge, and to the right of these the remains of a *Temple*. Among the ruins and heaps of hewn stones scattered about the plain there are also remains of other public buildings, such as a solitary column *(Zibb Fir'aun)* towards the S., together with others that have been thrown down. This column consists of many different pieces, and appears to have belonged to a church, the apse of which is still to be seen a little to the E. of it. To the W. of this, on a lofty, isolated eminence, are ruins which Laborde supposes to have belonged to a *Castle* or *Acropolis* of Petra. Fine view from the top.

Of the numerous Tombs we can only mention the most important. Although the rocks are of somewhat soft consistency, the elaborate elegance with which they have been chiselled must have required extraordinary perseverance. Far above the ground, in every direction, are seen entrances to tombs which are now inaccessible, and we must therefore infer that the sculptors used ladders to enable them to execute their work. The precipitous rocks on the E. and W. sides of the valley have been principally used for these tombs, but the cliffs of the numerous side-valleys and rocky heights have been similarly hewn.

Proceeding from the above-mentioned column towards the gorge on the S.W. side, we observe in the rock a remarkable unfinished tomb, which is interesting as showing how the Petræans sculptured their rock-tombs from the top downwards, probably after they had sketched the plan on the surface of the cliff. Several clumsy capitals only have been completed. Entering this gorge we perceive several monuments entirely detached from the rock, which recall the Jewish tombs of the valley of Jehoshaphat (p. 222). Here also the surrounding wall of rock has been hewn smooth. The better we become acquainted with the tombs of Petra the more obvious does it appear that their style of art is not purely Roman, and much less Greek, but that these foreign styles have been blended with native Oriental art. This is evident both from the blunted pyramids and from the form of the pediments which surmount the round or square entrances to the tombs. The chambers themselves are similar in their character to those of Jerusalem. Another characteristic of Petra is the constant recurrence of urns with which the entrances to the tombs are embellished at the sides and above. The capitals of the pillars are generally left in the rough, and almost recall the Egyptian form. Some of the small rock-staircases ascending to loftily situated entrances are in excellent preservation.

The small valley on the S.E. side also contains several tombs and a rock-staircase. The most remarkable part of the place, however, is the gorge through which the *'Ain Mûsa* flows. Entering it from the N., we see several tombs on the left, and farther on, where the valley narrows and turns to the E., we come to a magnificent *Amphitheatre*, the chief boast of Petra. It is entirely hewn in the rock, and is 39 yds. in diameter; 33 tiers of seats rise one above another, and the whole could probably accommodate three or four thousand spectators. Above the seats there are small chambers like arches hewn in the rock. The highest tier commands an admirable view of the valley to the N., and of tombs in every direction. The brook now flows through the stage of the amphitheatre. — The gorge soon contracts, and the cliffs become more abrupt. The façades of the tombs present every possible variety of design. Opposite the theatre there is a large façade, in front of which the rising rock has been hewn away, apparently with great

difficulty. Above the pediment of the large square door are steps descending from the middle to the corners. Several tombs are often seen, one above another, some of them of simpler style, others enriched with columns and pediments. Farther on we reach a point where smaller valleys descend from the right and left, and towards the E. we enter the *Sîk*, as the narrower defile is called. (According to Lartet, this gully has not been formed, as one would suppose, by the action of water.) From the W. cliff suddenly projects the so-called *Khaznet Fir'aun*, or treasury of Pharaoh. As the façade of this monument is about 85 ft. in height, it would seem to have belonged to a temple rather than to a tomb. The details are admirable, and having been sheltered by an overhanging rock, the sculpturing of which had not been quite completed, they are in excellent preservation. The beauty of the monument is enhanced by the rich red colour of the stone and the striking picturesqueness of the situation. The capitals of the porch, which has five out of six columns still standing, the cornice above it, and the pediment adorned with a Roman eagle, all betoken careful workmanship. The second story also rests upon columns, but has broken pediments. Between these rises a slender round tower, resting on columns, with a richly adorned frieze, and terminating in a dome. On the keystone of the dome stands a huge stone urn, which the Beduins believe to contain the treasure of Pharaoh. The niches and wall-spaces are adorned with beautiful sculptures, chiefly of female figures, and the ends of the pediments with eagles. The sculptures of the lower story have been injured by the vandalism of the Beduîns. — The portal leads into a spacious chamber, about 12 yds. square, and 25 ft. high. The rocky walls of this and the three adjoining chambers are smooth and unadorned.

In ancient times the Sîk formed the sole approach to the city of Petra. It is a narrow chasm, flanked by rocks which are at first 150—200 ft., and farther on 80—100 ft. in height, some of them artificially hewn. The bottom of the ravine is overgrown with oleanders. In the clefts of the rock grow wild figs and tamarisks. Water was brought to the town by means of conduits skirting the bed of the brook, and still traceable in many places. The floor of the defile was paved. Near its extremity, the defile is spanned by a picturesque arch of a bridge, about 50 ft. in height, under which are niches adorned with two pillars, hewn in the rock. On the right, farther up the valley, are two monuments, the upper of which is adorned with four slender pyramids sculptured in the rock. The façade of the lower consists of six Ionic columns. On the left, farther up, are several tombs in the style of that of Absalom (p. 222), being detached masses of rock, 5—6 yds. square, hewn out of the solid cliff, with an intervening space of 3½ ft. The roofs, however, are flat, and the lateral walls are not quite perpendicular.

We now return to the outlet of the gorge. On the right rises

a monument resembling the Khazneh, called by Laborde the *Tomb with the Urn.* The square terrace in front of the monument was approached by steps. A kind of colonnade is formed by two rows of Ionic columns, five in each. Over the door is a window, above which are three others. The urn stands on a pedestal above the frieze. In the interior is a quadrangular chamber about 16 yds. long. To the N. of this monument, beyond a few less important tombs, is the so-called *Corinthian Tomb*, borne by a substructure of eight Corinthian columns; but its execution is less elaborate than that of those above mentioned, and it has been more exposed to damage. In the interior are one large and two small chambers. The rocky wall on this E. side of the town is indeed remarkable for the abundance of its monuments. The grandest is the adjacent façade in three stories, each of the two upper of which is adorned with 18 Corinthian columns. Part of this façade consisted of masonry, as its height exceeded that of the rock. Below are four portals. The interiors of these rock-chambers are generally destitute of enrichment. Some of them contain altar-niches, showing that they have also been used for Christian worship. Farther N. is the *Tomb with the Latin Inscription*, that of Quintus Prætextus Florentinus. On the N. side of the rocky basin are tomb-chambers without architectural ornament.

From the W.N.W. corner of the area of the town runs a gorge resembling the Sîk, except that it ascends rapidly into the heart of the mountains. Its sides are likewise very precipitous, and at many places steps are hewn in the rock or along the sides. After many windings (guide advisable) the path leads in $\frac{1}{2}$ hr. to the *Dêr* (monastery), loftily situated below the highest pinnacles of rock. This monument is hewn in the face of a perpendicular rock which forms one of a group projecting from the lofty table-land. Mount Hôr rears itself opposite in isolated majesty. This monument is of grander proportions than the Khazneh, but the style is over-florid. The peculiar bulbous outline, below the globular terminal, is a feature which is frequently observed in modern edifices. The capitals look as if metallic enrichments had once been attached to them. The wildness of the situation gives the monument a very handsome appearance. In front of it is a large, artificially levelled platform. It is difficult to believe that this was only a tomb, as the path to it has been constructed with so much care. The walls of the interior are bare, and contain a niche as if for an altar. Steps leading upwards are hewn in the adjoining cliffs at several places. The lofty rock opposite the Dêr has a levelled surface on its summit with a row of columns.

These are the most important monuments of Petra. Their situation in the midst of the desert greatly enhances the impression they produce, although as regards purity of style they cannot be ranked very high. The vast extent of the necropolis is also very

remarkable. The complete destruction and desolation of the place appear entirely to fulfil the prophecy of Jeremiah (xlix. 16, 17[a]).

In the neighbourhood of Petra there are several other interesting places with antiquities. Thus at *El-Beida* and *El-Bârîd* (3 hrs. N. of Petra) Palmer has discovered a Sîk and extensive grottoes resembling those of Petra.

In the *Wâdy Sabra*, to the S. of Petra, Laborde has discovered the ruins of a town which was probably an offshoot and imitator of the capital. It contains the remains of a theatre, which he styles a naumachia. — To the E. of Petra lie the first towns in Arabia, such as *Ma'ân*, which to this day is a place of some importance as it lies on the pilgrimage route from Damascus to Medîna and Mecca.

Routes to Petra.

From 'Akaba to Petra. *'Akaba* occnpies the site of the ancient *Elath*, which formed the key of Arabia, and was important as the starting-point for the navigation of the Arabian coast. David wrested the place from the Edomites (2 Sam. viii. 14), and it was here that Solomon equipped the fleet that he sent to Ophir (1 Kings ix. 26). At a later period the place was only occasionally in possession of the Jews. The Romans placed a strong garrison here, and the Arabs also considered the place important. The castle of 'Akaba, or properly *'Akabat Aila* (rock of Aila), was built for the protection of pilgrims, and in its present form dates from the 16th century. The ancient Elath lay to the N. of the castle, which probably occupies the site of the ancient *Ezion-Geber* (Deut. ii. 8; 1 Kings ix. 26). In 1116 the place was taken by the Crusaders, and in 1170 by Saladin. During the wars of Mohammed, 'Akaba also played an important part. — It is beautifully situated on the Bay of 'Akaba, the ancient *Sinus Aelanites*, and boasts of numerons palms and good water.

From 'Akaba the route up the 'Araba to Petra occupies four days (gnides, etc., see p. 290). Another and more interesting route leads more to the E. On the first day the route leads for 6 hrs. up the *Wâdy Hitem* to the great plain of *Kûra*, where there are remains of a Roman road leading to the N. — On the second day (6½ hrs.) the fort of *Kuwêra* becomes visible in the plain, at the end of which a camp of the Sbê' Beduîns is reached. — On the third day the route reaches the *Wâdy Umm Ahmed*, with its numerous ancient terraces, and *'Ain er-Resâs*. After 6 hrs. a Roman aqueduct and two forts are reached. — On the fourth day the Wâdy Umm Ahmed is ascended to *'Ain Rajaf* and *'Ain Ghazâleh*, beyond which the Wâdy Mûsa is reached.

From Jebel Usdum to Petra (18—20 hrs.). From the corner of the Dead Sea the route passes the base of Jebel Usdum and skirts the *Sebkha* (p. 289) towards the S.W. In 1 hr. it reaches the S. end of the hill, and even here drifted wood is still to be met with. After 10 min. vegetation begins to re-appear. The road next passes (20 min.) a salt spring, *'Ain el-Bêda*, among reeds on the right, and crosses (20 min.) the *Wâdy el-Em'âz* (goats' valley) descending form the W., where the *gharkad*, a low, bushy, and thorny shrub, growing on the salt-impregnated soil, and bearing juicy red berries in June, is frequently seen.

To the right the chalk hills describe a long circuit to meet the line of cliffs rising towards the S. From the S.W. descends the *Wâdy el-Fikreh*, a broad stony watercourse (p. 298). In ¾ hr. the road reaches a shelving cliff, which forms the beginning of a range of hills running across

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a. 'Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.'


ARABIA PETRÆA.
1 : 1.500.000
English Miles
Kilomètres
Drawn by H. Kiepert
Engraved & printed by Wagner & Debes, Leipzig.

the valley. These water-worn hills. 50—150 ft. in height, which the road follows to the S. E., also consist of soft chalk or hardened clay. The slightly salt springs promote a luxuriant growth of tamarisks, nebk trees, and stunted palms. In ¾ hr. the road reaches a brook, tolerably free from salt, issuing from the *'Ain el-'Arûs* (bride's spring). Beyond the Ghôr are seen the *Wâdy et-Tafîleh* and *Wâdy Gharendel*, which last has been named after the considerable ruins of the ancient episcopal town of *Arindela* (p. 300), with its rows of columns.

Following the chain of hills towards the S.S.E., the road leads to the opening of the large *Wâdy el-Jêb*, coming from the S. and flanked by cliffs, which forms the sole outlet for the waters of the lower Ghôr ('Araba valley). After 1 hr. a point is reached where the line of cliffs crosses the valley, which is about 2½ M. wide, towards the l. (E.). This is the height of *Acrabbim*, which once formed the S. E. frontier of Judah (Joshua xv. 2, 3). The banks of the Wâdy el-Jêb are nearly perpendicnlar, and the bed of the valley gradually ascends. At the beginning of the valley tamarisk shrubs occur. After 1 hr. the valley turns S., and Mount Hôr near Petra becomes visible in the distance. After 10 min. the valley is joined by the *Wâdy Hasb* from the W. (right). Between the hills to the E. is seen the *Wâdy Ghuwêr* descending from the mountains of the ancient Edom. The banks of the Wâdy el-Jêb become lower farther to the S., especially on the E. side. As the road proceeds farther S.W. Mt. Hôr becomes more conspicuons to the S. E. After 3 hrs. the road reaches the undulating *'Araba*, an extensive desert, with a few scattered shrubs *(ghada)*. The soil consists of loose gravel and stones, and is furrowed by watercourses. The only green spots are near springs (towards the W. *'Ain el-Weibeh*, p. 298, to the N. *'Ain el-Ghuwêreh*). The precipitous mountains to the E. are also barren and desolate. After 2 hrs. 40 min. the *Wâdy el-Buwêrideh* is reached. The plain is covered with low gravel-hills. At rare intervals only occurs a shrub or an acacia. The road turns more to the S. E., and in 1 hr. 40 min. reaches springs with vegetation.

The ronte now crosses the 'Araba towards the E. The watercourse which here intersects the valley near Petra is according to the latest observations (Luynes) 788 ft. above the level of the Mediterranean, so that it is impossible to conceive that the waters of the Dead Sea and the Red Sea were ever united. The valley, however, doubtless served as a route for traffic at the period when the ancient town of Ezion-Geber, near the present 'Akaba, was the principal seat of the maritime trade of the Edomites and Israelites. To the W. rises the outline of *Jebel et-Tîh*, and to the E., opposite the traveller, the monntains of *Esh-Sherâ* (p. 300). After 3 hrs. the road crosses the valley of the 'Araba, ascending towards the S. E. The heaps of stones frequently enconntered owe their origin to a singular custom. When the Beduîns vow to slaughter a sheep in honour of Aaron's memory, they bring their victim within sight of Aaron's tomb on Mt. Hôr, and then kill and eat it, piling stones on the spot on which the blood has been ponred. The E. side of the valley is much less green than the W. side. — The road now threads its way through the winding *Wâdy Rubâ'i*, passing round Mt. Hôr on the S. This valley is flanked with hills of coloured sandstone and chalky limestone, and contains several caverns. At the bottom of the valley grow tamarisks, the caper shrub, and a magnificent 'orobanche' with large yellow and blue flowers.

Mount Hôr is composed of sandstone, in which brownish-yellow and reddish streaks of different shades alternate. From the principal mass rise several peaks of different heights, in the interior of which the colonred layers run concentrically. The monntains here are furrowed by perpendicular chasms. Mt. Hôr, which is ascended by an extremely steep path, consists of two peaks. On the E. peak, 4360 ft. above the Mediterranean, is situated the *Tomb of Aaron (Kabr Hârûn)*, to which pilgrimages are made. The footpath tnrns first to the N., then to the W., and lastly to the E. ronnd the mountain. Near the summit a ravine is reached in which steps ascend. There are a few ruins here which perhaps

belonged to an old monastery. The tomb of Aaron, a modern Muslim sanctuary, is a miserable square building containing a modern sarcophagus. The wall, however, contains fragments of columns, and at the N.W. corner a passage descends from the chapel to a subterranean vault containing the tomb, which was formerly covered with a grating (light necessary). The tradition that Aaron was buried here (Numbers xx. 28) is certainly ancient, and is mentioned by Josephus. Many Arabic and Hebrew inscriptions have been written here by pilgrims. The view hence is very curious, including the necropolis of Petra, the gorges and chasms of the mountains, and to the W. the desert of the 'Araba. The practice of burying their dead on the tops of hills is still common among the nomads of the desert, as it was in ancient times. — From the beginning of the 'Araba to Petra is a journey of about 3 hrs. (In descending from Mt. Hôr to the S. E., the traveller will observe caverns in the sides of the valley.) The city of Petra is then entered from the N. W. corner.

From Petra to Hebron (42 hrs.). The return-journey from Petra may be made by the route we have already described in going thither; but the traveller may prefer to ride direct over the 'Araba to 'Ain el-Weibeh (see below), a journey of about 14 hrs. A longer way, leading again through the Sîk, instead of one of the wâdies descending from the N.N.E., crosses the Nemela Pass. In about 3 hrs. the traveller reaches the plain of *Sutûh Bêda*, and in 3 hrs. more the summit of the *Nemela Pass*, which commands a fine view, embracing the large Wâdy el-Jêb and the wide Wâdy el-Jerâfeh, which, descending from the S.W., unites with the former; above these rises the cliff of el-Mukra, and near the spectator the summit of Mt. Hôr. In ¾ hr. the route reaches the foot of the hill, the porphyry composing which now gives place to limestone. The path descends into the 'Araba over stony slopes (2 hrs.). Several valleys are crossed, and in 2 hrs. 20 min. the large *Wâdy es-Sekâkîn* is reached. This valley is now followed to a point where it forces its way through several hills of gravel which run across the 'Araba. The route proceeds towards the W.N.W. over the undulating wilderness of gravel, reaches (2¾ hrs.) the *Wâdy el-Jêb*, on the W. side of the 'Araba, and descends about 100 ft. into the valley, which is here 2 M. wide. At the point where the road begins again to ascend on the W. slopes is the *'Ain el-Weibeh*, with three springs. The water is warm, and contains a little sulphur. Robinson thought 'Ain el-Weibeh was the ancient *Kadesh-Barnea*, but this town occupied a site about 40 M. to the W., where it has been discovered lately, still bearing its original name.

From 'Ain el-Weibeh to Hebron the escort does not always follow the same route. Sometimes the traveller is conducted up the *Wâdy Mirzâba* to the long and tedious pass of *Mirzâba*, the top of which is reached in 2½ hrs.; thence to the *Wâdy Fikreh*, lying to the right of the *Jebel Mâdara*, in 7½ hrs.; and from that valley across the *Es-Ṣafâ* pass (see below). — Another route leads farther to the E., between dreary limestone hills, to the *Wâdy el-Kharâr*, where there is a spring, and ascends in about 6 hrs. to the pass of *El-Kharâr*, the first of the series of heights which rise above the 'Araba. The principal valley in this region is the *Wâdy Fikreh* (p. 296), which runs down to the Ghôr on the right, and is reached in 2 hrs. more. To the left rises the isolated hill *Mâdara*, once, as the Beduîns say, the site of a town which was destroyed by a fall of stones from heaven. The hill Eṣ-Ṣafâ which now lies across the route, may be crossed by one of three paths. That in the centre is called *Eṣ-Ṣafâ*, that to the left of it *El-Yemen* (with water), and that on the right *Eṣ-Ṣufei*. The *Eṣ-Ṣafâ* is probably the shortest; its foot is reached from Wâdy Fikreh in 35 min.; the path is generally rugged, but is smooth and slippery in places, and traces are observed of an ancient track hewn in the rock. Walkers may take a shorter path than the mules. The conjecture that the name of this hill answers to the royal Canaanitish city of *Zephath* (Judges i. 17), afterwards *Hormah* (Numbers xxi. 3; Joshua xii. 14), seems to us ill-founded. In 1 hr. the summit of the pass is reached. It affords a view of the interminable wilderness extending on

both sides of the ʿAraba as far as the Dead Sea, a terribly wild region. The direction N.N.W. is still pursued. For some distance the rod leads between two deep ravines, and then descends into a valley on the right. It next reaches a kind of plain, which forms the second terrace of the mountains towards the ʿAraba. The level tract reached in 2 hrs. is called *Et-Tarâibeh*. In 2 hrs. more an arm of the *Wâdy el-Yemen* is traversed, and in 20 min. another and higher plain is reached. On a hill to the left lie the ruins of ***Kurnub***, which are of little interest, as the attempt to identify them with the ancient *Tamar* (Ezek. xlvii. 19) has hardly been successful. Beyond the hill (2¼ hrs.) the road ascends the heights of *Kubbet el-Baul*, and descends into the basin of *ʿArʿâra*, where (½ hr.) traces of former cultivation are seen. In 35 min. the ruined village of *El-Kuṣêr* is passed; and after 10 min. a path runs direct N. to *Tell Milḥ* (1½ hr.).

[The circuit by ʿArʿâra does not greatly lengthen the journey. In ½ hr. the top of a hill is reached which commands an extensive view of the region on the S. frontier of Judah, and in 1 hr. more the road rejoins the Wâdy ʿArʿâra, in which there are hollows for water. There are traces there of the ancient *Aroer* (1 Sam. xxx. 28; 1 Chron. xi. 44), to which David sent part of the booty from Ziklag. The character of the scenery has now become much softer, and the arid desert is left behind. In 2 hrs. more the cisterns of *El-Milḥ* are reached.]

In the plain are seen ruins with enclosing walls. This was the site of the ancient *Moladah* (Joshua xv. 26; Nehem. xi. 26), a place also mentioned by Josephus. On the right, after 1 hr. 50 min., is the ruin of *Makʿhul*. In ¼ hr. the road ascends. To the E. is seen *Tell ʿArad* (p. 288). The road now ascends a valley to a higher terrace of the hilly country. It passes (1 hr. 10 min.) the ruined village of *El-Ghuwein* on the left, and in the distance is seen *ʿAttîr*, the ancient *Jattir* (Joshua xxi. 14), a city of the priests, with unimportant ruins. Cultivation again begins here. On a hill to the l., after 1 hr., lies *Râfât*, with extensive ruins, including a number of subterranean store-rooms and cisterns. Several vaulted structures are still standing, and among them one which may have been a church. The village of (20 min.) *Semûʿa*, the first inhabited place reached by the route from the S., lies on a hill commanding a view of the environs. Among the modern houses are ruins and ancient hewn stones of considerable size. Over the door of a small mosque a fragment of an ancient frieze is built into the wall. The ruined castle is probably of Arabian origin. Under many of the houses are cellars hewn in the rock. Semûʿa has about 200 inhabitants. Its name and situation answer to the ancient *Eshtemoh* (Joshua xv. 50; 1. Sam. xxx. 28). On a hill 5 min. to the S.W. of the village are the remains of a Roman edifice. The route descends hence into a deep valley, and then again ascends. On the right (¾ hr.) lies *Yâta* (p. 287). The road now (1 hr.) reaches the bottom of the *Wâdy el-Khalîl* (valley of Hebron), and (¾ hr.) passes the village of *Kirkis*, beyond which it leaves the Wâdy Kirkis and ascends the height to the right (¾ hr.). Fields begin here, and the traveller at length reaches (1¼ hr.) the beautiful orchards of *Hebron* (p. 279).

From Petra to Jericho by Kerak and ʿAmmân.

From Petra to Kerak (28 hrs.) is a route which should not be attempted without a strong escort. From Petra the route ascends the valley towards the N. to *Elji*, passes next the deserted village of *Badabdeh*, and reaches the *Spring of Moses* (p. 291). Numerous heaps of stones are observed in this region (p. 297). On the way towards the N.N.E. several Beduîn camps are usually to be seen. In 6½ hrs. *Shôbek* is reached. In the 12th cent. Baldwin I., starting from Jerusalem, crossed the Jordan, and traversed the S. districts of the region beyond that river, then called Palæstina Secunda, where he established a garrison for the protection of the Christians. This fortress, called ***Mons Regalis***, or ***Mont Royal***, in honour of its founder, was besieged by Saladin in 1181. This is

the present Shôbek, the principal village on the *Jebel esh-Sherâ*, situated on the summit of a hill, below which are the plantations belonging to the village, watered by two springs. The well-preserved castle is of Arabian origin, and some of its inscriptions mention the name of Melik eḍ-Ḍâhir (Bibars, p. 70). Here also are the ruins of a handsome mediæval church. The hill commands an extensive view.

In the valley to the E. of Shôbek are traces of a Roman military road. After 6½ hrs. the road reaches the ruins of *Gharendel* (p. 297), lying on the sides of three volcanic heights, and passed by the Roman road, which is here regularly paved with black stone and is well preserved. To the E., farther on, is seen in the distance the *Derb el-Hajj*, the pilgrimage-route to Mecca, looking like a white line in the distance. After 3 hrs. the road, leaving the deep valley of *Dâna* to the left, reaches the village of *Buṣêra* (little Boṣra) in the present district of *Jebâl* (i. e. Gebalene). This place is identical with the once important Edomite town of *Bozrah* (Gen. xxxvi. 33; Jerem. xlix. 13, etc.). The ruins are insignificant. About fifty houses only are now inhabited.

Tafîleh, 2¼ hrs. farther, is a large village with about 600 houses, the shêkh of which is nominally the chief of the district of Jebâl. The environs are abundantly watered and fertile. Tafîleh is probably the *Tophel* mentioned by Moses (Deut. i. 1). The road leads hence towards the N.W. in 1 hr. to the village of *Aimeh*, situated at the foot of lofty rocks. Ascending a wâdy the road passes the extensive ruins of *El-Kerr*, descends to the spring *'Ain el-Kaṣrên*, and reaches (2¼ hrs.) the deep bed of the *Wâdy el-Aḥsa*, which is called *Kurahi* in its lower course and empties itself into the *Ghôr eṣ-Ṣâfiyeh* (p. 289). Here begins the district of Kerak, the territory of ancient Moab. On the N. side of the valley the road again ascends, and in 2¾ hrs. reaches *Khanzîreh*, another well-watered place. The village of (1 hr.) *'Orâk* is romantically situated, beyond which is (1 hr.) *Ketherabba*, a village with about 80 houses. Here and at the village of 'Ain Ter'aîn, ½ hr. to the N., rises the brook of the *Wâdy 'Asal*. After ¾ hr. the top of the hill commands a fine view of the S. end of the Dead Sea. The valley of *'Ain Franji* is now descended, and beyond it Kerak is reached in 1¼ hr. — The villagers of this district resemble the Beduîns much more nearly than do the peasants in the country to the W. of Jordan. Each village, moreover, contains a meḍâfeh, or public inn, in which strangers are entertained gratuitously with Beduîn hospitality. (Payment, however, is expected from Europeans.)

Kerak, the ancient *Kir Haraseth*, or *Kir Moab* (2 Kings iii. 25; Isaiah xvi. 7, 11), was one of the numerous towns of the Moabites. According to all accounts this people closely resembled the Israelites, and this would be expected from their origin as recorded by Moses (Gen. xix. 36, 37). They appear to have been of a warlike disposition, and the Israelites on their journey to Canaan avoided the land of Moab. During the period of the Judges the Moabites compelled the Israelites to pay them tribute (Judges iii. 12—14), but were afterwards defeated. Saul and David, one of whose great-grandmothers was a Moabitess, fought against Moab. After Solomon's death Moab fell to the northern kingdom. After Ahab's death the Moabites refused to pay tribute. Their king at that period was Mesha, a monument to whose memory, probably dating from B.C. 897 or 896, was found in 1868 at Dibân (p. 303). Jehoram, allied with Jehoshaphat king of Judah, invaded the land of Moab from the S., through Edom, but they were resisted by the fortress of Kir-Haraseth (Kir Moab). Mesha on this occasion offered his first-born son as a sacrifice to Baal Chemosh on the wall, whereupon the Israelites withdrew (2 Kings iii.). At a later period Moab was sometimes dependent, and sometimes independent. Its position was probably similar to what it now is, tribute being paid or not according to the presence or absence of a military garrison. The land of Moab is described as having been very prosperous in ancient times (Jer. xlviii.), and, to judge from the numerous ruins, must have been very populous.

At a subsequent period Kerak was the seat of an archbishop, but he derived his title, as at the present day, from Petra Deserti. The place

has often been confounded with Shôbek. When the Crusaders established themselves in the country to the E. of Jordan, Kerak formed the key of that region, as it commanded the caravan route from Egypt and Arabia to Syria, in consequence of which it was a much disputed fortress. The Saracens made desperate efforts to take it, as the Franks extended their expeditions thence down as far as Aila (ʿAkaba). In 1183 and the following years Saladin began a series of furious attacks upon Kerak, which was held by Rainald de Châtillon, and in 1188 he gained possession both of Kerak and Shôbek. The Eyyubides extended the fortifications of Kerak, and frequently resided there. They also transferred thither their treasury and their state-prison. At that time the place prospered. Later, however, it became an apple of discord between the rulers of Egypt and Syria. Owing to the strength of its situation, however, the inhabitants generally contrived to hold their own. To this day their trade with the desert is of considerable importance. The merchants of Hebron are among the chief frequenters of the market of Kerak. The pasha of Jerusalem succeeded in again establishing a garrison here a few years ago, but travellers are still by no means safe from the attacks of the inhabitants. Like the Beduîns, the natives of Kerak wear the striped ʿabâyeh (cloak), and they all carry arms. The environs are very fertile. 'Butter seller' is regarded as an epithet of opprobrium, as the owner of flocks is considered bound to use the butter they yield for himself, and particularly for his guests. The influx of European travellers, and the large sums expected from them in payment for hospitality, have already demoralised these people and excited their natural cupidity. The inhabitants are therefore justly in bad repute. Lynch, however, extricated himself admirably from their designs upon him by causing the Muslim shêkh, who had threatened him, to be surrounded and carried off as a hostage to the Dead Sea. Strangers are still treated here with great insolence. — Kerak contains about 600 houses, one-fourth of which are inhabited by Christians. The population of the town and environs consists of about 6000 Muslims (armed with about 2000 guns) and 1800 Christians (with 500—600 guns). The houses are built of mud ('pisé'), with flat roofs. The cross-beams of the rooms generally rest on two arches. Each house usually contains one or more kuwâr, or large receptacle for stores, constructed of mud. — Those who have no tents should request to be conducted to the public inn, where they tender a bakhshîsh in payment immediately before leaving, without regarding the outcry which is sure to be made at the smallness of the sum, however liberal. The inhabitants, Christians (Greeks) as well as Muslims, are very superstitious; the Christians, however, who have a shêkh of their own, are more trustworthy. The Protestant mission has of late endeavoured to establish a footing at Kerak.

The view from Kerak, which lies about 2950 ft. above the level of the Mediterranean, particularly from the castle, embraces the Dead Sea and the surrounding mountains. In the distance the Mt. of Olives and even the Russian buildings beyond it, are visible. A survey of the valley of Jordan as far as the heights of Jericho is also obtained. Although the surrounding mountains partly command the town, its situation is naturally very strong. It is still partially surrounded by a wall with five towers. The most northern tower is the best preserved, and bears an inscription and figures of lions of the kind common in Arabian monuments of the Crusaders' period. The lower parts of the wall, to judge from the stones composing it, are of earlier date than the upper. The town originally had two entrances only, both consisting of tunnels in the rock, but it is now accessible on the N.W. side also through breaches in the wall. The tunnel on the N.W. side has an entrance arch dating from the Roman period (notwithstanding its Arabic inscription). This tunnel, about 80 paces long, leads to the tower of Bibars (N.W.), whose name is recorded by an inscription adjoining two lions. The walls are very massive, and are provided with loopholes. The vaults are now used as store-rooms.

The most interesting building at Kerak is the huge *Castle* on the S. side. It is separated from the adjoining hill on the right by a large artificial moat, and is provided with a reservoir. A moat also skirts the N. side

of the fortress, and on the E. side the wall has a sloped or battered base. The castle is thus separated from the town. The walls are very thick and well preserved. The extensive galleries, corridors, and colonnades constitute it an admirable example of a Crusader's castle. The upper stories are in ruins, but the approaches to them are still in good preservation. A staircase descends into a subterranean chapel, where traces of frescoes are still visible. In the interior of the fortress there are numerous cisterns. Although the springs are situated immediately outside the town, large cisterns have been constructed within the town (particularly by the tower of Bibars). — The present *Mosque* of Kerak was originally a Christian church, of which the pillars and arches are still extant. A sculptured chalice and several other Christian symbols have escaped destructiou by the Muslims. — The Christian church, dedicated to St. George (*El-Khiḍr*, p. 93), contains pictures in the Byzantine style. The Greeks have a school here. The schoolmaster shows a house containing remains of a beautiful Roman bath, including a fine marble pavement.

From Kerak to 'Ammân (about 33 hrs.). From Kerak the road leads towards the N. in 4 hrs. to **Rabba**, crossing a plain less covered with hills and villages than that to the S. of Kerak. The ruined villages of *Suweinîyeh*, *Duweineh*, and *Mekhershit* are passed. Rabba was the ancient *Rabbath Moab*, which was afterwards confounded with *Ar Moab*, and thence called *Areopolis*. The ruins are about 1½ M. in circuit. A few only of the ruins, such as the remains of a temple (W. side) and some cisterns, are well preserved. Two Corinthian columns of different sizes stand together not far from the temple.

The Roman road intersects the town and leads towards the N. through a fertile district. On the left of the road (20 min.) stands a small Roman temple, partly destroyed. On the right (½ hr.) are the ruins of the old tower of *Misdeh*, adjoining which are the ruins of *Ḥemêmât*, perhaps the *Ham* of Moses (Gen. xiv. 5). The road next leads to (¼ hr.) the ruins of *Bêt el-Karm*, near which are the ruins of a temple (*Kaṣr Rabba*). The columns look as if they had been overthrown by an earthquake, and large blocks are strewn about. The Roman road, most of the milestones of which are still preserved, now leads to (1 hr.) the dilapidated village of *Er-Rîḥa*. On the right rise the hills of *Et-Tarfûyeh*; on the left is the isolated *Jebel Shîḥân*, with the village of that name. A circuit of about 1 hr. takes the traveller thither from Rabba. In the S. part, and at the foot of the hill, there are a number of enclosures of basalt, probably dating from an ante-Roman period. The name of the place is perhaps derived from that of Sihon, king of the Amorites (Numbers xxi. 21—30), whose territory once extended from the Arnon to the Jabbok, but, on his defeat by the Israelites, was given to the tribes of Reuben and Gad. The land of Sihon is also mentioned in 1 Kings iv. 19, and Jeremiah even speaks of a place of that name (xlviii. 45). — On the top of the hill are the ruins of a temple and a burial-place of the Beni Ḥamîdeh tribe. The view is very extensive, embracing the Dead Sea, the mountains of Judah in the distance, and the ravine of the Môjib to the N.

About 2 hrs. beyond Rîha the route passes the ruins of *Meḥâtet el-Ḥajj*, whence it descends to the ravine of the *Môjib*. The upper part of the mountain is covered with porous basalt. Traces of a Roman road are also observable here, and there are remains of a bridge. In about 1½ hr. the road (passing some ruins) descends to a depth of 2130 ft.; on the opposite side the hills are 200 ft. lower. The vegetation in the valley is luxuriant. Above the bridge lie some ruins.

Beyond the Môjib (*Arnon*) begins the present district of *El-Belḳâ*. Between the Arnon and the Jabbok originally lay the territory of the Ammonites (Judges xi. 13), and the Amorites afterwards established themselves in the same region. The Ammonites incessantly harassed the Israelites, who had taken possession of their country, and especially the tribe of Gad. Jephthah drove them back beyond their own boundaries, Saul fought against them, and David, who had been on good terms with their King Nahash, afterwards destroyed their power (2 Sam. x.). They



PERÆA.
1:500.000
English Miles
Kilometres
Drawn by H. Kiepert.
Engraved & printed by Wagner & Debes, Leipzig.
Jerash
GERASA
JEBEL
AJLÛN
El-Meirâd
Es-Salt
Jebel Ôsha
Amman
RABBATH AMMON
(PHILADELPHIA)
Hesbân
HESHBON
Medebâ
MADEBA
Nebâ
NEBO
Ma'in
BAAL MEON
Dhibân
DIBON
Ara'ir
AROER
Mkaur
MACHAERUS
J. Attarûs
ATAROTH
CALLIRRHOE
Arâk el-Emir
TYRUS
DEAD SEA (arab. BAHR-LÛT)
Jordan
Sûf
Rêmûn
Tekitti
Kefr Nejib
Kefr Sata
Ghazâl
Mejdel
Mastabeh
Serrud
Tell es-Sa'îdiyeh
Tell Ammeteh
Abu Obêda
Tell Atwâl
J. Mesâra
Tell el-Mantâ
Jisr Damieh (Ruined Bridge)
El-Yazîdîyeh
Ain el-Bâsha
Safût
Jubêhât
Esh-Shamasâni
Brikkeh
Ain el-Ghazâl
Umm es-Semak
Abdûn
Shibân
Mshërifeh
Megharet el-Kâf (Châf)
Takhta
Es-Sûk
Jashûr
Moyts
Hammâm
Thenîb
Jerîyeh
Benâyât
J. Nebâ
Zabûd
J. Zabûd
Nimrîn
Tell Ghabba
Tell Kefrên
Ford
Warm Springs
Tell Râmeh
Bet Harân
Ain es-Suêmeh
El-Âl
Burak
Umm el-Khanâfîs
Barâzîn
Es-Sâmik
Kastal
Ez-Zebârât
Manha
Umm Rummâneh
El-Kfêr
Zîza
Jelûl
Umm el-Kuser
Umm el-Welîd
Kasr el-Herri
Sûfa
Kefr Habîs
Kasr Zafrân
Delêlât
Abu Ista
Medîneh
Alakhi
Libb
Rmêl
Mzêra
Dra'a
Khirbet Rejûm
Khirbet Ghazâleh
Ribâyeh
Umm er-Resâs
Rujûm Selîm
Jemâil
Kreyât
Lejûn
Besher
Riâshi
Zâra
Hawâra
Minieh
Menshalla
Maslûbiyeh
Ain Jenât
W. Môjib
Muhatet el-Hajj
Khirbet es-Samra
Bint Sheikh Lût
Jebel Shîhân
Balû'a

took every opportunity of injuring the Israelites, but they disappear from history in the 2nd cent. before Christ. Milcom and Molech are mentioned in the Bible as their gods.

Beyond the river, where partridges abound, the road is very steep, and cannot be found without a competent guide. In 1 hr. it reaches the plain, where the ruins of *'Ar'âir*, the ancient *Aroer* (Joshua xii. 2; xiii. 9), which afterwards belonged to the tribe of Reuben (xiii. 16). The road leads hence across the plain to (½ hr.) *Dîbân*, the ancient *Dibon*, which was taken by the Israelites (Numbers xxi. 30), and afterwards rebuilt by Gad (Numbers xxxiii. 34). According to Isaiah (xv. 2) it afterwards fell into the hands of the Moabites, and it was here that the famous 'Moabite Stone', bearing a long inscription in honour of king Mesha was found (p. 300).

This district is occupied by the Beni Ṣakhr Beduîns. — When at Dîbân, Tristram visited (2½ hrs.) *Umm er-Reṣâṣ*, a large heap of ruins. A number of arches are still preserved there, and also the ruins of several churches. About ½ hr. to the N. of the town is a very curious tower, not unlike a tomb-tower in the Palmyrene style (R. 32). From Umm er-Reṣâṣ it is a journey of 3 hrs. to the Ḥajj route, on which lies *Khân Zebîb*, evidently standing on the site of an ancient town, as there are many architectural remains in and around the present building.

Leaving Dîbân, and crossing the Roman road and the *Wâdy Heidân* (towards the N.W.), the road leads to (2¼ hrs.) *Karêyât*, a large heap of ruins answering to the ancient *Kirjathaim* (Gen. xiv. 5), where Chedorlaomer defeated the Emims. The place afterwards belonged to the tribe of Reuben, and afterwards to Moab. *Attarûs* (1 hr. N.E.), the ancient *Ataroth*, which belonged to Gad, had a similar history. On a hill to the N. of Attarûs lie the ruins of an old castle, near a large terebinth tree. The view from the ruins of the town is preferable; it embraces Bethlehem, Jerusalem, Mt. Gerizim, and the plain to the E. The hills are planted with terebinths, almond-trees, etc.

Mkaur, 1½ hr. N. W. of Karêyât, answers to the ancient *Machaerus*, which is said to have been fonnded by Alexander Jannæus. The castle was destroyed during the Pompeian wars, but was afterwards rebuilt by Herod the Great, surrounded by walls, and defended by towers. Herod also founded a town here, within which he built himself a palace. From this point to Pella, towards the N., extended the region of Peræa. Josephus informs us that Herod Antipas, tetrarch of Galilee and Peræa, offended by the reproaches of John the Baptist (Matth. xiv. 3), imprisoned him in the fortress of Machærus; and here therefore the Baptist must have been beheaded. After the destruction of Jerusalem a number of the unhappy survivors sought refuge in this stronghold, but the procurator Lucilius Bassus took it by stratagem and put the whole garrison to the sword. The very extensive citadel covering the hill, where a town and a large cistern are still preserved, is interesting. The view from Mkaur embraces the W. shore of the Dead Sea, Engedi to the S.W., and above it the whole of the mountains of Judah, extending from Hebron to Jerusalem and farther N. Mkaur lies 3800 ft. above the level of the Dead Sea, and 2507 ft. above that of the Mediterranean.

A ride of about 3 hrs. to the N. over a hilly country, avoiding the *Wâdy Zghara*, a short and deep gully, brings the traveller to the brink of the deep valley of the *Zerḳa Ma'în*, in the region of *Callirrhoe*. From this terrace to the bed of the brook the road descends 876 ft. The bottom and sides of the ravine are covered with a luxuriant growth of plants, inclnding palm-trees, and will interest botanists. The flora resembles that of S. Arabia and Nubia. At the bottom of the valley is seen red sandstone, overlaid with limestone and basalt (to the S.). The ravine has been formed by the action of a powerful stream. Within a distance of 3 M. a number of hot springs issue from the side-valleys, all of them containing more or less lime, and all rising in the line where the sandstone and limestone come in contact. The hottest of these springs, which send forth clouds of steam and largely deposit their mineral ingredients, has a temperature of 142° Fahr. The Arabs say that these

springs were called forth by a servant of king Solomon, and they still use them for sanitary purposes. In ancient times they were also in great repute, and Herod the Great visited them during his last illness. No remains of baths, however, have been discovered.

The route from Callirrhoe to Ma'în, ascending the valley for about 6 hrs., is very fatiguing. The view is imposing, and the forms of the rocks are often singularly grotesque. The banks of the stream are fringed with oleanders. At the point where the *Wâdy Habis* falls into the Zerka from the N. E., the road turns to the left, past the *Jebel Husneh.* It now leaves the territory of the Hamîdeh Beduîns, who to a great extent are dependent on the Beni Sakhr, and enters that of the latter tribe. At the top of the hill lies another table-land, and in 1½ hr. the ruins of **Ma'in** are reached. On the plain are found a number of dolmens, formed of three or four large stones, and doubtless very ancient. Ma'în is the ancient *Beth-Baal-Meon* (Joshua xiii. 17), or house of Baal Meon. It belonged to Reuben, and afterwards to Moab (Ezekiel xxv. 9). Eusebius informs us that this was the birthplace of Elisha. The ruins are extensive, and cisterns lie in every direction.

A road, supposed to be of Roman origin, crosses the plain hence in 1½ hr. to **Medeba**, another large ruined town, in better preservation than Ma'în. On the S. side of Medeba lies a very large pool (120 yds. square), with the ruins of a huge castle. On the E. side of the town is a smaller pool, enclosed by drafted blocks, and on the N. side there is a third, but all these are now dry. On the N. E. side of Medeba are the substructions of a small circular temple, with Doric columns lying around. To the N., nearer the top of the hill, is a second temple, the wall of which is preserved to a height of 12 ft. To the N.W. the frieze and two capitals of a buried temple are seen projecting from the ground. On a hill 10 min. to the W. are remains of walls and several caverns and cisterns. Above two upright columns lies a square block, obviously not *in situ.*

Medeba is the ancient place of that name (Josh. xiii. 9, 16), originally a town of the Moabites. It was afterwards taken by the Israelites from the Amorites, and allotted to the tribe of Reuben. It was near Medeba that David defeated the Ammonites (1 Chron. xix. 7—15). In the middle of the 9th cent. before Christ the town again came into the possession of the Moabites, and at a later period it is called a town of the Nabatæans (Arabs). Hyrcanus captured the town after a siege of six months. During the Christian period it was the seat of a bishop.

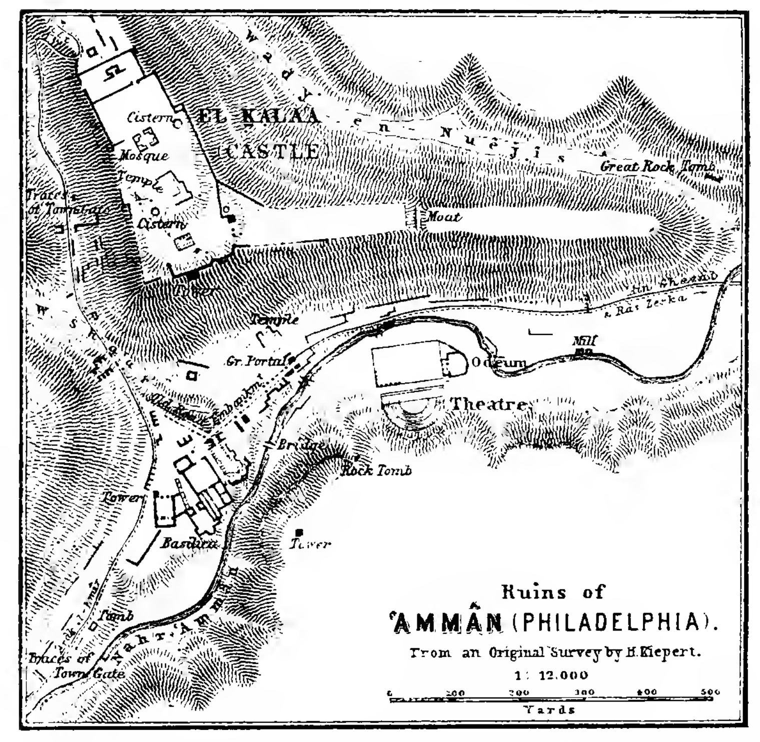
Mt. Nebo, from which Moses beheld the whole of the promised land before his death (Deut. xxxiv. 1—4), is believed to be one of the mountains to the N. W. of Medeba and Hesbân. De Saulcy supposes it to have been the *Jebel Nebâ*, to the N. of the spring of Moses, while Tristram places it at the ruins of *Nebbeh*, to the S. of the spring of Moses. The road to Nebbeh (1½ hr.) crosses cultivated fields. The view hence is very extensive, including the mountains to the N. of Hebron as far as Galilee, the Dead Sea from Engedi northwards, the whole valley of Jordan, and beyond it even Carmel and Hermon. The ruins of *Ziâra*, 1 hr. to the W., have been supposed to be the ancient *Zoar* (!). To the N. a view is obtained of the *Wâdy 'Uyûn-Mûsa.* This valley contains luxuriant vegetation, but the descent into it is steep. The traveller may proceed thence to Hesbân. The direct route from Medeba to (1¾ hr.) Hesbân crosses the plain. As the territory of the 'Adwân Beduîns is now entered, an escort should be obtained from that tribe. The Shêkh Gobelân (p. 336), whose authority extends hence to Jerash, generally accompanies travellers.

Hesbân, the ancient *Heshbon*, was a flourishing city at the period of the Israelite immigration, and was the residence of Sihon, king of the Amorites (Numbers xxi. 26). It was allotted to Reuben, although it is also spoken of as a town of Gad, and its revenues belonged to the Levites. It afterwards came into the possession of the Moabites (Jerem. xlviii. 45), but in the time of the Maccabees it had been recovered by the Jews.

The site of Hesbân (2900 ft.) commands the whole of the plain. The ruins are uninteresting. They lie on two hills, bounded on the W. by

the Wâdy Hesbân, and on the E. by the Wâdy Ma'în. There are many cistern-openings among them. In the middle of the N. hill is a square enclosure built of large blocks. On the S. W. hill are traces of a temple, and 70 paces to the E. a square tower, between which is a large overthrown column of rude workmanship. To the E. of the town is a reservoir.

In 20 min. the road leads to *Khirbet el-'Âl*, the ancient *Eleale*,



the history of which is similar to that of Hesbân. The plain is then crossed towards the N. E. to (½ hr.) *Na'âr*; (1 hr.) *Khirbet Sekka* on the left; (25 min.) *Khirbet el-Jehara*; (20 min.) *Khirbet esh-Shejara* and *Rujem el-Wast*; (½ hr.) *'Abdûn*; and lastly (¾ hr.) the ruins of **'Ammân.**

History. 'Ammân corresponds with the ancient *Rabbath Ammon*, the capital of the Ammonites. The sarcophagus of Og, the giant king of the Amorites, was once preserved here. The town consisted of a lower and an upper quarter. In consequence of an insult offered to the ambassadors of David it was besieged and taken by Joab (2 Sam. xi. 1; 1 Chron. xx. 1—3). Later, however, it appears again to have belonged to the Ammonites (Jerem. xlix. 2). Ptolemy II. (Philadelphus) of Egypt rebuilt it and added the name *Philadelphia*, and for several centuries it was a thriving place, belonging to the Decapolis of Peræa. It never quite lost its original name, by which alone it was afterwards known to the Arabs. The destruction of 'Ammân is chiefly to be attributed to earthquakes,

but notwithstanding all its misfortunes its ruins are still among the finest on the E. side of Jordan. They are best described by De Saulcy (Voyage de la Terre Sainte, Paris, 1865). The town lies in a fertile basin, commanded by the ruins of a castle.

On the right side of the brook, well stocked with fish, which intersects the town, lies the *Theatre* only, with its back to the hill, a most impressive ruin, and in excellent preservation. In front of it is a square space enclosed by Corinthian columns, of which twelve only out of fifty or more are still standing. The stage is destroyed. A chamber now filled with stones was probably an outlet. The tiers of seats are intersected by stairs, and divided into three sections by parallel semicircular barriers. The first section contains fourteen, the second sixteen, and the third eighteen tiers of seats. Between the second and third sections, and particnlarly above the third, are boxes for spectators. Words spoken on the stage are distinctly heard on the highest tier of seats. The theatre was constrncted for about 6000 spectators. — Nearly opposite the theatre, to the right at a bend in the river, are the rnins of a small covered theatre, or Odeum, with many holes in front for cramps by which ornaments were attached. Over the side door is a frieze, on which, among other things, the wolf with Romulns and Remus will be observed.

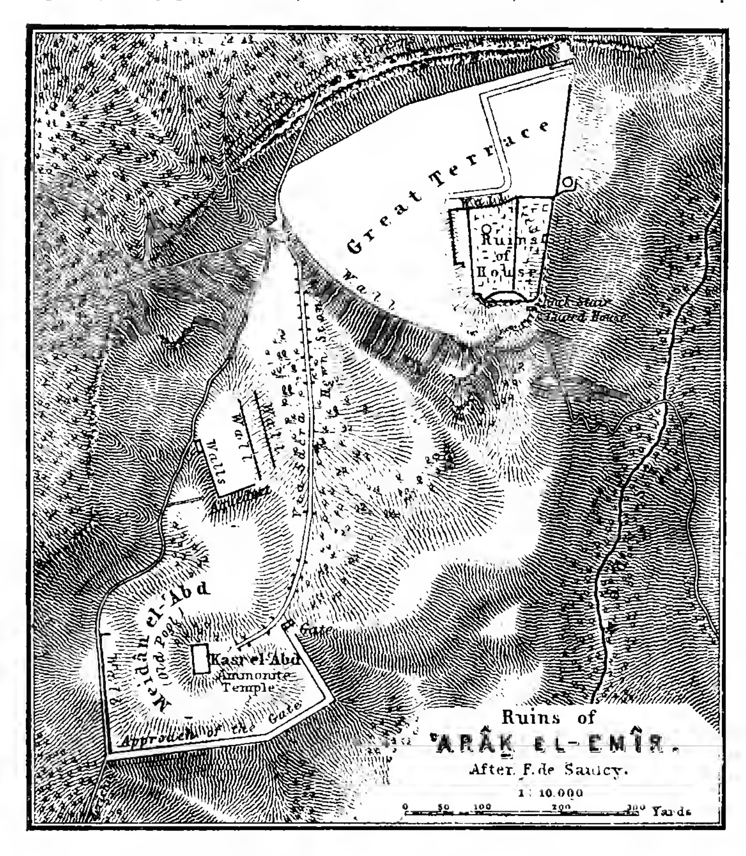
Descending the brook, the traveller comes to the ruin of a mill. For a distance of 300 yds. the banks of the stream are flanked with handsome Roman walls, and the watercourse was once vaulted over here. The blocks lying in the water form convenient stepping-stones. At the point where the hill approaches the brook, and a dry watercourse descends on the opposite side, there are remains of baths on the right bank, including a fine apse, connected with two other lateral apses. Several columns are still standing by the walls, but without capitals. At a great height are richly decorated niches. Holes for cramps indicate that the building was once adorned with bronze ornaments. Beyond the dry watercourse are remains of an Arabian bazaar, and on the bank of the brook those of a basilica. A little farther off are the ruins of a mosqne. Farther W., on the left side of the stream, is a square building which appears to have been a tomb. At its corners are handsome Corinthian pilasters. The ceiling of the chamber is also partially preserved, and is of an ornate character. Here begins the series of columns which intersected tbe town. Farther up the watercourse are the walls of ancient temples, above which, on the left bank, are the ruins of an extensive bnilding. Descending the stream past the baths, the traveller observes a fragment of the ancient dyke. On the left are remains of dwelling-houses. Farther down the brook is a handsome colonnade, beyond which there is a well-preserved bridge of one arch. A temple appears to have stood opposite the bridge, there being still steps and a window gable resembling those at Baʿalbek; this ruin is therefore of late Roman origin. — The row of colnmns continues to run through the town, parallel with the stream, and opposite the theatre makes a bend towards a gate.

The citadel of ʿAmmân lies on a hill on the N. side, which towards the S.W. forms an angle, and towards the E. is bounded by an artificial moat. The gate is in the middle of the S. side, opposite the town. The enclosing walls stand a little below the crest of the hill and do not seem to have risen much above its summit. They are very thick, constructed of large, uncemented blocks, and apparently of great antiquity. The interior of the castle presents little more than a confused mass of ruins.

From ʿAmmân to ʿArâḳ el-Emîr (3 hrs. 20 min.). The road ascends on the left bank of the brook to a spring, where there are remains of several buildings. An aquednct conveys water hence to the town (¼ hr.). The numerous ruined villages on the right and left show that this district must once have been richly cultivated. On the right lies *Kasr el-Melfûf* ('castle of cabbages'), on the left *ʿAbdûn* (p. 305), on the right *Umm ed-Deba*. After the plateau has been traversed for 1 hr. more, *Ṭabaḳa* is seen on the left, and *Suweifiyeh* on the right; then *Ed-Demên* on

the left. The road now enters the green and beautifully wooded *Wâdy esh-Shîta*, or valley of rain. On the right is the ruin of *Sâr*; then the spring *ʿAin el-Baḥal*. To the left at the outlet of the valley (1 hr.) is a ruined mill; on the right the ruin of *El-Aremeh*. About 1 hr. farther is **ʿArâḳ el-Emîr** (1463 ft. above the sea). The valley here is in the form of an amphitheatre, and the low hills are overgrown with oaks.

History. Josephus informs us in a lengthy narrative that King Hyrcanus (p. 63), being persecuted by his envious brothers, retired to the country



to the E. of Jordan, and that, while fighting against the Arabs, he erected a castle here. His description of the buildings and caverns answers in the main, though not in details, to the ruins still extant here. *Tyros*, the ancient name of the castle, is moreover recognisable in the name of the *Wâdy es-Sîr*, the brook which flows at its foot. It is, however, doubtful whether Hyrcanus was really the founder of this stronghold, or whether he did not rather utilise ancient buildings and caverns already existing here. When the power of Antiochus V. (Eupator) of Syria was in the ascendant after the death of Ptolemy V. (Epiphanes) of Egypt

(B. C. 181), Hyrcanus through dread of the Syrians committed suicide in his own palace. That edifice then fell to ruin and was never rebuilt.

The principal building in the place, situated on the S. W. side of the rocky amphitheatre, is called *Kaṣr el-ʿAbd*, or castle of the slave, and stands on a platform in a half isolated situation. In many places the substruction consists of a wall with abutments, composed of enormous blocks. The artificial road leading to the castle is flanked with large blocks of stone, standing at considerable intervals, and pierced with holes, in which a wooden rail was probably once inserted. The road continues in this style for several hundred paces. The Kaṣr, the wall of which is preserved on one side only, is also built of large blocks. The upper part is adorned with a frieze in bas-relief, bearing large and rather rude figures of animals (lions). De Saulcy supposes the large quadrangle of huge blocks with windows to have been an ancient Ammonite temple, and thinks that it once had a peristyle and side-galleries, the great difference between the outside and inside stones showing that Hyrcanus used an already existing ancient wall as a bulwark of defence. — The open space around the castle, once probably a moat, is now called *Meidân el-ʿAbd*.

On a hill to the left, farther to the N., are seen remains of buildings and an aqueduct, and a large platform is at length reached whereon stood a number of buildings, once enclosed by walls. On the hill beyond this platform runs a remarkable gallery in the rock, which has evidently been artificially widened. Portals lead thence into a number of rock-caverns, some of which seem to have been used as stables, to judge from the rings in the walls. Can these have been rock-dwellings, or were they tombs, as De Saulcy thinks? The inscriptions are in the ancient Hebrew character. Josephus mentions caverns of this description.

From ʿArâḳ el-Emîr to Jericho ($5\frac{1}{2}$ hrs.). The direct road leads to the N.W. over a low pass ($\frac{1}{4}$ hr.), and across a flat and partially cultivated plateau to ($\frac{1}{2}$ hr.) *Wâdy en-Nâr*, into which there is a steep descent (5 min.). It then gradually ascends (the ruin of *Ṣûr* remaining to the S.) to the top of the *Jenân eṣ-Ṣûr* ($\frac{1}{2}$ hr.), descends a steep rock (10 min), and leads through the *Wâdy Jeriʿa*, a side-valley of the *Wâdy Nimrîn*, to (1 hr.) *Khirbet Nimrîn* (p. 389), near the point where the valley quits the mountains. The Wâdy Nimrîn comes from Salṭ (p. 389), and farther up is called *Wâdy Shaʿîb*. The road next crosses the water-course of the Wâdy Nimrîn, and traverses the level Jordan valley in $1\frac{1}{2}$ hr. to the *Jordan Ferry* (1 piastre for man and horse), 1 hr. to the N. of the ford (see below). Thence to Jericho $1\frac{1}{2}$ hr.

A rather longer route (6 hrs.) leads from ʿArâḳ el-Emîr through the *Wâdy el-Baḥat*, which joins the *Wâdy Kefrên* lower down, to (3 hrs.) *Khirbet Nasla*, where the valley unites with the Jordan valley. The traveller may proceed thence (passing *Tell Kefrên* on the right) either directly to the W. in $1\frac{3}{4}$ hr. to the *Maḥadet el-Ghoranîyeh* (Jordan Ford), where he is carried across by Arabs, and thence to Jericho in $1\frac{1}{2}$ hr.; or, turning to the N.W. (right), he may reach the *Jordan Ferry* (see above) in 2 hrs.

11. From Hebron to Bêt Jibrîn and Gaza.

From Hebron to Bêt Jibrîn ($4\frac{3}{4}$ hrs.). Taking the route from Hebron to Abraham's oak (p. 282), we diverge to the right after 22 min., and riding between garden-walls, we reach (8 min.) the fine remains of an aqueduct. We then (5 min.) avoid a path to the right, and ($\frac{1}{4}$ hr.) descend into the valley of *ʿAin el-Uff*, or *Wâdy el-Franj* (valley of the Franks). In 40 min. we reach a spring, a little beyond which a path to the left ascends to the large village of *Dôra*, where a large tomb, said to be that of Noah, is

shown. Blocks of stone and fragments of columns indicate that Dôra occupies the site of a more ancient city, and its position answers to that of *Adoraim* which was fortified by Jeroboam (2 Chron. xi. 9).

Descending the valley, we come in 25 min. to the spring *'Ain el-Uff.* The path to the right ascends to the village of *Bêt Kaḥel.* After ¼ hr. another valley descends from the right. In 20 min. we reach a broad, green level. On the hill to the right, in the midst of olive-trees, lies the village of *Terkûmîyeh* (anciently *Trikomias*), with a few relics of antiquity. On a hill to the left, after 1 hr. 40 min., we observe the village of *Bêt Dekhân*, which we avoid; a road to the right must also be avoided. We then ascend a small valley to the W.S.W., and soon reach (12 min.) the olive-groves of **Bêt Jibrîn** ('House of Gabriel') and (20 min.) the ruin outside the village.

History. An attempt has been made to identify Bêt Jibrîn with the ancient *Libnah*, a place which was conquered by Joshua (x. 29). Libnah was afterwards a Sacerdotal residence and a city of refuge (Josh. xxi. 13), and at a later period was besieged by Sennacherib (2 Kings xix. 8). Robinson has proved the identity of this place with the ancient *Betogabra.* A town of that name, though in a corrupted form, is first mentioned by Josephus, but Ptolemy gives its proper name. Robinson has also declared the town to be identical with *Eleutheropolis*, and it is very intelligible that it should not have retained its Greek name. That name, signifying 'free city', was probably given to the town in consequence of the privileges bestowed upon it, as occupying an important central situation, by the Roman Emperor Septimius Severus in 202, on the occasion of his journey in the East. The names of some of its bishops have been handed down to us. The Crusaders found the place in ruins. Under Fulke of Anjou, in 1134, a citadel was erected here, and its defence committed to the knights of St. John. The Franks called the place *Gibelin.* In 1244 it was finally taken by Bibars. The fortress was restored in 1551.

Bêt Jibrîn lies between three hills, the *Tell Burnat* on the W., the *Tell Sandeḥanna* on the S.E., and the *Tell Sedeideh* on the N.W., the summits of which were probably once fortified. The village now contains about 900 inhab. (Muslims) and a small Turkish garrison. It occupies about one-third of the site of the ancient town. Ruins of old buildings are incorporated with most of the houses. Numerous coins, some of them bearing the name of Eleutheropolis, are offered here for sale. The course of the ancient wall, which was flanked by a moat, is now only partly traceable. A portion of it still exists on the N. side. To the N. W. and E. were forts. That on the E. side has been converted into a Muslim cemetery, and nothing of it remains but fragments of columns, a fine large portal, and a reservoir. The other fort stood on an eminence, and the ancient substructions are still easily distinguished from the later work. Over the door is an inscription dating from the year 958 of the Hegira (1551). The fortress was flanked with a tower at each corner. The interior contains a handsome cistern and many vaulted chambers now used as dwellings and stables. On the S. side runs a gallery from E. to W., which was originally the aisle of a church. On the left and right are five pillars, formerly

enriched with columns in white marble. Six of these, with Corinthian capitals, are still in their places. The arcades are pointed. Outside the enclosing wall are two similar columns. Several families now live in the castle, each of whom expects a trifling bakhshîsh.

The chief objects of interest here are the rock-caverns, which begin near Bêt Jibrîn, and extend far into the environs. St. Jerome informs us that the *Hôrîm*, or dwellers in mountains and caves, once lived in this district, and that the Idumæans, who conquered and afterwards mingled with the Hôrîm, lived in caverns throughout the country from here to Petra in order to escape from the intensity of the heat. There is little doubt that these caverns are very ancient, while their number and similarity lead to the inference that they were used as dwellings. The stone, a kind of grey chalk, is moderately soft, and easily worked; the regularity and art with which the bell-shaped chambers have been excavated in long rows are admirable. It has sometimes been supposed that many of these caverns were once used as churches, as they have apses turned towards the E., and crosses are frequently engraved on their walls. Those caverns which contain the crosses generally have Muslim inscriptions also. The caverns consist of round, vaulted chambers, 20—25 ft. in diameter, supported by detached pillars. They are 30—40 ft. in height. Each cavern is lighted from above by a well-like opening. Some of them are gradually falling in. They are called *'orâk* in Arabic. Each group of caverns bears a different name, such as 'Orâk Sandehanna, 'Orâk el-Kheil, and 'Orâk Abu Mezbeleh. In N. Syria there are tomb-chambers of similar form, but smaller. Many of these caverns are now used as stables for goats and for the horned cattle which now as in ancient times are extensively reared in the plains of Philistia.

The following walk is the most interesting here. We descend from the fortress to the S. E., pass the tombs, and ascend a small watercourse. In 5 min., looking down into a small valley, we observe caverns below us. To judge from the niches hewn in them (five at the back, three on each side), they must once have been used as sepulchres. The niches are 2 ft. above the ground, and high above them are hewn numerous triangles. Some of the round openings above have been widened in the course of ages. After the falling in of the chambers there have also been formed open spaces in front of them, within which the pillars of the groups of chambers are still preserved. — Farther to the S. is a second group of more lofty grottoes, in which numerous wild pigeons have taken up their abode. One of them contains a well, and at several places the ground sounds hollow. The walls are green with moisture and very smooth. Rudely engraved crosses, and, curiously enough, inscriptions dating from the early period of Islamism (in Cufic characters), are sometimes observed. Proceeding from one cavern to another we ascend the valley as far as a ruined church, which in a straight line is only 1 M. from the village. It is still called by the natives Mar Hannâ, or *Sandehanna* (from 'santo'). The substructions of this church date from the Byzantine period, but the ground-plan was altered by the Crusaders. The principal apse and a side-apse are well preserved. The window-arches are round. The stones are carefully hewn, and the walls are massive. On each side of the entrance are pilasters, and under the N. aisle is a crypt with vaults. The view from the hill commands the green valleys, enclosed by gentle ranges of hills.

Following a green valley, planted with olives, straight to the S. of Bêt Jibrîn for 20 min., we reach *Merâsh*, a shapeless mass of ruins, the ancient *Mareshah* (Joshua xv. 44), which was chiefly famous for the victory gained there by king Asa over the Ethiopians under Zerah (2 Chron. xiv. 9—13). The whole chain of hills of Mar Hannâ is honeycombed with caverns, especially on the S. and W. sides. The walls of some of the caverns are full of small niches or columbaria, ranged regularly along them; but what their use was is not clear, as

they are too high from the ground to have been used for keeping stores or implements. They were perhaps employed as receptacles for skulls or cinerary urns. On this hill there are also a number of handsome old cisterns, in some of which winding stairs are still preserved. Some of the caverns also contain such stairs.

From Bêt Jibrîn to Gaza (about 7 hrs.). A guide is desirable, and an escort is necessary, if, as has generally been the case of late years, the Beduîns of the plain are at war with each other.

Leaving the village, we proceed towards the W. range of hills and select the central path. The top of the hill (¼ hr.) commands a last view of the village, and we soon (10 min.) obtain a survey of the plain to the W. The route crosses a grassy plateau. After 25 min. we observe in the fields to the right the wely of the *Schêkh ʿAmer*, and in the distance *Tell eṣ-Ṣâfiyeh* (p. 318). We now leave the mountains of Judah behind us and gradually descend their last spurs to the plain. On the left, after ½ hr., rises *Tell el-Manṣûra*, with some ruins, and ½ hr. farther we reach *Tell el-Lâjeh*, with several caverns which have fallen in (*ʿArâḳ el-Menshîyeh*), and a village connected with them, ¼ hr. to the N. — Our route next crosses the plain towards the S.W. to *ʿAjlân* (1¾ hr.).

Robinson took a different route from Bêt Jibrîn to ʿAjlân. He went for 50 min. to the S.W. towards *Tell el-Kubêbeh*, which he left about ½ M. to the left; thence in 2 hrs. to *Es-Sukkarîyeh*, where several vaults are preserved and fragments of marble columns lie scattered about; and lastly towards the W. in 55 min. to ʿAjlân.

ʿAjlân is the ancient *Eglon*, which was destroyed by Joshua (x. 34, 35), and was afterwards one of the cities of Judah in the plain. In the Greek translation of the Septuagint Eglon is confounded with Adullam, and Eusebius places them both 12 M. to the E. of Bêt Jibrîn. If he had said *west* instead of *east*, the distance would have been tolerably accurate as to Eglon, but the cave of Adullam cannot possibly have been situated in so open a district (see p. 255).

After ¾ hr. we come to the bed of a brook which descends towards the E. to the large *Wâdy el-Ḥasi*. On a hill to the right lie the shapeless stone-heaps of *Umm Lâkis*, with numerous cisterns. These are the ruins of the ancient town of *Lachish*, which met with the same fate as Eglon (Joshua x. 31, 32).

History. In consequence of a conspiracy, Amaziah, king of Judah, fled to Lachish and was slain there, B. C. 809 (2 Chron. xxv. 27). Lachish seems to have been an important frontier-fortress in the direction of Egypt, and according to the prophet Micah (i. 13) it was also a chariot city, where, in the midst of a grassy plain, the Jewish monarchs doubtless stationed the horses they procured from Egypt. It was besieged by Sennacherib, and the name is said to have been found in Assyrian inscriptions. According to Jeremiah (xxxiv. 7), Lachish was one of the last cities taken from the Jews by Nebuchadnezzar. As all these towns in the Philistian plain were built of brick, their ruins are now insignificant.

In 47 min. we reach *Burêr*, a village surrounded with cactus-hedges, and with roofs covered with vegetation. Even palms occur here. By the spring lie some fragments of columns. We now enter the *Wâdy Simsim*, a valley bounded by ranges of green hills, and to the right after 40 min. we perceive the village of *Simsim* in an olive-grove. Tobacco and sesame are the principal crops here. We

soon cross the *Wâdy el-Ḥasi*, proceeding towards the S.W. After ¼ hr. we observe on the left the village of *Nejd*, and on the right in the distance the sand hills in the direction of the sea. The road next passes (25 min.) the village of *Dimreh* on the right, and (¾ hr.) *Bêt Hanûn*, with extensive cactus plantations. In 35 min. more it reaches the top of a hill near a ruin and a fine old oak, beyond which olive-groves again begin. The road is broad and sandy. After 40 min. we reach orchards with palms, and in 10 min. more the town of **Gaza,** or *Ghazza*. The best place for pitching tents here is near the serai. The Greek monastery affords tolerable accommodation, but an introduction from Jerusalem is desirable. The mejîdi is here worth 41 piastres, the beshlik 10 piastres (comp. p. 8).

History. The **Philistines** dwelt in the extensive plain stretching from ʿAcre to the Egyptian frontier. The Bible connects them with the Hamites, and it is now agreed that their original home, the land Caphtor, or Kaftor (*Kaft* being the same word as *Gypt* in Egypt), must have been in the Delta of the Nile, and not in Crete as once supposed. It is, however, uncertain what language they spoke. In the time of Moses the Philistines seem to have been a warlike people, and the Israelites were therefore obliged to avoid their land. They had already established a constitution, and particularly a league of their five chief towns Gaza, Ashdod, Ascalon, Gath, and Ekron. It was not, however, till the second half of the period of the Judges that the Philistines, now prohahly reinforced by a new immigration, became the important people which for a long period contested the hegemony of Palestine with the Israelites. They first drove out the trihe of Dan, which was compelled to seek a new home in N. Palestine; and, still continually encroaching, they held the Israelites in suhjection for forty years (Judges xiii. 1). Samson endeavoured to repulse the Philistines, but with little success, for they soon renewed their encroachments. and even captured the Ark of the Covenant (1 Sam. iv—vii). Samuel indeed defeated the Philistines, hut he could not drive them from the strongholds they occupied. According to all accounts the Philistines far surpassed the Hebrews in culture; and in war-chariots and cavalry they were superior to the Israelites (comp. 1 Sam. xiii. 5, where, however, the numbers seem overstated). The heavy-armed soldiers wore a ronnd copper helmet, a coat of mail, hrazen greaves, a javelin, and a long lance, and each had a weapon and shield-bearer, like the Greeks in the Homeric poems. The light-armed were archers. The Philistines possessed fortified encampments; they strengthened their towns by surrounding them with lofty walls; and they kept the territory they had conquered in subjection by means of garrisons. As they were also commercially enterprising, they not only competed with the Phœnicians hy sea, but endeavoured to keep in their own hands the inland and caravan traffic, and it was therefore important that they should command the great mercantile route between their country and Damascus. On their various campaigns they took their idols with them. Their chief god was Dagon (Marnas), who, as well as the goddess Derketo (Atergatis) had the form of a fish. Baʿalzebûb, the fly-god of Ekron, was famed for his oracles. Their seers or prophets seem to have formed a distinct profession.

Their hattles with the Philistines, however, served to strengthen and unite the tribes of the Israelites, and their final deliverance by Saul and David from the foreign yoke was followed hy the firm consolidation of the Jewish state. The later kings also had repeatedly to fight against the Philistines. In the course of the great war between Egypt and Assyria the Philistian plain became strategically important, and its occupation therefore formed a constant source of strife between these nations to the great disquiet of the Philistines. Some of the Philistines too were prohahly exiled at this period. After the Jewish captivity

the kingdom of the Philistines had disappeared, and a few of their towns only retained some importance. After the time of Alexander their power was entirely gone. In the wars between the Syrian and Egyptian diadochi Philistia again became the scene of fierce conflicts. During the Maccabæan period the Philistian-Hellenic coast towns gave fresh proofs of their hereditary enmity against the Jews, but the Maccabæans succeeded in permanently subjugating the Philistian plain. Once more, however. the inhabitants of that district exhibited their inveterate hatred of the Jews by co-operating in the destruction of Jerusalem with the other enemies of the ill-fated city.

Gaza, or *Ghazza*, was the most southern city of the Philistian Pentapolis, or five allied cities, and it was here that Samson performed some of his remarkable exploits (Judges, xvi.). By the 'top of an hill that is before Hebron' to which Samson carried the gates of Gaza is perhaps meant the top of *Mt. Muntâr*, to the S. E. of Gaza. The Israelites seem to have retained possession of the town for a short period only (1 Kings iv. 24, where the place is called Azzah). The town was large, and probably chiefly of importance as a commercial place, and some writers mention that it possessed a seaport called *Majuma* as late as the 6th cent. of our era. Herodotus calls the town *Kadytis*. Alexander the Great took it after a vigorous defence. In B. C. 96 it was again taken and destroyed by Alexander Jannæus, as the citizens had allied themselves with the enemies of the Jews. A century later it was presented by the Emperor Augustus to Herod, after whose death it reverted to the Roman province of Syria. Under the Romans Gaza peacefully developed its resources. Christianity, however, was not introduced until a late period, although Philemon (to whom St. Paul wrote) was traditionally the first bishop of Gaza. Down to the time of Constantine the town was one of the chief strongholds of paganism, adhering to its god Marnas, whose statues and temples stood till the year 400, when they were destroyed by an edict of the emperor. On the site of the principal temple a large cruciform church was afterwards erected by Eudoxia, wife of the Emperor Arcadius. In 634 the town was taken by the Arabs under 'Omar, and it was regarded as an important place by the Muslims, as Hâshim, Mohammed's grandfather, who had once traded with the place, had died and been buried there. The Crusaders found Gaza in ruins. In 1149 Baldwin II. erected a fortress here, and committed its defence to the Templars. In 1170 Saladin plundered the town, though unable to reduce the fortress; in 1187, however, the whole place fell into his hands, and it was only for a short period that Richard Cœur de Lion established a footing there. In 1244 the Christians and Muslims were defeated by the Kharezmians near Gaza. Since that period Gaza has been a place of no importance. In 1799 it was taken by Napoleon.

In 1871 the modern Gaza was inhabited by 2690 Muslim and 65 Christian (Greek orthodox) families, representing a population of about 16,000 souls. It also possesses a Protestant school. The town is of semi-Egyptian character; the veil of the Muslim women, for example, closely resembles the Egyptian. Whether the present town occupies the site of the ancient inland town or not is uncertain. From time immemorial Gaza has formed a connecting link between Egypt and Syria, and to this day, although the caravan traffic is almost extinct, its market is not unimportant, being in particular abundantly stocked with dates, figs, olives, lentils, and other provisions. The bazaar, too, has an Egyptian appearance. As the town lies in the midst of orchards, it is difficult to say exactly where it begins. Owing to the abundance of water contained by the soil the vegetation is very rich. At the present day the town

has neither walls nor gates. It consists of four quarters: N., *Ḥâret et-Tufen;* E., *Ḥâret es-Sejîyeh;* S., *Ḥâret ez-Zêtûn;* W., *Ḥâret ed-Darej.* The last of these is reached by steps, as the name implies.

One of the chief buildings is the *Serâi,* on the E. side of the town, the residence of the Turkish governor, but greatly dilapidated. It dates from the beginning of the 13th cent., and the stones are skilfully jointed. On entering the court we observe cages for prisoners. The opposite façade consists of inlaid work, porcelain tiles being inserted between the stones. To the E. of the town, not far from the serai, rises the large mosque *Jâmiʿ el-Kebîr.* The façade has a handsome appearance; over the door is an Arabic inscription of the year 677 of the Hegira (1279). Strangers are readily admitted, but must remove their shoes. The court is paved with marble; around it are several schools, and on the W. side there is a kind of pulpit. The mosque itself was originally a Christian church, consisting of nave and lower aisles. The Muslims erected an additional aisle on the S. side, and, in order to make room for a minaret, built up the apses. Over the three square pillars and two half-pillars which bound the nave rise pointed arcades. The columns opposite the nave cousist of shafts and capitals. The church is lighted by small grated windows in the pointed style.

To the S.W. of this mosque is situated a handsome caravanserai, called the *Khân ez-Zêt* (oil khân). Proceeding to the S. W. through the *Ḥâret ez-Zêtûn* we next come to a mosque partly built with finely hewn stones, situated on the road which is traversed by caravans to and from Egypt. The houses in the suburbs are built of mud, those in the town partly of stone.

Tradition points out, on the S.W. side of the town, the place whence Samson carried off the gates of the Philistines. Passing tombs towards the W. and walking round the town, we come to the wely of *Shêkh Shaʿbân* and to a mosque of some antiquity in which *Hâshim,* Moḥammed's grandfather, is buried. This building has been restored during the present century, but partly with the old materials. We now return by the cemeteries to the E. side of the town. The sandy roads are shaded by beautiful acacias and cactus-hedges. To the E. of the serai is a small building, certainly modern, which is said to contain the *Tomb of Samson* (Samsûn), but is generally closed.

A ride of ¼ hr. to the S. E. of Gaza brings us to *Mount Munṭâr,* a hill covered with tombs. (Munṭâr, whose wely now affords shade to the traveller, is said to have been a Muslim saint.) The view hence repays the ascent: to the S., beyond the cultivated land, lies the sandy desert; to the E., beyond the plain, rise the hill-ranges of Judæa; to the W., beyond the broad, yellow sand-hills, stretches the sea; but the most picturesque object of all is the town itself, peeping forth from its beautiful green mantle.

From Gaza to Ismaîlia (about 40 hrs.; to El-'Arîsh 13 hrs.). This uninteresting route, rarely taken by tourists, crosses the desert of *Et-Tîh*. The road leads to (1 hr. 5 min.) *Tell el-'Ajûl*, near the *Wâdy Ghazza* (to the S. E. of which, fully 1 hr. distant, the ancient *Gerar* has been discovered in the insignificant ruins of *Umm Jerâr*), and to ($1\frac{1}{4}$ hr.) *Dêr el-Belâh*, which has been supposed to be identical with the *Dârûn* mentioned in the history of the Crusaders. We next reach (1 hr. 37 min.) *Khân Yûnas*, with a fine mosque of the time of sultan Barkuk. No vegetation is now to be seen except near the villages. The following places are passed, (1 hr. 17 min.) *Bir Refâ*, or *Raphia*, ($2\frac{1}{4}$ hrs.) *Shêkh Zuwêd*, and ($2\frac{3}{4}$ hrs.) *Khirbet el-Borj*, beyond which (2 hrs. 25 min.) we reach the first palms of El-'Arîsh, and soon afterwards the broad valley of *El-'Arîsh*, the 'River of Egypt' of the Bible (Numb. xxxiv. 5; Isaiah xxvii. 12). In 20 min. more we reach the fortress and the quarantine. El-'Arîsh occupies the site of the ancient *Rhinocolura*. Many fragments of columns still exist. By the cistern in the court there is a miniature Egyptian temple (a monolith of granite), with hieroglyphics on two sides, now used as a trough. — The town is said to have been originally founded by an Ethiopian-Egyptian king as a place of banishment, and under the name of *Laris* it was an episcopal see in the first centuries of our era. Baldwin I. of Jerusalem died, and his viscera were buried here in 1118, the rest of his body being embalmed. The *Hajar Berdawîl*, or stone of Baldwin, is still pointed out. On 18th Febr., 1799, Napoleon took El-'Arîsh, and on 2nd June he returned this way to Egypt. On 24th Jan., 1800, the Treaty of El-'Arîsh, in pursuance of which the French evacuated Egypt, was concluded here.

12. From Gaza to Jerusalem by Ascalon.

From Gaza to Ascalon (about 3 hrs.). Retracing our steps from Gaza towards the N. for 1 hr. by the route already described (p. 312), we turn to the left, following the telegraph-wires. The olive-groves cease (20 min.); to the right at some distance the village of *Bêt Hanûn* soon becomes visible; to the left are barren sand-hills. The land is well cultivated. We cross (25 min.) the *Wâdy Sâfia*, and then the *Wâdy el-Jisr* (the lower part of the *Wâdy Simsim*, p. 311) by an old bridge. On the right lies the village of *Dêr Esnêd* (20 min.). On the right we next see ($\frac{1}{2}$ hr.) the village of *Herbieh*, and then (22 min.) *Bêt Jirji*, beyond which we reach ($\frac{1}{4}$ hr.) *Barbâra*, surrounded by olive-trees. We now diverge to the left from the main road, and soon reach (35 min.) *Na'lia* and (35 min.) **Ascalon**, or *'Askalân*.

History. Ascalon was one of the five principal towns of the Philistines, and the chief seat of the worship of the goddess Derketo, in whose honour fish, which were sacred to her, were carefully fed in tanks and never eaten. Her daughter was also worshipped under the name of Semiramis, who answers to Aphrodite Urania. The worship of this goddess, also called Astarte, to whom the pigeon was considered sacred, was probably introduced from the East. The Scythian hordes which overran Asia as far as the Egyptian frontier in the year B. C. 625 plundered the temple of Astarte at Ascalon. At a very early period the town was a strong fortress, but it attained its greatest prosperity during the Roman supremacy. Herod the Great was born here, and he caused the town to be embellished, although it was not within his dominions. In 1815 Lady Hester Stanhope, Pitt's eccentric niece, procured a firman from the Turkish authorities empowering her to search for treasure among the ruins of Ascalon. During her excavations the colossal statue of a Roman

emperor was found, which, as the sculpture was of the best Roman period, was probably that of Augustus, erected by the servile Herod. Unfortunately the statue was broken to pieces by the excited work-people who thought it might contain treasure. Herod is said to have erected baths and fountains here, and to have surrounded them with colonnades and beautiful gardens. In the war against the Romans the Jews made a fruitless attempt to gain possession of Ascalon. At that period the constitution of the town was a kind of independent republic under Roman suzerainty, and the citizens, like those of Gaza, were bitter opponents of Christianity down to a late period. On the arrival of the Crusaders Ascalon was in possession of the Fatimites of Egypt. On 12th Aug., 1099, the Franks gained a brilliant victory under the walls of Ascalon, but the jealousies of their leaders prevented them from following it up by taking the fortress. The Muslim garrison accordingly continued to harass the Crusaders; and it was only after a siege of five months by sea and land, and after their ships had been dispersed by the Egyptian fleet, that the Franks at length compelled the place to capitulate. Another great victory was gained near Ascalon in 1177, when Baldwin IV. defeated Saladin, but after the battle of Ḥattîn Ascalon was recaptured by the Muslims. Before the Third Crusade Saladin caused Ascalon to be partially dismantled. In 1192 Richard Cœur de Lion began to rebuild the fortress, but was obstructed by the jealousy of the other princes, and in a subsequent truce with the Muslims it was agreed that the place should remain unfortified. In 1270 Bibars caused the whole of the fortifications to be demolished, and since then Ascalon has been a ruin. At the beginning of the present century the powerful Jezzâr Pasha caused many ancient stones and columns to be removed by water from Ascalon to his residence at Acre, where he employed them for building purposes (see p. 355).

William of Tyre, the historian of the Crusades, rightly describes Ascalon as lying within a semicircle of ramparts, the diameter of which was formed by the sea on the W., and in a kind of hollow sloping towards the sea. This semicircle with its walls is partly natural and partly artificial, and affords an interesting survey of the ancient site. Near the S.W. corner lay the small harbour of Ascalon, which however was so bad as hardly to merit the name. In the construction of its bulwarks numerous columns of grey granite had been employed. Of the bastions which defended it a few remains still exist. In the direction of the sea stood a gate, the site of which is still known to the inhabitants of the village of *Jôra* (whence a guide should be taken), and which is called by them *Bâb el-Baḥr* (sea-gate). The W. wall is continued along the low cliffs on the coast. Large fragments of it have occasionally fallen, but the durability of the cement used in its construction is still very remarkable.—In the S. part of the wall of Ascalon another gate, called that of Gaza, is still distinguishable, and there are also remains of towers; but quantities of sand have been blown over this side of the town. The ramparts on the E. side werehe most strongly fortified, the walls there being very massive and upwards of 6½ ft. thick; fragments of columns built into them are sometimes seen projecting. On the hill, in the *Wely Moḥammed*, which is shaded by sycamores, are seen the still tolerably preserved towers which defended the principal gate, that of Jerusalem; but the remains are deeply buried in sand. The outlet to the road is closed

by a thorn hedge.—The N. side of the ramparts is not easily visited, as they are concealed by luxuriant orchards, both outside and inside the walls. Among these orchards are found fragments of columns, remains of Christian churches, and, most important of all, numerous cisterns of excellent water. With regard to the date and character of these remains, Tobler observes that there are doubts as numerous as the ruins themselves. The orchards, enclosed by prickly cactus-hedges or thorn-bushes, belong to the inhabitants of *Jôra*, a village with 300 inhab. (who sell numerous antiquities), situated to the E. of the ancient Ascalon. Sycamores abound, and vines, olives, many fruit-trees, and an excellent kind of onion, also thrive in this favoured district. This last was called by the Romans Ascalonia, whence the French échalotte and our shalot are derived.

From Ascalon to Yâfa (7 hrs. 40 min.). The direct route from Ascalon to Esdûd is from Jôra, or rather from a point on the road between Jôra and Mejdel, N. E. to *Hamâmeh* (50 min.), from which Esdûd is ¾ hr. distant. From Mejdel to Esdûd is a ride of 1 hr. 20 min.

History. **Esdûd**, the ancient *Ashdod* (Greek *Azotos*), appears to have played the most important part among the cities of the Philistian Pentapolis. When the Philistines took the Ark of the Covenant from the Israelites, they first brought it to Ashdod, where they placed it in the temple of their god Dagon (1 Sam., v.). The Israelites at length succeeded in obtaining possession of the place in the reign of Uzziah (2 Chron. xxvi. 6). About the year 715 it was besieged and taken by Tartan, the general of King Sargon of Assyria, and a century later it was taken from the Assyrians by Psammetichus after a long siege. Ashdod was afterwards captured by the Maccabees. St. Philip preached the gospel here (Acts viii. 40), and bishops of Azotus are mentioned at a later period. The town once possessed a seaport, 3 M. distant, of which no trace now exists. With ancient Ashdod itself the case is hardly different. The modern village stands on the slope of a hill, commanded by a still higher eminence on which the acropolis probably stood. At the entrance to the village, on the S. side, lies the ruin of a large mediæval khân, with galleries, courts, and various chambers. Ancient masonry and fragments of columns are also detected in the houses and mosques. The environs are green and overgrown with orchards.

The road from Esdûd to Ramleh leads to the N. to Yebna. After 5 min. it crosses the *Wâdy Esdûd*, whence **Yebna** is 2¼ hrs. distant. About halfway the dilapidated khân of *Sûk Kheir* is passed.

History. Yebna is the ancient *Jabneh*, or *Jabneel* (Josh. xv. 11; 2 Chron. xxvi. 6), which must not be confounded with a seaport of that name, the ruins of which lie at the mouth of the *Nahr Rûbîn*, 3 M. to the N.W. Its Greek name was *Jamnia.* The Jews did not obtain permanent possession of it until the time of the Maccabees (2 Macc. xii. 8, 9), when it must have been an important and populous town. As a seaport it was more important than Joppa. Even before the destruction of Jerusalem, Jamnia became the seat of the Jewish Sanhedrim; a famous rabbinical school flourished here, and the town was afterwards intellectually the centre of the conspiracy against Trajan, A. D. 117. In the time of the Crusaders it was supposed that the ancient Philistine town of *Gath* was situated here, but nothing is really known as to its site. The ancient *Ekron*, now *'Akir*, from which almost every trace of antiquity has now disappeared, lies upwards of 1 hr. to the E. of Yebna. On the hill near *Ibelin*, as they called Yebna, the Crusaders erected a large fortress for the purpose of keeping in check the hostile garrison of Ascalon, but its site is not now traceable. — The modern village is of considerable size.

Yâfa lies 3½ hrs. to the N. of Yebna, and Ramleh 2¼ hrs. to the N. E.

From Ascalon to Jerusalem (15½ hrs.). From the village of Jôra (p. 317) a road crosses the plain direct to Mejdel. We soon observe before us the large building of the *Wely 'Awad*, and (35 min.) reach the olive-groves of Mejdel. Here, as at Ascalon, a few palms occur, and many water-wheels are seen in operation. The (10 min.) village of *Mejdel* is said to contain about 1500 inhab.; a Christian goldsmith here is also a dealer in antiquities. The mosque is partly built with ancient materials, and has an elegant minaret. The houses are well built, but the streets are dirty. Water is abundant. On the N. side of the town there is a good place for camping. The *Migdal-Gad* of scripture (Joshua xv. 37) may possibly have stood on this site.

We leave Mejdel towards the N., and after 7 min. turn to the E. from the main road. In 10 min. we come to the end of the olive plantations, and soon afterwards cross the line of the telegraph to the right (S. E.). In the distant open country lies the village of *Bêt Tîma*. We next cross the (40 min.) bed of the *Wâdy Makkûs*, and then (10 min.) leave the village of *Jôlis* on the right (S.). This district swarms with flies and hornets, recalling the ancient worship of the fly-god, Ba'alzebûb of Ekron (p. 312), the tutelary deity of this region. We then reach (55 min.) the village of *Es-Sawâfir*, and then (5 min.) another of the same name. A few fragments of columns are to be found here, as in almost every other village. A third Sawâfir lies farther N., and one of them perhaps answers to the *Saphir* mentioned by Micah (i. 11). Riding through the corn-fields to the E., we next reach (½ hr.) the well-watered *Wâdy eṣ-Ṣâfiyeh*. The **Tell eṣ-Ṣâfiyeh** soon appears like a gleaming white line in the distance. The road passes (1 hr.) a watercourse, and then (¾ hr.) returns to the Wâdy eṣ-Ṣâfiyeh, but does not cross it. In 20 min. more the foot of a hill is reached, where we may rest in the shade of beautiful trees. The plain here is always marshy after rain.

History. Tell eṣ-Ṣâfiyeh is supposed by some to be the ancient *Mizpeh* ('watch-tower') of the tribe of Judah (Joshua xv. 38), and by others *Libnah* ('the white'; Joshua x. 29); but the latter conjecture is the less probable. In 1138, King Fulke of Anjou built a castle here, which was intended to complete the girdle of fortifications around Ascalon, and was named *Blanca Guarda*, or *Specula Alba*, from the conspicuous white chalk-rock on which it stands. In 1191 the castle was taken by Saladin and destroyed. Some of the gallant expeditions of Richard Cœur de Lion extended thus far.

Of mediæval buildings there is now little or no trace here. Ascending the hill from the W. we observe a cavern (probably an old quarry), and then traverse the miserable modern village. Farther on we see the tomb of a saint built of ancient materials. On the hill (10 min.) a few substructions only of well hewn stones now exist. The view towards the W. embraces the green plain between Gaza and Ramleh as far as the sand-hills and the sea, and towards the E. the mountains of Judah. Numerous villages are visible in every direction.

From Tell es-Sâfiyeh we ride towards the E. in 1 hr. to *'Ajûr*, where we re-enter a region of rock-caverns like those with which we became acquainted at Bêt Jibrîn (p. 310). Some of these are at *Dêr el-Butûm*, 20 min. S.E. of Tell es-Sâfiyeh, others at *Dêr Dubbân*, ¼ hr. farther. Green and fertile as the country now is, it bears numerous traces of having been much more populous and highly cultivated in ancient times. The caverns of Dêr Dubbân lie on the E. side of a hill which we mount before reaching the village. These hills contain numerous fine old cisterns. The principal group of caverns consists of about a dozen, some of which have fallen in. They contain niches of the same kind as those at Bêt Jibrîn. In some of them the vaulting rises in several different steps or gradations. Something resembling an apse is also occasionally observed. Several of the caverns bear inscriptions in the old Arabic character, one of which contains the words 'Allâhu akbar' (God is great), while others are merely names of persons. Crosses also are engraved on the walls at places. There are similar caverns at *Khirbet Dakar*, ½ hr. to the W. of Dêr Dubbân.

From Dêr Dubbân we ride through a green valley to (¼ hr.) the small village of *Ra'nâ*, and thence to (25 min.) **Dhikrin.** Beyond the little valley of Dhikrîn is a rocky tract, to the N. of the present village, in which numerous very fine cisterns, containing excellent water, are hewn. To the W., and particularly to the N.W. of the village, there are rocky caverns (*'orâk*). Some geographers, following Eusebius, suppose the Philistian town of *Gath* (the birthplace of Goliath), which lay near the frontier of Israel, to have been situated here, but this is little more than a mere conjecture. — From Bêt Jibrîn there is a road leading to (1 hr. 25 min.) Dhikrîn, and thence to (1 hr. 5 min.) Tell es-Sâfiyeh. From Ra'nâ to 'Ajûr is a ride of 1¼ hr.

We leave the village of 'Ajûr on the orchard-clad hill to the right, and soon obtain a fine view of the large *Wâdy es-Sumt* towards the E., where the hills are covered with oak-bushes. (Wâdy es-Sumt is probably the valley of *Elah* mentioned in 1 Sam. xvii. 2; comp. p. 277.) After ¼ hr. we observe to the left (N.) *Zakârîyeh*, on a hill which is sometimes supposed to have been the site of *Gath* of the Philistines. Near the Tell Zakârîyeh is another *'Askalân*, which was known as far back as the middle ages. We descend into the valley, which now turns to the N., and then to the N.E.; its broad floor is green, and sown with wheat. The gentle slopes of the hills, which become higher towards the E., are wooded. After 1 hr. we pass a small valley and the well *Bîr es-Sâfsâf* on the right. On the hill to the right, among olive-trees, are the ruins of a village recently destroyed. On the hill to the left is *Bêt Nettîf*. We now either ride round the base of the eminence on which this village stands, or (after 12 min.) cross the watercourse (leaving luggage below) and ascend to the village (½ hr.). The slope is beautifully green, and there are several remarkably fine oaks. The village contains about 1000 inhab., and it boasts of a khân with a door bearing marks of antiquity. It is very doubtful

if, as has been supposed, this place is identical with the ancient *Netophah* (Ezra ii. 22, etc.). The extensive view from the top is the chief attraction. Below the village the *Wâdy es-Sûr*, coming from the S., unites with the *Wâdy el-Mesarr* descending from the N.E. To the S. lies *Ḍahr el-Juwêʿid*, and a little towards the W. the extensive ruins of *Shuwêkeh*, with ancient caverns and many remains of buildings of a later period, corresponding with the ancient *Socoh*, or *Shochoh* (Josuah xv. 35; 1 Sam. xvii. 1); farther off are *Tibneh*, or *Timnath* (Judges xiv. 5), and *ʿAin Shems*, or *Beth Shemesh* (1 Sam. vi. 19—20; 1 Kings iv. 9). To the W. lies *Dêr ʿAṣfûr*, to the N.W. *Khirbet esh-Shmêli*, a little towards the E. the small village of *Khirbet Jerash*, to the E. *Nidhyad*, and in the distance *Bêt ʿAtâb*, all situated in a beautiful green hill-country.

From Bêt Nettîf we descend in 25 min. to the outlet of the Wâdy el-Mesarr, and in ¼ hr. we pass the ruin of a khân. Instead of following the Wâdy el-Mesarr farther, we diverge to the left into the *Wâdy el-Leḥâm*, a small side-valley, luxuriantly clothed in spring with trees, shrubs, and flowers, with which the small path is completely overgrown. In 1 hr. we reach the crest of the hills. The sea becomes visible. To the W. in the distance we survey the extensive plain, to the S. a valley called by the guides *Wâdy es-Senêʿ*, descending towards Bêt Nettîf like the more southern Wâdy el-Mesarr. We next reach (20 min.) the ruin of *Khirbet el-Khân*. On the left, beyond the *Wâdy et-Tannûr*, lies the village of *Bêt ʿAtâb* (a cavern near which has recently been supposed to be identical with the Cave of Adullam; see p. 255), and to the N.E. *ʿAllâr el-Fôḳa* is visible. We now follow the tops of the hills and enjoy a magnificent view of the mountainous district, and of part of the plain to the W.; but the woods become thinner, and we gradually enter a stony wilderness. After 1¼ hr. we reach a watershed, and ½ hr. farther begin to descend into the valley, passing to the left of the village of *El-Abu*, where there is a good spring. Descending on the right bank of the small valley we reach (55 min.) its floor, and turn to the right into the large main valley, the *Wâdy Bittîr*. The road ascends the stony watercourse, passing traces of ancient cultivated terraces on both sides. (The lowest terrace is pleasanter for riding on than the bed of the brook.) After 25 min., by a bend in the valley, we see the village of **Bittîr** before us, and reach it in 10 min. more.

History. The village of Bittîr is possibly the *Bethar* of Joshua xv. 59, in the Septuagint, and is sometimes supposed to have been the *Bether*, or *Bethar*, which played an important part in the insurrection of Bar Cochba against the Romans, and which the Romans only succeeded in capturing after a siege of 3½ years (A. D. 136). That Bether, however, is more likely to have been near Cæsarea, in which case the statement in the Talmud that the blood of the Jews who were slain flowed down thence to the sea is in some degree credible.

Bittîr, which is now inhabited by Muslims, lies on a terrace in the midst of gardens, between the Wâdy Bittîr and a smaller valley, and possesses good spring water in abundance. Proceed-

ing to the W. from the spring, and then turning towards the N.W., we ascend a steep and stony path to a second terrace. Traces of walls show that a castle once stood here, but the scanty ruins are now overgrown. The place is called *Khirbet el-Yehûd*, or ruin of the Jews. On the E. side are chambers in the rock and old cisterns, with some remarkable niches between them.

From Bittîr to Bethlehem ($1\frac{3}{4}$ hr.). The direct road ascends the *Wâdy Bittîr*. In $\frac{1}{2}$ hr. it reaches *Kalʿat Ṣabâḥ el-Khêr*, where a cavern, probably once a hermitage, is hewn in a block of rock. After 20 min. we begin to ascend from the bottom of the *Wâdy Bittîr*; in 8 min. we come to a spring called *ʿAin Handesh*; in $\frac{1}{4}$ hr. we see a road leading to El-Khiḍr (p. 277) on the right; in 6 min. we reach Bêt Jâla (p. 253), and in 25 min. more Bethlehem (p. 243).

From Bittîr to Jerusalem (2 hrs. 20 min.). Ascending from Bittîr we leave the Wâdy Bittîr on the right and enter the *Wâdy el-Werd*, or valley of roses. To the left, after 20 min., lies the village of *El-Welejeh*, with its beautiful vineyards and vegetable gardens. (Thence to ʿAin Kârim 1 hr., see p. 277.) We next reach ($\frac{1}{4}$ hr.) the copious spring *ʿAin el-Hanîyeh*, bubbling forth from a wall resembling an apse, with Corinthian columns on each side. At the back is a small pointed window, now walled up. The building is a ruin, but remains of columns and hewn stones still lie scattered about. The tradition that the ʿAin el-Hanîyeh was the spring in which Philip baptised the eunuch of Ethiopia dates from 1483, before which the scene of that event was placed near Hebron (p. 278). The road now ascends the bed of the valley to the right. On the right (10 min.) lies a cavern containing a cross graven on the wall. We cross (5 min.) the bed of the brook, and the traces of terraces cease. To the right (10 min.) the *Wâdy Aḥmed* (p. 251) diverges, and we reach (5 min.) the village of *ʿAin Yâlo*, anciently *Ajalon* (but not the famous place of that name, p. 141). By the spring are several remains of marble columns. Among the olive-trees in the valley are traces of an old road. On the hill to the right, among the rocks, we perceive (10 min.) the small village of *Esh-Sherâfât* (p. 241), and to the left, farther on, the larger village of *Mâliḥa*, the inhabitants of both of which have to fetch their water from ʿAin Yâlo. To the right we next ($\frac{1}{4}$ hr.) see the village of *Es-Sufâfâ* and the monastery of *Mar Elyâs* (p. 241). Looking back, we survey a large part of the valley of roses (see above). In $\frac{1}{2}$ hr. we reach the *Monastery of the Cross (Dêr el-Muṣallabeh*, p. 274), and then pass a windmill on the left. The Russian buildings and Jerusalem soon become visible, and in 20 min. we enter the city by the Yâfa Gate (p. 144).

13. From Jerusalem to ʿAnata, Mikhmâsh, Dêr Diwân, and Bêtîn.

This route occupies 5 hrs. — Leaving the Damascus Gate, we turn to the right and follow the city walls. From the N.E. corner we descend to the valley in 12 min. by a road to the left. In

ascending to the *Scopus* (p. 222) we observe on the left quarries with doorways resembling tombs. In 8 min. we reach the top of the hill, where we avoid a road to the right leading to the village of *El-ʿIsâwîyeh*, which is supposed to have been the ancient *Nob* (Isaiah x. 32). The path next descends to the green floor of the *Wâdy Sulêm*, beyond which it ascends to (28 min.) the village of **ʿAnata.**

History. ʿAnata corresponds to the ancient *Anathoth*, in the territory of Benjamin, a town of the Levites and the birthplace of Jeremiah (Jerem. i. 1), where the prophet's life was also once endangered (Jerem. xi. 21—23). Tradition has erreoneously placed Anathoth near Abu Gôsh (p. 140). The district we are now surveying is mentioned in Isaiah's description of the approach of the Assyrians under Sennacherib (x. 28, 30). The village was repeopled after the captivity (Ezra ii. 23).

ʿAnata seems to have been fortified in ancient times, and fragments of columns are built into the huts of the present village (20 families). The view from the top of the broad hill on which the village lies embraces towards the E. the mountains of ancient Benjamin, sloping down to the valley of Jordan and part of the Dead Sea.

A steep road descending towards the N. now leads us into the *Wâdy Selâm* (10 min.), crosses the valley, and ascends direct to *El-Ḥizmeh* (20 min.), where another fine view is enjoyed. To the W. of the village are numerous cisterns and caverns. The road next descends (10 min.) into the beautifully green *Wâdy Fâra*, which contains excellent springs, and ascends another hill to (25 min.) the village of **Jebʿa**, which in 1874 was entirely deserted. Here also we obtain an extensive view, especially towards the N., where the villages of Burka, Dêr Diwân, and Ṭayyibeh are situated; to the N.E. Rammûn is visible. The shrine of Jebʿa is called *Neby Yaʿkûb* (prophet Jacob).

History. Jebʿa is the ancient *Gebah*, a town of the Levites in the tribe of Benjamin, near Gibeah of Benjamin (1 Sam. xiii. 2), but not to be confounded with it. The latter, as Robinson has shown, is now Tuleil el-Fûl (p. 325). There is also a Gibeah of Saul, which was either the birthplace or residence of that king (1 Sam. xv. 34). When Saul had gone to seek the asses, and was anointed king by Samuel, who lived at Rama (the modern Râm?), he went home to Gibeah (1 Sam. x. 26), which is called in the Hebrew text Gibeah Elohim, or Gibeah of God, and which is probably identical with Gibcah of Saul. The memorial column, or monument of victory, of the Philistines (not 'garrison', as the word is rendered in 1 Sam. x. 5 and xiii. 3) stood at Gibeah or Gebah, and one can imagine that Jonathan should have gone thither from Gibeah of Benjamin for the purpose of destroying the monument. The situation of Jebʿa, as it commands the pass of Michmash, would serve to explain the exploit of Jonathan (1 Sam. xiv. 1—15); but verse 16 suddenly takes us back to Gibeah of Benjamin, towards which the Philistines would hardly have retreated if any other route had been open to them. It would seem therefore that Gebah and Gibeah were sometimes confounded. On the whole, therefore, we may safely assnme that Gebah, Gibeah of Saul, and Gibeah of Benjamin were distinct places (Isaiah x. 29, and other passages). In 2 Kings xxiii. 8, the kingdom of Judah is described as extending 'from Gebah to Beersheba'.

From Jebʿa we now descend to the left into the *Wâdy Suweinit* (35 min.); another valley also opens here to the N. The sides of

the Wâdy Suweinit, the ancient *Pass of Michmash*, are indeed very steep, answering their description in 1 Sam. xiv. 4, 13. The village of **Mikhmâsh**, on a height, ¼ hr. to the N.E., is now nearly deserted, and contains no curiosities except a cavern with round vaulting and columbaria like those at Bêt Jibrîn (p. 310).

On onr way back hence to Jernsalem we may again ascend the plateau of Jebʿa towards the S.E., and there enjoy an admirable survey of the Jordan valley and the N. end of the Dead Sea.

Another route to Jerusalem is by the *Wâdy Fâra*. From Mikhmâsh the hill is ascended in 25 min.; the conntry is rugged and barren. Towards the S.E. we reach (½ hr.) a ruin called *Khâlt el-Hai*, with tomb-caverns in the vicinity. To the left is an extensive amphitheatre of mountains. We soon look down into the *Wâdy Fâra*, and in 25 min. begin to descend into it. In 25 min. more we reach a point in the valley where there is a cavern above a beautiful brook. Even in summer the vegetation here is fresh and luxuriant. The road ascending the valley traverses bushes and slabs of rock. At places the course of the brook is under ground. After 20 min. we ascend from the valley to the left (S.), and reach (½ hr.) a hill commanding a beautiful view of the mountain slopes descending towards the Dead Sea, of the Mt. of Olives, etc. — After 35 min. we leave the ruin of *ʿAlmît* to the right, cross a small valley, and (20 min.) reach the E. side of the village of ʿAnata (see p. 322).

From Mikhmâsh we ascend to the table-land to the N. along the E. side of a narrow, but deep valley which runs into the Wâdy Suweinit. At the point where we obtain a view of the valley, there are several rock-tombs on the W. slope, above which lie the ruins of *Makrûn*, the ancient *Migron* (Isaiah x. 28). The road gradually approaches the bottom of the valley. After 35 min. the village of *Burka* lies opposite, to the W.N.W., and that of *Kudêra* farther to the N. The valley becomes flatter (¼ hr.) and contains tombs and quarries. We next reach (¼ hr.) the large village of **Dêr Diwân**, loftily situated, and enclosed by mountains. To the N. the deep *Wâdy Matyâ* descends to the Jordan. The slopes around the village are clothed with olive and fig-trees.

A road also ascends from Jericho (p. 261) to Dêr Diwân, but the escorts dislike the route. It leads round the S. slope of the Karantel, ascends, and reaches (2½ hrs.) *Bîr el-Khazneh* in the *Wâdy Hârit*, then (1 hr.) the ruined village of *Abu Seba*, and lastly (½ hr.) *Dêr Diwân*.

The ancient city of *Ai*, or *Hai*, probably lay near Dêr Diwân. Van de Velde supposes its site to have been at *Tell el-Ḥajar* (hill of stones), an insignificant ruin 20 min. to the N.W. Robinson and Guérin place it to the S. of Dêr Diwân, among the gardens of that village, near Kudêra. On a spacious plateau between two valleys (to the E. and W.) there are four reservoirs hewn in the rock, and enclosed with excellent masonry at places, with steps descending into them. The largest (to the N.) is 36 yds. long and 10 yds. wide. Near them are rock-caverns, partly open, containing shelf-tombs (p. 117). The garden walls are partly built of ancient materials, and the gardens contain numerous ancient cisterns. Mosaic cubes are scattered in every direction.

History. Ai is described as having lain to the E. of Bethel (Gen. xii. 8), and between these places Abraham pitched his tent. It was afterwards a royal Canaanitish city. Joshua sent a detachment of 3000 men from

Jericho to besiege Ai, but they were defeated; he then succeeded in taking the town by stratagem, and cansed the king to be hanged and the town to be destroyed (Joshua vii, viii). The place is, however, again mentioned at a later period. Isaiah (x. 28) calls it Aiath, and after the captivity it was repeopled by Benjamites.

From Der Diwân the road leads through a hollow to the (20 min.) top of Tell el-Ḥajar, and then traverses a beautiful, lofty plain. To the N. E. we see the hill of *Rimmon*, now *Rammûn*, where the survivors of the tribe of Benjamin sought refuge after their defeat at Gibeah (Judges xx. 45—47). Farther on we pass the ruins of *Burj Bêtîn*. On the opposite side of a fertile valley we perceive the village of **Bêtîn**, which we reach in 20 min. more.

History. Bêtîn is identical with the ancient *Bethel*. It was originally called *Luz*, and was the residence of a Canaanitish king (Joshua xii. 16; Judges i. 23, 26). The name was probably changed to Bethel, 'house of God', from the fact of a temple having once stood there. The sacredness of the spot dates as far back as the era of the patriarchs (Gen. xiii. 3, xxviii. 17—19, xxxv. 3). Joshua allotted the town to the tribe of Benjamin as their frontier-town towards Ephraim (Joshua xviii. 13, 22), but afterwards it was in possession of the latter tribe (Judges i. 22). During the period of the Judges there was a 'bâmâ', or altar, of Jehovah, and the Ark of the Covenant was deposited here for a time (Jndges xx. 26, 27). Samuel judged Israel annually at Bethel (1 Sam. vii. 16). The town afterwards came into the possession of the northern kingdom, and became the chief scene of Jeroboam's idolatry and the feasts connected with it (1 Kings xii. 32), bnt was temporarily recovered for Judah by Abijah (2 Chron. xiii. 19). Josiah of Judah destroyed the idolatrous altars even beyond his own territory, probably including those of Bethel (2 Chron. xxxiv. 6). After the captivity Bethel was again occupied by Benjamites, and in the time of the Maccabees it was fortified by the Syrian Bacchides. It was afterwards taken by Vespasian.

Bêtîn, which consists of miserable hovels with about 400 inhab., stands on a hill. Ancient materials are observable among the stones of which the houses are built. To the N.W., in the highest part of the village, are the ruins of a tower with ancient substructions. A little below it are remains of a church; and in the valley to the W. is a fine reservoir, in the centre of which the spring is enclosed in a circular basin; the pond is 105 yds. long (N.W. to S.E.) and 72 yds. wide, and is enclosed by solid masonry. The village commands a pleasing view of the green valley to the E. (From Bêtîn to Nâbulus, see p. 326.)

14. From Jerusalem to Nâbulus.

11½ hrs. — Travellers without tents had better spend the night at Bîreh, where there is a kind of inn, or at the Latin monastery of Râmallah.

Leaving Jerusalem by the Damascus Gate, and passing (7 min.) the so-called tombs of the kings, we descend into the upper Kidron valley (p. 239). From *Mt. Scopus* (20 min.) we obtain a fine survey of Jerusalem (p. 222). The great caravan-route traverses the lofty plain in a due northerly direction. After 20 min. we see the village of *Shafût* to the left (5 min. distant); being built of ancient

materials, it doubtless occupies an ancient site, but can hardly, as sometimes supposed, be Mizpeh, that town having more probably lain near Neby Samwîl (p. 143). Shafût also contains fragments of a church and a small reservoir hewn in the rock. To the right, farther on, rises the hill of *Tuleil el-Fûl*, about 7 min. from the road. The ruins are insignificant, but the view is extensive. Robinson identifies this spot with the ancient *Gibeah of Benjamin*, the scene of that atrocious crime which was fraught with such disastrous consequences to the Benjamites (Judges, xix, xx). If, as already observed (p. 322), Gibeah of Saul was identical with Gibeah of Benjamin, this was the place where David permitted the murder of the seven sons of Saul. To the W. (left) are seen the villages of *Bêt Iksa* (p. 140), *Bêt Ḥanîna*, and *Bîr Nebâla* (p. 142). Farther on (25 min.) we pass the foundations of ancient walls. We next reach (32 min.) the dilapidated khân of *El-Kharâib*, at the W. base of the hill on which the village of *Er-Râm* lies (and which may be ascended in 12—15 min.). Er-Râm, answering to the ancient *Ramah of Benjamin*, formed a kind of frontier castle between the N. and S. kingdoms (1 Kings xv. 17). After the captivity it was repeopled. It is now occupied by about 15 families only. The view from it is very extensive: to the S.W. Bêt Ḥanîna, to the S. Tuleil el-Fûl and ʿAnata, to the N.E. Burka, Dêr Diwân, Ṭayyibeh, and Rammûn. From Er-Râm the traveller may follow the crest of the hill towards the E., and in 35 min. reach the village of Jebʿa (p. 322).

Continuing our journey from Khân el-Kharâib, we perceive to the left (W.) the village of *Kalandia*, and then (50 min.) *Khirbet el-ʿAṭâra*, a ruined village with two old pools, answering to the ancient *Ataroth-Addar* (Joshua xvi. 5). A road diverges hence to (¾ hr.) *Râmallah*, a village inhabited by numerous Christians. There are several Greek establishments, a Latin monastery (first house on the right), founded in 1873, and fitted up for the reception of travellers, and also a small Protestant school. — About 20 min. beyond ʿAṭâra we gain the top of the watershed, and skirting the *Wâdy es-Suweinit* (p. 322), which begins here, in 5 min. more reach **El-Bîreh** (poor inn by the spring at the beginning of the village).

History. El-Bîreh ('cistern') owes its name to its abundant supply of water, and is perhaps the ancient *Beeroth*, which has the same meaning. This was a town of Benjamin, and at the time of the Exodus was in alliance with Gibeon (Joshua ix. 17). At a later period the original inhabitants emigrated (2 Sam iv. 2, 3).

The village, containing about 800 inhab., lies in a poor district. Below it, to the S.W., there is an excellent spring, with remains of ancient reservoirs near it. At a short distance from the spring are the ruins of a khân, partly constructed of ancient materials. On the highest ground in the village lie the ruins of a Christian *Church*. The tradition that this was the spot where Mary and Joseph first discovered the absence of the child Jesus from their company is

mentioned for the first time in the records of pilgrimages in the 16th century. The church was undoubtedly built in the Crusaders' time, and closely resembles the church of St. Anne at Jerusalem (p. 207); the three apses and the N. wall only are now standing. In 1146 the church already existed, and a hospice was connected with it. By these ruins now stands a Muslim wely, the lintel of the door of which may have been taken from the Frank edifice.

The route divides 10 min. to the N. of El-Bîreh. The road to the left, which is also the ancient Roman road, leads to the N. to Jifna; that to the right to Bêtîn and 'Ain Yebrûd (see below). Following the former we pass (25 min.) the small pond of *El-Balû'a*, which is often dry. On the right, after ¼ hr., we observe the ruin of *Kefr Murr*, and before us the valley of Jifna. (Those who do not intend to visit Jifna follow the main road from El-Bîreh to Yebrûd, 1¾ hr., and thence to 'Ain el-Ḥaramîyeh, 1 hr.) After another ¼ hr. the ruin of *Arnutîyeh* lies on the right, beyond which the road crosses a side-valley and descends into the Wâdy of Jifna. This valley first runs to the N.E., at (½ hr.) **Jifna** expands to a small plain, and then turns to the N.W.

History. Jifna is the ancient *Gophnah*, which was a place of considerable importance, and became the capital of one of the ten toparchies into which Judæa was divided by the Romans. It was taken by Vespasian, and during the war a number of Jews deserted to the Romans at Gophnah.

The village is now inhabited by Christians, some of whom are Latins. The only antiquities are the remains of the Byzantine church of St. George and the walls of an old castle.

Beyond Jifna we follow the beautiful valley towards the N.E., and in 25 min. reach the village of *'Ain Sînia*. In 6 min. the road crosses to the other side of the valley, and in 12 min. more begins to ascend rapidly. To the right lies Yebrûd, to the left 'Aṭâra. Beyond the (16 min.) top of the hill the road descends through olive-plantations (first road on the left), crosses (20 min.) a water-course, enters the *Wâdy el-Ḥaramîyeh*, and (5 min.) reaches **'Ain el Ḥaramîyeh** (robbers' spring).

From El-Bîreh to 'Ain el-Ḥaramîyeh by Bêtîn and 'Ain Yebrûd. After 10 min. we diverge to the right from the Jifna road (see above), and after 5 min. avoid another road to the left. In 16 min. we reach a cavern, once used as a reservoir, the ceiling of which is borne by two columns. On the right (9 min.) is the spring *'Ain el-'Aḳabeh*, beyond which (5 min.) we reach *Bêtîn* (p. 324). The road now traverses the crest of the hills towards the N.; on the left lies Bîr Zeit, on the right the village of Ṭayyibeh. In 42 min. we reach the village of *'Ain Yebrûd* on the hill to the left. Vines, figs, and olives remind us that we are now in the favoured territory of Ephraim. Farther on we perceive Jifna and 'Ain Sînia (see above) on the left. After 25 min. the village of Yebrûd lies on the left. The roads are bad. Passing a height crowned with a ruin called *Kaṣr Berdawîl* (castle of Baldwin), the road leads to a cross-valley in 32 min., where we choose the road to the N., leading into the *Wâdy el-Ḥaramîyeh* and to the spring (¼ hr.).

The narrowness of the floor of the valley and the loneliness of the environs seem to justify the name of "robbers' spring" which has

been given to this spot. The water trickles down from the base of a cliff. Adjacent are several caverns and the ruins of a khân. Ascending the valley to the N. we perceive to the left after ¼ hr. the ruin of *Et-Tell.* On the right after ½ hr. opens a broad, well cultivated plain with the village of *Turmus Aya* (see below). On the hill to the left stands the village of *Sinjil.* The road now skirts the E. slope of the valley (passing on the right the wely *Abu ʿAuf*, and on the left, on the other side of the valley, the ruin of *El-Burj*) and reaches the top of the pass in ½ hr., where the green basin of El-Lubban lies before us. The road then descends rapidly and reaches (¼ hr.) the extensive, but now dilapidated khân of *El-Lubban*, near which rises a good spring.

By making a slight digression from the above-mentioned plain, we may visit Seilûn. The road crosses the plain towards the N.E., and after ¼ hr. leaves the village of *Turmus Aya*, surronnded by fruit-trees, to the right. The plain is admirably cultivated. We next ascend a small valley to the N.N.E., pass a low watershed, and reach (½ hr.) the rnins of **Seilûn.**

History. Seilûn is undoubtedly identical with the *Shiloh* of Scripture. It was here that the distribution of the promised land was made, and here the tabernacle was set up (Joshua xviii. et seq.). Dnring the period of the Judges the tabernacle remained here, and in its honour a festival was annually celebrated, on which occasion dances were performed by the danghters of Shiloh (Jndges xxi. 19, 21). This was the residence of Eli, and of the youthful Samnel under his protection (1 Sam., iii, iv). After the Philistines had captured the ark, which had been carried with the army (1 Sam., iv.), it was never brought back to Shiloh, and the place never again recovered its ancient sanctity and importance (Jerem. vii. 12, 14; xxvi. 6). In the time of St. Jerome the place was a ruin. In the middle ages Shiloh was supposed to have lain near Neby Samwîl. The ruins of the village on the hill show some traces of ancient building materials. In the valley, ¼ hr. to the N.N.E., is an excellent spring, and on the sides of the valley are traces of ancient rock-tombs. To the S. of the village, under the bonghs of an oak, lies a ruin which the Arabs call a mosque. The interior was vanlted. The materials are nnsnited to the structnre, and have been taken from an older bnilding. An ontside staircase ascends to the roof. To the S. is seen the plain of Turmns Aya, and to the W. the Wâdy Khamân.

From Seilûn we descend the course of the *Wâdy el-Lubban* in a W.N.W. direction. After 20 min. the valley turns to the E. and becomes level and fertile, and wells are met with. After 50 min. the Khân el-Lubban (see above) comes in sight, but it is left abont 5 min. distant to the S.W. The plain then continnes for a short distance towards the N., and in 10 min. we are opposite the village of Lnbban, which lies on the N.W. slope, considerably above the plain.

After 5 min. we see to the left the village of *Lubban*, which answers to the ancient *Lebonah* (Judges xxi. 19). It is still inhabited, and possesses several rock-tombs. In the N.E. corner of the plain, which we traverse lengthwise, we turn to the right into a broad level valley which ascends gradually and terminates in a barren mountain. After ½ hr. we leave the village of *Es-Sâwiyeh* to the left, and in 20 min. more reach the dilapidated *Khân es-Sâwiyeh* on the watershed. An oak and a spring (3 min.) near this afford a good resting place.

From Khân es-Sâwiyeh the steep road descends into the *Wâdy*

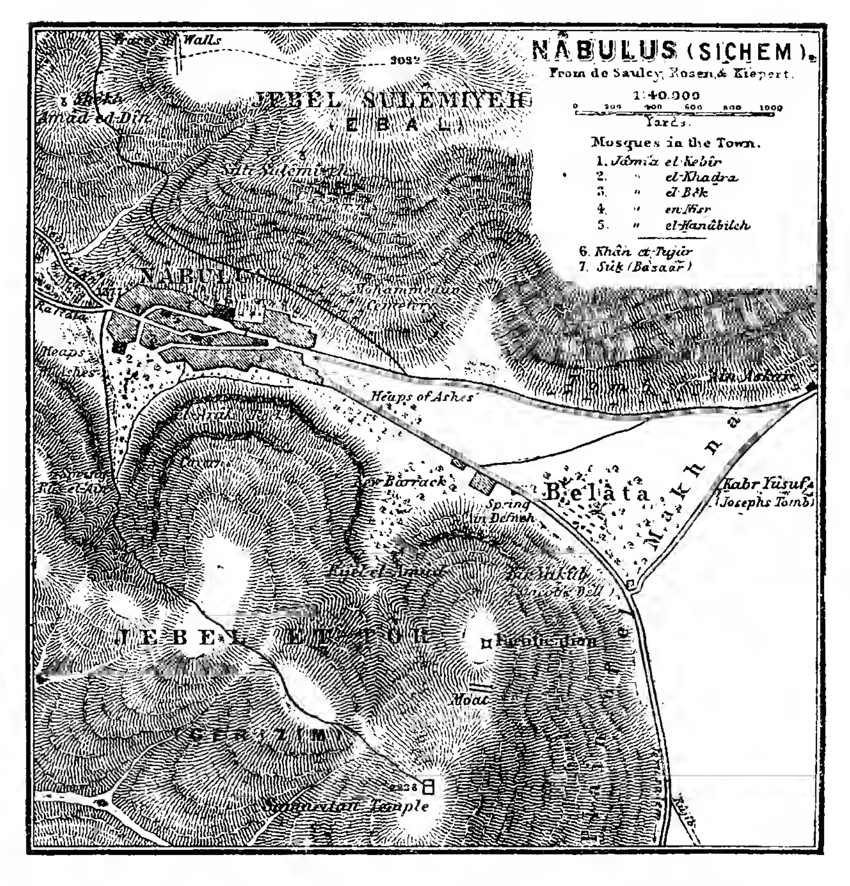
Yetma, the bottom of which (on the S. side of the valley) we reach in ¼ hr.; to the right of the road lies the village of *Kabelân,* and on the N. side *Yetma.* On the N. side of the valley the road again ascends steeply. At the top of the hill (35 min.) we obtain a view of the great plain of *Makhna,* framed by the mountains of Samaria. Before us rise Ebal and Gerizim, and far to the N. the Jebel esh-Shêkh, or the Great Hermon (p. 453). After 20 min. we descend by a very bad road to the S. point of the plain of the valley, and cross (½ hr.) a dry watercourse. To the left, lower down, is the village of *Kûza,* to the right that of *Beita.* We next pass (10 min.) the large village of *Hawâra* on the left, situated at the foot of the chain of Gerizim. This is the broadest part of the plain of Makhna. After 10 min. the village of *'Audallah* lies on the hill to the right, and after ¼ hr. more that of *Awerta,* where the tombs of Eleazar and Abishu'a, the son of Pineha, two famous teachers of the Talmud, are shown. On Mt. Gerizim stands the wely *Abu Isma'în* (Ishmael), on the site which is said once to have been occupied by a village named *Makhna.* After ½ hr., the village of *Kefr Kullîn* lies to the left, and that of *Rûjib* to the right beyond the plain.

The road skirts the N.E. corner of Mt. Gerizim (see below). After 35 min., a little to the right of the road, and close to the mouth of the valley, is situated a cistern styled **Jacob's Well**, adjoining which are the ruins of an old church buried under heaps of rubbish.

Jews, Christians, and Muslims agree that this is the Well of Jacob of Scripture (Gen. xxxiii. 19), and the tradition to that effect is traceable as far back as the 4th century. At the beginning of the 5th cent. a church stood here, bnt by the time of the Crusaders it had been destroyed. Whether the tradition is right is not easily ascertainable. It seems, however, singular that a woman of Shechem (Nâbnlus), where water is abundant, should have had to come so far as this cistern to draw water, unless we assume with Robinson that she lived or had work in its vicinity, or at *Sychar* (a reading of some MSS. and adopted in the English version), which is probably the modern 'Asker (p. 337). On the other hand the cistern is situated on the high road from Jerusalem to Galilee, thns according perfectly with the narrative of St. John (iv. 5—30). Mt. Gerizim, too, rises in the vicinity of the well. The cistern is so deep that a long rope is required for the purpose of drawing water. In summer it is often dry. It was formerly deeper than now (75 ft.). It is 7½ ft. in diameter and lined with masonry. The ruins of the church once built over it, and the nnmerous stones that have fallen or been thrown into it, have probably raised its bottom. If, as is probable, this well was the scene of Christ's conversation with the Samaritan woman, the tradition had already attached to it (St. John iv. 5, 6) that this was Jacob's Well, and that aronnd it was the field which he purchased and where Joseph was afterwards buried (Josh. xxiv. 32). Joseph's tomb, which however is entirely modern, is shown in a building near the well.

From Jacob's Well we turn to the W. into the valley of Nâbulus. To the left rises Mt. Gerizim, and to the right Mt. Ebal with its bare strata. The floor of the valley is well cultivated. On the right after 7 min. is the village of *Balât*, and 4 min. farther rock-tombs are visible on Mt. Ebal. Olive-groves now soon begin. To the

left lies the chapel of the *Rijâl el-ʿAmûd* (men of the columns). where forty Jewish prophets are said to be buried, and where the pillar of Abimelech (Judges ix. 6) perhaps stood. (An old road ascends Mt. Gerizim hence.) In 12 min. more we reach the gate of the town of **Nâbulus**, which formerly extended farther to the E. than now, perhaps as far as ʿAin Defna.



The best Camping Ground (called Suwêtera) is on the W. side of the town. Travellers should therefore turn to the right before reaching the gate of the town, the streets of which are even worse paved than those of Jerusalem, and ride round the town to the above spot (13 min.). Travellers without tents are received by *Hr. Fallscheer*, a German missionary. The town boasts of a Turkish telegraph office. A Samaritan named Jacob

Tchelebi sometimes solicits donations from travellers, stating that they are for the benefit of his co-religionists, but he should not be listened to.

History. a. **Samaria and the Samaritans.** The district of Samaria derives its name from Samaria, the ancient Shomeron (1 Kings xvi. 24; p. 340). 'Towns of Samaria' are first mentioned in the later books of the Old Testament, and from the Maccabæan period onwards the name of Samaria was used to denote Central Palestine. After part of the population of the northern kingdom had been carried to the East by the Assyrians, foreign colonists gradually spread over the country (2 Kings xvii. 24), and the population of Samaria thus acqnired a mixed character. After the return from the captivity, therefore, which had, if possible, intensified the exclusiveness of the Jewish character, the contrast between Jew and Samaritan was strongly marked. It was this spirit of jealous reserve which prompted the Jews to decline the aid of the Samaritans in building the walls and Temple of Jerusalem, and as the Jews excluded them from all participation in their worship, the breach continually widened. In Nehemiah's time the mutual enmity bnrst forth. After the Samaritans had failed to prevent the Jews from rebuilding their walls, and the Jews had banished all non-Jewish women from their community, the Samaritans founded a holy city and a sanctuary of their own. According to some, this was already done in the time of Nehemiah (Nehem. ii. 10, 19), under the leadership of a certain Sanballât. Mt. Gerizim was chosen for this purpose, and the town of Shechem at its base thus rose in importance, while Samaria declined. Conflicts still frequently took place between the Jews and the Samaritans. According to Josephus, the Temple on Mt. Gerizim, which had stood for 200 years, was destroyed by John Hyrcanus. In the time of Pilate an adventurer instigated a great insnrrection among the Samaritans. A crowd of them arrayed themselves against Vespasian on Mt. Gerizim, but he anticipated their action and slew 11,600 of the rebels. The Jews regarded the name of Samaritan as a term of reproach (St. John viii. 48), and the apostles did not at first go to Samaria to preach the gospel (St. Matth. x. 5; comp., however, Acts viii. 5—25). Most of the Samaritans adhered to their old religion, and they therefore came frequently in collision with Christianity and with the Roman emperors, particularly in 529. About this period they martyred Christians and destroyed many churches. At Neapolis they killed the bishop, and made Julian, one of their leaders, king. Justinian, however, despatched an army against them, and many of the insurgents were slain. They were now turned ont of their own synagogues, and many of them fled to Persia, while others embraced Christianity. At a later period they ceased to play a part in history, and they are not even mentioned by writers of the Crusaders' period. In the 12th cent. Benjamin of Tudela found about 1000 adherents of the sect of the Samaritans at Nâbulus, and a few also at Ascalon, Cæsarea, and Damascus. For some years past they have been confined to Nâbulus, although they formerly had small communities at Cairo and Damascus. Their numbers are steadily diminishing, now consisting of 40—50 families only, who live in a distinct quarter of the town (S.W.).

With regard to their creed, the Samaritans are strict monotheists, and abhor all images and all expressions whereby human attributes are ascribed to God. They believe in good and evil spirits, in the resnrrection and last judgment. They expect the Messiah to appear 6000 years after the creation of the world, but they do not consider that he will be greater than Moses. Of the Old Testament they possess the pentateuch only, in the old Hebrew or 'Samaritan' writing, and their version differs somewhat from our own. Their literature chiefly consists of prayers and hymns. Three times a year, viz. at the festival of nnleavened bread, the feast of weeks, and the feast of tabernacles, they make a pilgrimage to the sacred Mt. Gerizim. They celebrate all the Mosaic festivals, but they offer sacrifices at the Passover only. Bigamy is permitted if the first wife be childless, and when a married man dies his nearest relation, but not his brother, as prescribed in the Book of Leviticus, is bound to marry the widow.

b. **Nâbulus** is a corruption of *Neapolis*, or more fully *Flavia Neapolis*, as it was called to commemorate its restoration by Titus Flavius Vespasianus. This is one of the rare instances in which a place has exchanged its ancient Semitic name for a later one of Roman origin. Nâbulus was also sometimes called *Mamortha*, or *Mabortha*, which signifies 'pass' or 'place of passage', but the ancient name was **Sichem**, or *Shechem* (literally 'the back'). In Genesis xii. 6, the 'place of Sichem' is properly spoken of, as no town yet existed there. After Jacob had passed by Sichem to Hebron, his sons remained as nomads in the neighbourhood of Sichem. According to Deut. xxvii. 4, a solemn ceremony was to take place on Mt. Ebal, but the Samaritans accuse the Jews of having corrupted the text, in the true version of which they maintain that the altar mentioned in that passage was to be erected on Mt. Gerizim. On the distribution of the promised land, Sichem was allotted to the tribe of Ephraim. It was a town of the Levites, one of the cities of refuge, and a meeting-place of the tribes of Israel (Joshua xxiv. 1). During the period of the Judges Sichem was the scene of the episode of Abimelech (Judges ix). Under Rehoboam the national assembly was held here (1 Kings xii) which resulted in the final separation of the northern tribes from the southern. Jeroboam chose Sichem for his residence, and after the captivity the place became important as the centre of the Samaritan worship. — During the Christian period Neapolis became the seat of a bishop. The Crusaders under Tancred took Nâbulus soon after the conquest of Jerusalem, and in 1120 Baldwin II. held a great diet here. Nâbulus was frequently conquered, and suffered severely during the Crusaders' period. In later history the district of Samaria, and particularly the neighbourhood of Nâbulus, has been chiefly noted for its insecurity, and the inhabitants still have the reputation of being restless, turbulent, and quarrelsome.

Nâbulus (1870 ft. above the sea-level) lies in a long line on the floor of the valley between Ebal and Gerizim. The environs are beautifully green and extremely fertile, and water flows in abundance through all the streets. The town contains about 13,000 inhab., including 140 Samaritans, a few Jews, and 600 Christians, chiefly belonging to the Greek orthodox church. There are also a few Latins and Protestants. Nâbulus still possesses a market of some importance, and carries on a considerable trade with the country E. of Jordan, particularly in wool and cotton. It contains twenty-two manufactories of soap, which is made from olive-oil. The interior of the town resembles Jerusalem, and it contains few attractions beyond the bazaar. In the E. part of the town is situated the *Jâmiʿ el-Kebîr* (Pl. 1), or the great mosque, originally a church of the Crusaders dedicated to St. John, and probably afterwards belonging to the knights of St. John. The portal, which is well preserved, and resembles that of the Church of the Sepulchre, consists of three recessed arches, borne by small semi-columns, and adorned with sculptures in the Romanesque style. The court of the mosque contains a reservoir surrounded by antique columns, and the building itself is in good preservation. The church is said to have been built by the canons of the Holy Sepulchre on a piece of land ceded to them by King Amalrich, and completed in 1167; but this information may possibly apply to the *Jâmiʿ en-Nisr* (Pl. 4), or mosque of the vulture, which was also formerly a Frankish church.

On the S.W. side of the town is the *Jâmiʿ el-Khaḍra* (Pl. 2),

which was also once a church of the Crusaders, and is said to stand on the spot where Joseph's coat was brought by his brethren to Jacob. By the church rises a kind of clock-tower resembling that of Ramleh, a slab in front of which bears a Samaritan inscription. The Samaritans assert that they once possessed a synagogue here. The tower contains a winding stair, which is reached with difficulty from the outside. The whole building stands in a corner, surrounded with gardens. — Immediately to the W. of it rises a large mound of ashes, which commands a magnificent view of the town, the plain, and the dark mountains to the E. beyond Jordan.

The quarter of the Samaritans is in the S.W. part of the town. Their *Synagogue (Kenîset es-Sâmireh)* consists of a small, plain, whitewashed chamber, the pavement of which is covered with matting and must not be trodden on with shoes. Their worship is interesting. The prayers are repeated in the Samaritan dialect, although Arabic is now the colloquial language of the sect. The men wear white surplices and red turbans. They attach great importance to cleanliness. The office of high-priest is hereditary, and ʿAmrân, the present holder of it, is a descendant of the tribe of Levi. He is the president of the community and at the same time one of the district authorities. His stipend consists of tithes paid him by his flock. The traveller will be surprised to find how little of the Jewish type of character has been retained by the Samaritans. When the ancient Samaritan codex of the pentateuch is taken out of its box behind a curtain, all present press forward to kiss it. The antiquity of this MS. is undoubted, but that it was written by a grandson or great-grandson of Aaron is of course a myth, as it is certainly not older than the Christian era.

The slopes of Mt. Gerizim afford a beautiful view of Nâbulus, with its white houses in the midst of luxuriant verdure. By the highest row of gardens we turn to the left (E.), and follow a terrace skirting the rocky slope. The large caverns here were probably once quarries. From the terrace we at length reach a platform, from which a triangular piece of rock, about 10 ft. in diameter, projects. This spot accords better than any other with the narrative of Judges ix. 7—21, while the passage Joshua, viii 30—35, applies best to the amphitheatrical bays of Ebal and Gerizim to the E. of Nâbulus.

The ascent of **Mt. Gerizim** (1 hr. to the top) is best made from the W. corner of the town (see the Plan), and through the valley ascending thence towards the S., in which (10 min.) rises the copious spring *Râs el-ʿAin.* A steep climb of 25 min. brings us to a lofty plain, where we turn to the left and soon reach ($\frac{1}{4}$ hr.) the spot where the Samaritans pitch tents at the feast of the Passover. Thence to the summit is a walk of 10 min. more.

On the Greek Palm Sunday of 1869 the writer had an opportunity of witnessing this interesting festival. Seven days before it the whole of

the Samaritan community had repaired hither and encamped in this basin, where everything wore a gay, holiday aspect. In the tent of the high priest, where we partook of coffee, his wife was busied in preparing the 'bitter herbs', which she mixed with unleavened dough. Towards sunset we proceeded to the scene of the sacrifice, a little nearer the top of the mount. On a carefully tended fire of twigs stood large cauldrons filled with water, and a few paces higher up there was another fire in a deep pit, also carefully snpplied with fuel. To the right of the first fire, within a space enclosed by stones, stood twelve men in white snrplices and turbans, representing the twelve tribes of Israel, with their faces turned towards the summit of the mount, and chanting passages from Scripture and prayers in a monotonous tone. On a block of stone in front of them stood a young priest, turned towards the setting sun, and behind him, but outside the enclosed space, were the spectators. The oldest members of the community then approached and sat down on one side near 'Amrân, the high priest, silently joining in the prayers of the twelve. Around tbe fires were ranged a number of white-robed men and boys, holding seven white lambs, and behind them stood a throng of women and children.

As soon as the last ray of the snn had ceased to gild the Mediterranean, the high priest pronounced a blessing three times, and in a loud voice repeated the passage: — 'And the whole assembly of the congregation of Israel shall kill it in the evening' (Exodns xii. 6). Thereupon the slaughterers, who had already tested the sharpness of their knives with the tips of their tongues, instantly cut the throats of the lambs, while loudly reciting a form of prayer. The twelve now approached the place of sacrifice, reading aloud the above chapter of Exodus. When they came to the verse which requires the blood to be struck 'on the two side-posts and on the upper door-post of the houses', the fathers dipped their forefingers in the warm blood and drew a line with it, from the forehead to the tip of the nose, on their children's faces. Meanwhile the chanting continued until a straw platter with the bitter herbs was placed before the high priest, who handed to each comer his portion. The men reverentially kissed the priest's hand and showed the same mark of respect to the elders of the community. They then embraced and kissed each other, expressing mutual wishes for the success of the festival. As the slaughterers were not permitted to leave their posts, the priest thrnst their portions into their mouths, and after the men and boys had all partaken, the remainder was distributed among the women. In order to facilitate the removal of the wool, hot water was poured over the victims, and as soon as this process was completed, each lamb was hung by the hind-legs on a piece of wood resting on the shoulders of two youths, in which position the entrails were removed. The animals were then scrupulously examined, great care being taken lest they should be polluted by the too near approach of strangers.

One of the lambs was pronounced by the high priest to be affected with a blemish, whereupon it was immediately thrown into the fire, to which were also consigned the wool, the entrails, and the right fore-legs of the other victims. The lambs were now rubbed with salt, hung on long poles, and carried to the pit containing the second fire. At a certain passage in the prayers they were suddenly thrown in; bundles of twigs were then speedily placed over the mouth of the pit, and the opening closed with pieces of tnrf.

The twelve snrpliced men now returned to their enclosure and read on unremittingly till midnight. The pit was then opened, and the roasted lambs were taken out, and carried in new straw-baskets to the enclosnre, where they were eaten in haste by the men, in a crouching attitude, and with staves in their left hands. The white-robed men, in profound silence, thus eating the Passover, presented a pecnliarly solemn and impressive scene. At length the hour arrived for the morning-prayer of four honrs' duration, whereupon we quitted the place.

Mt. Gerizim rises to a height of 2855 ft. above the sea-level. It is composed almost entirely of nummulite limestone (tertiary formation). The summit consists of a large plateau, extending from N. to S., at the N. end of which are the ruins of a castle. The building, as a castle, was probably erected in Justinian's time, although the walls, 5—10 ft. thick, consisting of drafted blocks, may possibly belong to a still older structure. The castle forms a large square, and is flanked with towers. On the E. side are remains of several chambers, one of which has a Greek cross over the door. Near the burial-ground to the N.E. rises the Muslim wely of *Shêkh Ghânim*, and on the N. side of the castle there is a large reservoir. Of the *Church* which once stood here, the lowest foundations only are extant. It was an octagonal building with an apse towards the E., having its main entrance on the N., and chapels on five sides. It is said to have been erected by Justinian in 533. To the S. of the castle are walls and cisterns, and there is a paved way running from N. to S. Some massive substructions a little below the castle, to the S., are shown as the stones of the altar which Joshua is said to have erected here (viii. 30—32). In the centre of the plateau the Samaritans point out a projecting rock as having once been the site of the altar of their temple. — Over the whole mountain-top are scattered numerous cisterns and smaller paved platforms resembling the places of prayer on the area of the Ḥarâm at Jerusalem. The whole surface bears traces of having once been covered with houses. Towards the E. there are several paved terraces. At the S. E. corner the spot where Abraham was about to slay Isaac is pointed out. Near it, to the N.W., there are some curious round steps. — The summit commands a noble prospect: to the E. lies the plain of El-Makhna, bounded by gentle hills, with the village of ʿAsker lying on the N. side, and that of Kefr Ḳullîn on the S.; farther to the E. is Rûjib. The valley to the S. is the Wâdy ʿAwarteh. To the E., in the distance, rise the mountains of Gilead, among which Neby ʿOsha (p. 336) towers conspicuously. Towards the N. the Great Hermon is visible, but the greater part of the view in this direction is shut out by Mt. Ebal. Towards the W. the valleys and hills slope away to the blue band of the distant Mediterranean. — A steep path descends from the castle into the valley in 25 min. leading to the chapel mentioned at p. 329.

The ascent of **Mt. Ebal** (2986 ft. above the sea-level, 1116 ft. above Nâbulus), Arab. *Jebel Sûlêmîyeh* (1 hr.), is more fatiguing and less frequently undertaken than that of Mt. Gerizim; but the summit is higher, and the view still finer. The path winds up over terraces hedged with cactus. Near the top stands a Muslim wely which attracts pilgrims. The highest part of the mountain is towards the E. side, where there are some ruins called *Khirbet Kenîseh* (church ruin). The eye ranges uninterruptedly over the mountain-chain of Galilee, from Carmel across the plain of Jezreel

to Gilboa; Mt. Tabor, Ṣafed in the extreme distance near Hermon, the coast plain to the W., and the distant mountains of the Ḥaurân to the E. are all visible. — On a hill a little to the N. of Mt. Ebal once lay the city of *Tirzah*, which for a time was the capital of the northern kingdom (1 Kings xvi. 8, etc.), now *Ṭalûsa*.

a. From Lydda to Nâbulus.

10¼ hrs. — Proceeding towards the N. from Lydda (p. 136), the road crosses (20 min.) the *Wâdy Jindâs* by a handsome bridge. After ¼ hr. the village of *Yehûdîyeh* lies on the left, and that of *Jimzo* on the right. We pass (10 min.) the ruin of *El-Kenîseh* (church), surrounded by cactus-hedges. On the hill to the right are *Dêr Tarîf* and *El-Hadîtha*, and then *Et-Tîreh*. The road crosses (20 min.) the *Wâdy es-Sâmṭa* by a bridge of two arches. To the right (½ hr.), on the hill, is the village of *Kûleh*. The road passes (10 min.) the village of *Er-Renthîyeh*. To the right in the distance is *Mejdel Yâba*, which ½ hr. later we see nearly opposite to us. The (37 min.) *Wâdy Abu'l Lijeh* is next reached; to the N.W. is *El-Mîr*, a village with mills, and nearer us *Râs el-ʿAin*. We soon come to (40 min.) a large castle with four corner-towers. The portal consists of finely hewn stones. On the S. side the thick walls are pierced with twelve windows, and on the N. side there is a large breach. The dungeons are partly used as stables. In the middle of the now cultivated court stands an old building with remains of columns. At the back of the castle is a marsh from which the *Nahr el-ʿAujeh* (p. 131) issues. — On the l., after 50 min., we perceive the village of *Kefr Saba*, which bore the same name in the time of Josephus, and afterwards the Greek name of *Antipatris*. St. Paul, when carried as a prisoner from Jerusalem to Cæsarea, passed this way (Acts xxiii. 31). Some authorities, however, place Antipatris on the hill near Râs el-ʿAin, which is also passed by the Roman road from Jerusalem to Jifna (Gophnah), Tibneh (Thamnah), and Cæsarea (comp. p. 351). In 10 min. we reach *Jeljûlia*, with the wely of *Shems ed-Dîn* near it. The village contains a handsomely built mosque, now decayed. The dome with its twelve small windows, and the prayer-recess with the small marble columns are worthy of notice. There is also a khân here, for we are on the once busy caravan-route between Egypt and central Syria. To the N.W. of the village our road is joined by that from Yâfa, which is 4¼ hrs. distant.

After 20 min. we leave the wely of *Salḥa* on the r., near which is the village of *Hableh* (10 min.); to the left in the distance is the village of *Kerkîlia*. The soil now becomes stony, and the road follows the telegraph wires. After 9 min. we avoid a path to the left, and in 7 min. more enter the oak-clad *Wâdy ʿAzzûn*, which we ascend towards the E., avoiding the lateral valleys on each side. The main valley contracts, but after 1 hr. 5 min. again expands. We pass (25 min.) numerous olive-trees. A road to the left leads to the large village of *ʿAzzûn*, which we soon afterwards see on the hill, at a distance of ¼ hr. to the left. After ¼ hr. the road leaves the main valley and turns to the left. The village of *Kefr Lâkieh* lies to the N. The valley turns from the N.E. to the E.; on the S. lies a deep, wooded dell. To the left (S.), after 40 min., *Dêr Sâfût* and *Karâwa* are visible in the distance. The *Wâdy Ghâna*, the *Kanah* of Joshua (xvi. 8) descends hence towards the W. to the main valley. While the telegraph crosses the hill to the E., the road avoids the ascent by turning to the N.N.E., and then to the E. From the top of the hill, after 43 min., we enjoy a fine view towards the W. To the right of the road lies *Jins Sâfût*. We now turn more towards the N.E., descend into a small valley, and in ½ hr. reach the village of *Funduḳ* (from the Greek *pandocheion*, inn). On the N.E. side of the village is a small mosque, with ancient monolithic marble columns, with capitals used instead of bases. *Karyet Jît* (see below) and *Ferʿata (Pirathon*; Judges xii. 13, 15) are visible hence to the E. and N.E.

Following the telegraph to the N.N.E., the road leads from the *Wâdy et-Tannûr* into the *Wâdy Suwêda* (½ hr.), which it ascends to the N.E. After 25 min. we leave the village of *Karyet Jît* a little to the right on the hill. This village answers to the ancient *Gitta*, and is said to have been the birthplace of Simon Magus (Acts viii. 9). The road now (¼ hr.) gradually descends the valley; to the N.E. is seen the *Shêkh Ejnêb*. We traverse (¼ hr.) the bottom of the *Wâdy esh-Sherek*. On the hill to the S.E. lies the village of *Sarra* with the wely of *Shêkh Ibrâhîm*. To the N.W. lies *Kîsîn*. We pass (20 min.) the spring *ʿAin el-Bayâda*, to which we may descend, if disposed. The large valley (¼ hr.) to the left below is called by the guides *Wâdy Dêr Sheref*, after a village of that name. In the valley also lie the villages of *Bêt Iba* and *Bêt Uzin*. To the right, on the hill, lies the ruin *Khirbet el-Jenêd*. The valley of Nâbulus now lies before us. In 40 min. we reach the village of *Rafîdîyeh*, inhabited by Christians, where there is a Protestant school for boys. The green environs of Nâbulus become visible in ¼ hr., and in ¼ hr. more we reach the spot called the Suwêtera (p. 329).

b. From Nâbulus to Es-Salṭ and Jerash.

To Es-Salṭ 13 hrs. — An escort is necessary for this expedition. Travellers are generally accompanied by the Shêkh Gobelân, of the ʿAdwan Beduîns, whose past career has been wild and warlike. In peacefnl times his charge is 200—250 fr.

The route first crosses the plain of *Makhna* to the S.E. (leaving Jacob's Well, p. 328, to the right). The land is cultivated, but destitute of trees and thinly peopled. In 1 hr. 35 min. we reach the village of *Bêt Fûrîk*. After crossing the top of *Jebel Jeâʿîa*, the road descends a narrow valley and gradually becomes rougher. It passes the (35 min.) ruins of *Yanûn*, whence a road to the right leads to the *Wâdy Makhfûrîyeh* and *ʿAḳrabeh*. The valley (*Wâdy Zakaska*) becomes more stony. To the right rise the hills of *Iffim*. We avoid the *Wâdy el-Aḥmar* on the right. In 2¾ hrs. a well is reached, and a little farther on we cross the top of the last hill, which commands an admirable survey of the plain of Jordan. The road descends thence to (1¼ hr.) to the rich oasis of *Kerâwa* (Beduîns), abundantly watered by the large *Wâdy el-Fârʿa* (p. 339), and possessing luxuriant gardens.

The ṭarfa, nebk (p. 262), and many thorny shrnbs flourish here. The oleander flowers here from the middle to the end of April, and corn ripens about the same time. The mountains to the W. of Jordan and the hill of Ḳarn Sartabeh (p. 339) are barren, while the woods are distinguishable on the heights of Jebel ʿAjlûn beyond Jordan. In ¼ hr. we come to the first terrace of the Jordan valley, about 32 ft. in height, traverse a small plain, and then cross a second terrace to the bed of the river.

There is a ferry here, and a kind of khân where poor accommodation and food may be had, if necessary. This place is the scene of brisk traffic, camels and sheep being ferried across the river in great numbers. The bank here is planted with trees.

The direct ronte to Es-Salṭ (5 hrs.) skirts the base of the **Neby ʿOsha**, but we prefer the far finer, though longer, route over the top of the mountain. Beyond the Jordan begins a tract of clay-hills, among which run several small brooks, some of which are saline. The clayey soil here is good, but not wooded like the W. bank. The upper floor of the valley is here about 1¼ hr. broad. As early as April all vegetation is withered and scorched. Wild oats abound here. Where the ascent begins the vegetation improves, and the higher we mount the more dense do the oak-trees become. The road is good, and leads in abont 4 hrs. from the base to the summit of the mountain (3470 ft. above the sea-level). The view, embracing a considerable part of Palestine, is magnificent. The Jordan valley, for a great distance, is stretched at our feet like a carpet. The river, of which a white strip only is visible at a few points, traverses the vast, yellowish plain to the Dead Sea (which last is visible during the ascent). To the S.E. the Mt. of Olives is said

to be visible. Ebal and Gerizim opposite ns present a very fine appearance. Mt. Tabor and the monntains around the lake of Tiberias are also visible, and the Great Hermon to the N. terminates the panorama. The scene, however, is deficient in life, Jericho and a few tents of nomads being the only human habitations in sight.

A fine oak affords a pleasant resting place on the top of the monntain. Not far from it is the wely of the prophet ʿOsha (Arabic for Hosea). It is uncertain how far back the tradition connected with this spot extends, but it is probably of Jewish origin. The prophet Hosea belonged to the northern kingdom, but he may have been born in the conntry E. of Jordan. In chap. xii. verse 11, he speaks of Gilead. The building, which can hardly be more than 300 years old, contains a long open trough, about 16 ft. long, which is said to have been the tomb of the prophet. Burckhardt records that the Bednîns kill sheep here in honour of Hosea (comp. p. 297). Adjoining the building there is a small trickling spring of bad water.

The road descending to the S. to Es-Salṭ is at first stony, but afterwards traverses well-kept vineyards. In 1 hr. we reach *Es-Salṭ* (p. 389). Thence to (8 hrs.) Jerash, see R. 22.

c. From Nâbulus to Beisân and Tiberias.

From Nâbulus to Beisân (9 hrs.) the ronte is by the great Damascus caravan road. We start from the E. gate of Nâbulus and ride ronnd the E. side of Ebal to (25 min.) the village of *ʿAsker*, which is snpposed to be the *Sychar* of the New Testament (p. 328). After 25 min. more we pass opposite the villages of *Azmût*, *Dêr el-ʿAtab*, and *Sâlim*, all situated in a line, and traverse the gorge of the *Wâdy Bidân* to (2 hrs.) *Burj el-Fâriʿa*, named after the large valley descending hence towards the S.E. to the Jordan. We then traverse a side valley and cross a hill to (1 hr. 10 min.) the handsome village of *Tûbâs*, situated in the midst of vegetation on the W. slope of a basin, but possessing no spring. This is the *Thebez* of the Bible (Judges ix. 50; 2 Sam. xi. 21).

Beyond Tûbâs the road crosses a flat hill, and then descends an open valley. On the right, 5 min. before the village of *Yasîr* is reached (1 hr. 10 min.), lies a sarcophagus and a small square building of ancient construction, probably a tomb. On the N. side it has an enriched marble portal, and at the corners and sides are projecting square pillars. The village of Yasîr lies on the E. side of the wâdy, and, likc Tûbâs, possesses no well. The *Wâdy Mâliḥ* descends hence to the Jordan; and so also does the *Wâdy Khazneh* towards the N. E. Descending the latter, our road leads to (2 hrs. 50 min.) the ruin of *Kaʿûn* in the Jordan valley. The W. side of the Ghôr is very wide here. A few hills rising in the plain form the last spurs of the mountains. From Kaʿûn we ride to the N. in 1 hr. to *Tell Maʿjera*, and thence, crossing several small water-courses, to (1 hr.) **Beisân** (— 394 ft.).

History. Beisân answers to the ancient *Beth-Shean*, which lay in the territory of Manasseh (Joshua xvii. 11). In the time of the Judges it was in possession of the Canaanites (Judges i. 27), and during the reign of Saul it was still hostile to the Israelites, as the body of that monarch was affixed to the wall of the town (1 Sam. xxxi. 10). David seems to have conquered Beth-Shean, and one of Solomon's officers resided here (1 Kings iv. 12), but it had not become a Jewish town (comp. 2 Macc. xii. 30), and this was still the case at a much later period. After the incursion of the Scythians mentioned by Herodotus, the town was called *Scythopolis*, probably from the fact that some of the invaders established themselves here, but the original name was also retained, thongh in a modified form. Scythopolis belonged to the Decapolis, or league of ten cities, and it was here that Alexander Jannæus met Cleopatra. Pompey passed this way on his march to Judæa, and Gabinius rebuilt and fortified the town. In the Christian period Scythopolis was an episcopal see, and was the birthplace of Basilides and Cyrillns. In the time of the Crusades it was known by both its names. Saladin redneed the place

with difficulty and committed it to the flames. Numerous palms are said to have once flourished in the environs, but in the 13th cent. Yâkût saw two only.

The village and ruins of Beisân lie in a basin on the margin of the great plain of *Jezreel*, which slopes down hence towards the Ghôr, upwards of 300 ft. below. The N. hills of the broad valley are skirted by the brook *Jâlûd*, to the N. of Tell Beisân. The formation is volcanic, the prevailing rock being basalt. The present village lies to the S. of the hill, surrounded by several brooks. The precincts of the ancient town, to judge from its ruins, must have extended far beyond those of the modern village. The 'Kaṣr', or castle, is a modern Arabian building. On the S. and S.W. sides of the Tell are varions remains of temples, all of basalt, with the exception of the columns. Of the latter about two dozen are still standing. On the low plateau to the S. of the Tell lies a large theatre, 60 yds. in diameter, which appears to have had twelve tiers of seats. The passages and outlets of the interior are still well preserved. A little below the theatre, a handsome Roman arch, perhaps belonging to the walls of the town, crosses the Nahr Jâlûd. The Tell may be ascended on the W. side. At the top are traces of the thick wall which once enclosed the snmmit, and a partially preserved portal. The view extends up to Zerʿîn in the valley of Jezreel. To the E. and S. we look down into the Ghôr, and beyond it, to the E., are Kalʿat er-Rubûd, etc. — The rocky slope to the N.E. of the Tell contains a nnmber of ancient tombs, some of them with doors turning on stone hinges. Several of the tombs contain sarcophagi.

From Beisân to Zerʿîn (3 hrs. 50 min.). A good road ascends by the brook Jâlûd between the *Jebel Faḳûʿa* (mountains of Gilboa, see p. 344) on the left (S.), and the slopes of the *Jebel Daḥi* (1815 ft.), the so-called *Little Hermon*, on the right (N.), surmounted by a wely. The valley is well watered. We observe (¼ hr.) ruins on the right, and presently reach (55 min.) a round hill, whence Mt. Tabor is seen almost due N. We next pass (38 min.) the ruins of *Bêt Ilfa*, and (50 min.) the *Tell Shêkh Hasan*, with its ruins and springs. In 50 min. more we come to a fine reservoir formed by the copious *ʿAin Jâlûd*, at the N.E. end of the Gilboa mountains. From this point to *Tell Zerʿîn* (p. 344) is a ride of 35 min. more.

From Beisân to Ṭabarîyeh (about 7½ hrs.). The heat is often very great on this route as it lies about 600 ft. below the sea-level. We at first descend through underwood to the N.N.E., and then follow for a time the great Damascus road. We cross (22 min.) a copious brook, with a stony bed, and a conduit, which we now follow. Numerous small watercourses are crossed farther on. The valley of the Jordan gradually contracts. By a cross-road on the treeless plain the great *Wâdy ʿOsheh* descends from the W. Encampments of the Beni Ṣakhr Arabs are passed from time to time. After 1 hr. we see the village of *Kôkeb el-Hawa* on the hill to the left. This point answers to the castle of *Belvoir*, described by Frankish writers, which was erected by King Fulke at the same time as Ṣafed (about 1140), and taken by Saladin in 1188 (beautiful view from the top). In 17 min. we reach the *Wâdy Bîreh*, overgrown with oleanders, and in 27 min. we descend to the river near the ruined bridge of *Jisr el Mejâmiʿa*, close to which there is a tolerably well preserved bridge of one large and several small arches. Above the bridge, which the Damascus road crosses (see p. 406), there is a rapid. The road passes (16 min.) a mound of earth separating it from the river, and crosses several valleys. It next reaches (18 min.) the mouth of the *Wâdy Yarmûk* (*Hieromax*), a river which falls into the Jordan at an acute angle, and contains as much water as that river itself (p. 399). We soon cross a low hill, and (10 min.) see the village of *Ed-Delhabîyeh* opposite us. The river is fringed with tamarisks and reeds, and is approached at places by the hills which flank it. We now reach (½ hr.) the village of *El-ʿAbadîyeh*, and presently perceive (37 min.) a larger village. with a mill and plantations near it. The (17 min.) village of *Yôneh* lies about

200 paces to the right of the road on the steep bank. To the left (3 min.) a conduit and an old hridge over the Jordan are passed; then (7 min.) another ruined bridge, beyond which we soon reach (8 min.) the S. extremity of the Lake of Tiberias (p. 370).

The *Jordan* emerges from the S.W. end of the lake. The remains of several bridges still exist here, and a road still leads hence to the country E. of Jordan (p. 399), but it is insecnre owing to the danger of attack from Beduîns. This road was commanded in ancient times by a strong town and castle, probably called *Sennabris* (*eṣ-Ṣinabra*, erroneously identified with Tarichæa), which lay on an eminence 30 ft. in height, sitnated at the place where the river forms a bend to the N.E. on emerging from tbe lake, and thus bounded by water on three sides. On the fourth side lay a broad moat, which could also be filled with water.

Towards the S. the Karn Sartabeh (see below) is still in sight; towards the N. the landscape is bonnded by the Great Hermon, and towards the E. by scantily wooded hills. The bushes which fringe the river are a favonrite hannt of gulls, herons, and other waterfowl. From the Jordan ford to the ruins the distance is $\frac{1}{4}$ hr., and to the baths (p. 370), reached by a narrow path, 1 hr. 20 min. (to Tiberias 20 min.). This point is also within a ride of Tiberias, but the excursion shonld not be made dnring the heat of the day.

d. From Jericho to Beisân.

15 hrs. — This excursion, for which an escort is indispensable, can only he made early in the season (March), as the heat afterwards becomes very oppressive. The lower part of the Jordan valley is broad, and for the most part uncultivated, as it is poorly watered, most of the nnmerous valleys descending to it on both sides being generally dry. We cross (55 min.) the *Wâdy Nawâʿimeh*, which descends from a broad basin behind the Jebel Karantel; then (50 min.) the green *Wâdy el-ʿAujeh*, the (35 min.) *Wâdy el-Abyaḍ*, the ($\frac{3}{4}$ hr.) *Wâdy Reshash*, and the (1 hr.) *Wâdy Fasâil*, or *Mudahdireh*. At the foot of the mountains lie the ruins of *Fasâil*, the ancient *Phasaelis*, a town which Herod the Great named after Phasaelus, his yonnger brother, and presented to his sister Salome, by whom it was bequeathed to Jnlia Livia, wife of the Emperor Augustus. Palms were once extensively cultivated here. A much-frequented high road ascended the valley of the Jordan by Phasaelis to Cæsarea Philippi (p. 382).

The next valley is (40 min.) the *Wâdy el-Aḥmar*, or *Abyaḍ*. The valley of the Jordan is now narrowed by several mountains which advance into the plain. The second peak to the left is the lofty **Karn Sartabeh,** the great landmark of the valley of Jordan. According to the Talmnd, the Sartabeh belonged to a chain of mountains on which the time of new moon was proclaimed by beacon fires, chiefly for the purpose of announcing the commencement of the great harvest and thanksgiving festival. A large iron ring is said still to exist on the snmmit. The monntain rises to a height of 1010 ft. above the Mediterranean and 2000 ft. above the Jordan valley. In ascending it from tbe S. we find an old zigzag path and remains of a conduit. The ruins which cover the top consist of large, drafted, rongh-dressed blocks.

To the N. of the Sartabeh the character of the scenery changes. The valley of the Jordan becomes narrower, but better watered and more fertile. We soon cross the Nâbulns and Salṭ road (see above), and obtain a view up the beantiful *Wâdy Fâriʿa* (see p. 336). In this wâdy lies *Kerâwa*, and farther up are the ruins of *El-Basalîyeh*, the ancient *Archelais*, erected by Herod Archelaus, the son of Herod the Great. The best sugar-canes known in mediæval times were extensively cultivated near Kerâwa.

We next reach (2 hrs. 10 min.) the caverns of *Makhrûd* to the N. of the Wâdy el-Fâriʿa, the (1 hr. 20 min.) *Wâdy Abu Sedra*, and the ($\frac{3}{4}$ hr.) *Wâdy Buḳêʿa*. A little to the N. the *Zerḳa* (p. 391), descending from a profound valley on the E., empties itself into the Jordan. The road crosses the (55 min.) *Wâdy Tubâs*, the ($\frac{1}{2}$ hr.) *Wâdy Jemel*, the (40 min.) *Wâdy Fiyyâd*, a branch of the *Wâdy Mâliḥ*, and then several other

branches of the same large valley, and reaches (50 min.) *'Ain Fer'ûn*, by the ruins of *Sâkût*. This is conjectured to be the ancient *Succoth* ('booths'; Gen. xxxiii. 17), to which Jacob went after he had visited his brother Esau. The road passes the *Tell Huma* on the right and leads to the (1 hr.) *'Ain el-Beida*, a copious spring. The brook *El-Khazneh* is crossed (35 min.) by the ruins of the village of *Berdela*, the (20 min.) spring of *Mâkhûs* and the (1 hr.) *Tell Ma'jera* (p. 337) are passed, and we at length reach (1 hr.) Beisân (p. 337).

15. From Nâbulus to Jenîn and Nazareth.

The journey, viâ Sebasṭîyeh, occupies 12—13 hrs. — The direct route, usually taken by the baggage muleteers, ascends the hill to the N. of Nâbulus, and leads through several green valleys and past the village of *Bêt Imrin*, to *Jeb'a* (p. 342). The somewhat longer route by (2½ hrs.) Sebasṭîyeh is preferable.

Brooks to the E. of Nâbulus descend to the Jordan, those on the W. side of the town to the Mediterranean. The road to Sebasṭîyeh descends the valley to the W.N.W. After 23 min. we see *Râfidîyeh* lying ¼ hr. to the left, and soon afterwards *Zawâta* on the hill to the right. The villages of (20 min.) *Bêt Uzîn* and *Bêt Iba* also lie to the left. After 7 min., when we come in sight of a water-conduit crossing the valley to a mill, we ascend out of the valley to the right (N.W.). To the S.W. (10 min.) the village of *Keisin* comes in sight. As the road ascends it affords a view of the village of *Dêr esh-Sheraf* in the valley below, and the hill of Sebasṭîyeh rising opposite. We next see (½ hr.) the village of *En-Nâkûra* on the hill to the right, and we then descend into the valley. The road leads under (10 min.) a conduit. On the hill to the r. is a wely. A final ascent (17 min.) at length brings us to the round hill of **Sebasṭîyeh,** standing isolated in the valley.

History. The palace of Omri, king of the northern empire, at Tirzah having been burned down, he purchased a hill from one Shemer, and erected upon it a new residence for himself called *Shomeron*, or *Samaria* (1 Kings xvi. 24). This was long the head quarters of the idolatry against which the prophets boldly and indefatigably waged war (Isaiah ix. 9, etc.), and it was the scene of Elijah's miraculous sacrifice and the destruction of the prophets of Baal (1 Kings xviii.). For a considerable time the town continued to be the capital of the kingdom of Israel until in B.C. 722, as we are informed by the Assyrian monuments, it was taken by Sargon after a siege of three years. The town was doubtless devastated on that occasion, but in the time of the Maccabees it was again an important and fortified place. After a siege of a year it was taken and totally destroyed by Hyrcanus. Not long afterwards Samaria is again mentioned as belonging to the Jews. Pompey included Samaria in the province of Syria, and it was rebuilt by the general Gabinius. Augustus presented the town to Herod the Great, who caused it to be handsomely restored and fortified, and gave it the name of *Sebaste* in honour of the donor. A large colony of soldiers and peasants was then established in the place. Sebaste, however, was gradually surpassed in prosperity by Neapolis (Sichem). St. Philip preached the Gospel in Samaria (Acts viii. 5), and the place afterwards became an episcopal see, which was revived by the Crusaders. To this day a Greek bishop derives his title from Sebaste, or Sebasṭîyeh.

The most important ancient edifice at Sebasṭîyeh is the half ruined *Church of St. John*, which is now converted into a mosque. St. Jerome is the first author who mentions the tradition that John the Baptist was buried here. The statement that he was beheaded here is of much later origin (comp. p. 303). In the 6th cent. a basilica stood here. The present church dates from the second half of the 12th cent., and is a work of the Crusaders. It stands below the village, and its apse still rises above the brink of the steep slope. Externally the excellent jointing of the smooth walls with their slightly projecting flying buttresses is worthy of inspection. The interior vividly recalls the churches of Abu Gôsh (p. 139), St. Anne at Jerusalem, and others erected by the Crusaders. It evidently consisted of a nave with two aisles of inferior height; the apse of the nave projects considerably beyond those of the aisles. Between the transept and the apses an arch is still standing. The nave is separated from the aisles by square pillars with columns, on which the pointed vaulting rests. The capitals of these columns have the palm enrichment, and, like the rounded windows, are of the Romanesque style. In the apse the arches are pointed. The windows consist of small round arches, and are enriched. The church, including the porch, is 55 yds. long and 25 yds. wide. The simple façade is at the W. end. Adjoining the pointed door are two windows, belonging to the aisles. Over the portal there was probably once a circular window or panel. The walls, which at several places still bear half-obliterated crosses of the knights of St. John, are unfortunately preserved up to a certain height only, except those on the S. side. They now enclose an open court, in the centre of which rises a modern dome over the so-called *Tomb of John the Baptist (Neby Yaḥya)*. The tomb, forming a kind of crypt, is a small chamber, hewn deeply in the rock, to which the Muslim custodian conducts us down 31 steps. On the door a broken cross is observed. Air-holes connect the vault with the dome in the middle of the court. The tomb of the Baptist is pointed out under a stone slab, and this is said to be also the resting-place of Obadiah (1 Kings xviii. 3) and of Elisha. — To the N. of the church are the ruins of a large building, at the corners of which were square towers. This was either the residence of the bishop or of the knights of St. John.

In and among the houses of the modern village are scattered many fragments of ancient buildings, such as hewn blocks, shafts of columns, capitals, and portions of entablatures. The natives offer coins and other relics for sale. Above the village, to the W., is a large artificially levelled terrace, now used as a threshing-floor. To the W. of it stand upwards of a dozen columns without capitals, forming an oblong quadrangle. Here probably stood the temple which Herod the Great is said to have erected in honour of Augustus 'on a large open space in the middle of the city.' From this terrace

we soon reach the top of the hill (1542 ft. above the sea), which commands an unobstructed view, including the Mediterranean to the W. — Sebasṭîyeh is surrounded by ranges of gently sloping hills. Numerous villages are visible, but none of them have any attraction for the antiquarian. Around this hill, now itself cultivated, are terraces at several places. On a terrace to the S., at about the same level as the village, runs the row of columns with which Herod embellished the town. The terrace is 16 yds. wide; the columns, all of which have lost their capitals, are 16 ft. high. The colonnade was about 1000 yds. in length. It runs round the hill, but is often interrupted, or is buried beneath the soil. Some of the columns are monoliths.

Proceeding on our way from Sebasṭîyeh to Jenîn, we descend towards the N. into the (10 min.) *Wâdy esh-Sha'îr* (valley of barley), passing several remains of columns on the left. Beyond the valley we ascend to (¼ hr.) its N. margin (fine retrospect) and (10 min.) the village of *Burḳa* in the midst of olive-trees. The houses of this village are built of stone, and in the midst of them a castle seems once to have been situated. The road soon reaches (20 min.) the top of the hill, which affords an extensive view. On the right (E.), on the hill, stands the wely of *Khêmet ed-Dhehûr*. To the N. is seen the village of *Sîleh*, and a little farther distant, beyond a beautiful plain, are *Râmeh* and *'Anza*, opposite each other. The road begins to descend to the E.N.E., and passes (35 min.) the village of *Fendekûmîyeh* (doubtless an ancient *Pentecomia*) on the hill to the right. At (20 min.) the village of *Jeb'a* (the spring of which is beyond it) we reach the direct road from Nâbulus to Jenîn (p. 340). It follows the valley, which narrows towards its head, and then emerges on a plain. The village of *Sânûr* (20 min.) lies on a hill to the left. The fortress of Sânûr was besieged in 1830 by 'Abdallah, pasha of Acre, as the shêkh of Sânûr had declared himself independent, and was only taken with difficulty, and with the aid of the auxiliaries of the Emîr Beshîr (p. 458). Ibrâhîm Pasha, of Egypt, destroyed the fortress entirely. To the E. lies the beautiful and fertile plain of *Merj el-Gharaḳ*, 3 M. in length, which in winter forms a swamp. The road skirts its W. side. On the right (½ hr.) lies the village of *Misilyeh*; a little to the N. of it is *Kufêr*, and to the right the hamlet of *Jerba'*.

The traveller who wishes to visit the ruins of **Dôthân** diverges here to the left, so as to leave the village of Jerba' on the right. At first the path ascends towards the N.W., then descends to the W., and in a ravine (22 min.) we come to a footpath on the right which leads to (¼ hr.) *Tell Dôthân*. A few ruins only lie on the hill by some terebinths. At the foot of the hill is the spring *El-Hafîreh*. This is doubtless the site of the ancient *Dothan*, near which Joseph was sold by his brethren (Gen. xxxvii. 17). In the time of Elisha a village seems to have stood here (2 Kings vi. 13). To the N.W. of Dôthân rises the large *Tell Ya'bûd* with a village. From Dôthân the ordinary route to Ḳabâṭîyeh may be regained in 22 min.; or Jenîn may be reached by a direct road to it passing a few hundred paces to the W. of Dôthân.

On the right, before the road descends into a small valley to the N.E., stands a sacred tree, hung with votive offerings and shreds of cloth, where we obtain a view of the plain of Esdraelon. The (25 min.) large village of *Ḳabâṭîyeh* consists of substantial stone houses. We avoid (9 min.) a road to the right, and then (18 min.) one to the left. The road traverses a small narrow valley, passing several rock-tombs. The valley leads direct to (½ hr.) **Jenîn**, a village of some importance, with 3000 inhab., including a few Christians, situated on the boundary between the mountains of Samaria and the plain of Esdraelon. An excellent spring, rising to the E., is conducted through the village. In the environs are productive gardens, where a few palms also occur. Two houses here afford shelter to travellers, one of which is near the spring.

History. Jenîn is supposed to be the *Ginea* of Josephus, which again seems to answer to the ancient *Engannîm*, or garden-spring (Josh. xix. 21; xxi. 29), a town of the Levites, within the territory of Issachar. The road from Nazareth to Jerusalem probably always passed this way.

The plain of *Esdraelon*, on the outskirts of which we now stand, answers to the ancient plain of *Jezreel*. The valley of Jezreel is properly only the low ground by the village of Jezreel, the modern Zerʿîn, descending thence towards Beisân (p. 337). In a wider sense the name embraces also the plain to the W. of the Gilboa mountains, which is called the 'great plain', or plain of *Megiddo*, in the Old Testament. This extensive plain is triangular in form, the base running from Jenîn towards the N.W. for a distance of 24 M., while the shortest side is the eastern, extending from Jenîn northwards to Iksâl. It also forms bays running up into the mountains at several places. The modern Arabic name of this plain is *Merj ibn ʿAmir*, or meadow of the son of ʿAmir. The plain lies 250 ft. below the sea-level, and, though marshy at places, is on the whole remarkable for its fertility. The blackish soil consists chiefly of decomposed volcanic rock. In spring, when seen from the mountains, the plain resembles a vast green lake. This locality has been the theatre of numerous battles. Until recently a small portion only of the plain was cultivated, as the Beduîns of the Beni Ṣakhr tribe claimed a right of pasture over it. Since about the year 1868 they have been almost entirely excluded from the plain, but in 1875 they again overran a great part of it in the course of one of their predatory expeditions. Cranes and storks abound here.

There are two routes from Jenîn to Nazareth: — (1) The direct caravan route, 6 hrs. — (2) Leaving the caravan route a little to the left, another route skirts the slopes of the Jebel Faḳûʿa and Jebel Daḥi, leading to Nazareth viâ Zerʿîn, Sûlem, and Nain in 6½—7 hrs. — (From Jenîn to Ḥaifa, see R. 16.)

The *first* of these routes, the great caravan road, which the baggage-horses always take, intersects the plain of Esdraelon towards the N., and leads to (1 hr. 20 min.) *Muḳêbeleh*, where there are a few

traces of ancient buildings. The plain, which is marshy at places, is an interesting field for the botanist in spring. The road next passes (2¼ hrs.) *'Afûleh* (to the right of which is *Fûleh*, p. 345) and (1 hr.) *El-Mezra'a*, reaches (½ hr.) the entrance to the valley, and after an ascent, leads through a small ravine beyond which *Nazareth* (1 hr.) is seen on the slope of the hill to the left (p. 358).

The *second* of these routes, which the traveller himself will select, is a paved road, running nearly parallel with the other route, but more to the E., and nearer the base of the mountains. On quitting Jenîn we leave the mosque to the left and ride towards the spurs of the *Jebel Faḳû'a*. The watercourses, most of them dry, which intersect this corner of the plain, flow towards the W. On the chain of hills to the right are the villages of *Jelbon* and *Faḳû'a*, in front of which lies *Bêt Kad*. To the W., at the foot of the hills, on the road to Megiddo, we see the villages of Yâmôn, Sîleh, etc., mentioned at p. 346. About 50 min. from Jenîn, we observe the village of *'Arâneh*, ¼ hr. to the right of the road, and *'Arabôneh* farther up. To the left (10 min.) is *El-Jelemeh*, beyond which is seen the Tell of Muḳeibeleh (see above), situated on the caravan route.

The **Jebel Faḳû'a** (1717 ft.), close to which we now pass, answers to the ancient *Gilboa Mountains*, a name which still survives in the above-named village of Jelbon. This was the territory of Issachar. While at the present day this mountain, running from E.S.E. to W.N.W., presents a bare appearance. and is used as arable and pasture land on the S. side only, it was once probably wooded. The N. side, towards the valley of Jezreel, is precipitous and stony. On the E. side lies the Ghôr, or valley of Jordan.

We pass several cisterns hewn in the rock. On a hill to the right, after ¾ hr., is seen the *Neby Mezâr*, a Muslim place of pilgrimage. We next reach (25 min.) **Zer'în**, situated on a N.W. spur of the Gilboa mountains, which gradually slopes down on almost every side. We look down into the valley of Zer'în, which descends to Beisân (p. 337), and in which lies the *'Ain Jâlûd*, or spring of Goliath; below us is the Tell of Beisân, above which rise the mountains to the E. of the Jordan (Jebel 'Ajlûn). As Zer'în stands on the watershed, it commands a fine view of the plain of Esdraelon as far as Mt. Carmel. To the N., through an opening in the hills, is seen Nazareth.

History. Zer'în is identical with the ancient *Jezreel*, a town of Issachar. This was the scene of the great battle fought by Saul against the Philistines, and it was here that that monarch committed suicide. The Israelites were posted aronnd Jezreel (1 Sam. xxix. 1), while the Philistines were encamped at Sûnem, on the opposite Jebel Daḥi. The Israelites were defeated and fled towards Gilboa, where many of them were slain (1 Sam. xxxi.), a disaster alluded to by David in his lamentation for Saul and Jonathan (2 Sam. i. 21). After Saul's death Jezreel remained for a time in possession of his son Ishbosheth (2 Sam. ii. 8, 9). At the beginning of the 9th cent. Jezreel was the residence of King Ahab and Jezebel, who possessed a palace here. On the vine-clad hill lay the vineyard of Naboth, where Joram, Ahab's second son, was afterwards slain by Jehu, while Joram's mother Jezebel

was killed by being thrown from her palace window. In the book of Judith Jezreel is called *Esdrelon.* In the time of the Crusaders it is mentioned as *Parvum Gerinum.*

From Zerʿîn a by-road leads in 1½ hr. to *ʿAfûleh* (p. 344), on the direct road to Nazareth. About 20 min. before ʿAfûleh is reached we come to the huts of **Fûleh**, a word signifying 'bean'. In the time of the Crusaders the Frankish castle of *Faba* stood here; it was the joint property of the Templars and knights of St. John, but was taken by Saladin after the battle of Ḥattîn. On 16th April, 1799, a great battle between the French and the Turks took place here. Kleber was posted at Fûleh, and with his corps of about 1500 men kept in check the whole Syrian army of at least 25,000 men. The French, formed in a square, fought from sunrise till noon, when Napoleon hastened to their aid with 600 men. The Turks, thinking that a large army was approaching, took to flight; many were killed, and others were drowned, there being an inundation at the time caused by the overflow of a small brook here. After this 'Battle of Tabor' Napoleon supped at Nazareth.

Beyond Zerʿîn our route leads northwards, across the bottom of the valley, to the heights of the *Jebel Daḥi.* It passes (¼ hr.) the cistern *Bîr es-Swêd*, and (¼ hr.) crosses a watercourse. A path diverging here to the left also leads to Nazareth. Our road, which leads more to the N.E., next reaches the small village of **Sûlem.**

History. Sûlem, which has been spelled with an *l* from an early period, answers to the ancient *Shunem*, a town of the tribe of Issachar, where the Philistines encamped against Saul (1 Sam. xxviii. 4). Here, too, probably stood the house of the Shunammite woman, with whom Elisha lodged, and whose son he restored to life (2 Kings iv. 8). The hill on which the village lies is for the first time called Hermon by St. Jerome, and has since been known as '*Little Hermon*'. The hill *Moreh*, to the N. of which the Midianites encamped before they were defeated by Gideon (Judges vii. 1), is supposed to be identical with this range of hills, which derives its present name *Jebel ed-Daḥi* from a village situated near the top (1815 ft.). The view from Sûlem embraces the plain towards the W.

The Nazareth road now leads to the N.N.W., skirting the W. slope of the hills until it reaches an arm of the great plain. We obtain (½ hr.) a view of Mt. Tabor to the N.E., and cross the great caravan route from Egypt to Damascus. Several watercourses are crossed in the plain. On the right (20 min.) lies the village of *Iksâl*, the *Chesulloth* of Joshua (xix. 18), on the frontiers of Zebulon and Issachar. On the N. side the rocks descend precipitously, and it is here that tradition localises the attempt of the Nazarenes to throw Christ over the hill (p. 362). To the E. of this hill is the mouth of a precipitous wâdy, which, however, we do not ascend. We turn more to the left, following the slope of the hill, and then begin to mount by a steep path. This leads to (¼ hr.) a small valley which we follow towards the N. to (5 min.) a spring called *Bîr Abu Yêseh.* On the right lies the village of *Yâfa*, the *Japhia* of Joshua (xix. 12), on the frontier of Zebulon. A mediæval tradition makes this the home of Zebedee and his sons James and John. The place was fortified by Josephus, but he exaggerates when he states that 15,000 of the inhabitants of Japhia were slain, and 2130 taken prisoners by the Romans. After 10 min. we obtain a view of Nazareth on the hill (p. 358), and reach the town in 20 min. more.

The village of *Nain* may be visited by making a slight digression from Sûlem. We ride ronnd the stony slope of the Jebel Daḥi towards the N.E., following at first the direct road to Nazareth above described, and then, after 35 min., diverging from it to the left. The road skirts the base of the hill and soon reaches (½ hr.) **Nain,** a small village famed as the scene of the raising of the widow's son (St. Lnke vii. 11—15). Another road leads hence to Nazareth. lt leaves (½ hr.) lskâl on the right, and soon reaches (25 min.) the hill over which his enemies attempted to throw the Saviour (see p. 345).

The digression may be prolonged from Nain to **Endûr**, to which a road, skirting the foot of the hill, leads in a little less than an hour. The small and dirty village contains no antiquities except a few caverns. This was the ancient *Endor*, a town of Manasseh, where the shade of Samuel was raised by the witch and consulted by Saul on the eve of the disastrous battle of Gilboa (1 Sam. xxviii. 7—20). In the time of Ensebins Endor was still a large village.

In retnrning from Endûr we cross the valley again, this time towards the N.W.; after 1½ hr. lksâl is left to the right, and we then follow the above-described route to Nazareth.

16. From Jenîn to Ḥaifa and Acre. Mount Carmel.

This route occupies 12½ hrs. — The road skirts the brow of the hills towards the N.W., keeping in view the mountains of Galilee. It passes (1 hr. 5 min.) *Yâmôn* on the left, (½ hr.) the village of *Sîleh*, and (35 min.) the Tell with the ruins of *Taʿanuk*. This village answers to the ancient *Taanach*, a Canaanitish town allotted to Manasseh, and inhabited by Levites (Joshua xvii. 11), and is also mentioned in the song of Deborah (Judges v. 19). The road next leads to (25 min.) a small valley between the villages of *Selâfeh* and *Salîm*, and to (50 min.) the ruined khân of **El-Lejûn,** where it intersects another broad road. A bridge here crosses an important arm of the brook *Muḳaṭṭaʿ (Kishon).* The ruins on the hill to the N. of the brook are insignificant. Near the khân rises the *Tell el-Mutesellim.*

History. The present Khân el-Lejûn unquestionably occupies the site of the *Legio* of Eusebius, a Roman name by which the older name of *Megiddo* has been supplanted. Megiddo and the neighbouring Taanach are often mentioned together. The place, which was fortified at a very early period, was allotted to Manasseh (Joshna xvii. 11), but the Canaanites retained possession of it (Judges i. 27). On the round Tell el-Mutesellim probably once stood a castle. The town was so important that the 'great plain' was also repeatedly called the 'plain of Megiddo', and the Kishon the 'waters of Megiddo' (Judges v. 19). It was near Megiddo that Barak and Deborah signally defeated the Canaanites under Sisera (Jndges iv. 6—17). Megiddo, being a commanding spot, was afterwards fortified by Solomon and entrusted to the care of one of his officers (1 Kings iv. 12; ix. 15). Ahaziah, king of Judah, when mortally wonnded by order of Jehu, died here (2 Kings ix. 27). Several centuries later Josiah attacked the Egyptian army of Pharaoh Necho in this plain when on its march against the Babylonians, but was defeated and died at Megiddo (2 Kings xxxiii. 29).

The spring at Lejûn contains bad water. The road leads hence to the N.W., passing (40 min.) near the remains of a conduit and a spring in a small valley. In the distance rises the round summit

of Mt. Tabor; to the E. are the mountains E. of Jordan (Jebel 'Ajlûn), and to the N.W. Mt. Carmel. When seen from a distance, beyond the green and yellow plain, these mountains are more picturesque than when we are close to them. On the neighbouring chains of hills to the left are several unimportant villages and ruins. The road next passes (1 hr. 10 min.) *Abu Shûsheh*, (25 min.) another small valley with an aqueduct on the left, (20 min.) several rock-tombs, and (¼ hr.) the entrance to the *Wâdy el-Milḥ* (valley of salt) to the left. The *Tell Kaimûn* on the left was probably once the site of the royal Canaanitish town of *Jokneam*, afterwards a town of the Levites, and allotted to the tribe of Zebulon (Joshua xii. 22, etc.). In a side-valley to the left (25 min.) is seen the road with the telegraph wires which leads from Acre by Nâbulus and Jerusalem to Yâfa. On the right (5 min.) lies the village of *Obrîk*; on the hill to the left is the *Miḥraḳa* (see below). The road next reaches (25 min.) the **Tell el-Ḳasis** (hill of the priests), a barren hill on the right bank of the Kishon, bounding the plain towards the W. The upper part of the Kishon contains no water in summer, but the springs of Sa'adîyeh constitute it a perennial stream lower down.

The **Miḥraka**, the S.E. point of Mt. Carmel, may be ascended hence by a good path through the woods in 1½ hr.; the direction of the path ascending the hill is due S.; those to the right should be avoided as they lead to precipitous slopes. In spring the vegetation here is luxuriant, oaks, wild almonds, pines, and pear-trees being abundant. The top of the hill commands a beautiful view, especially towards the N., embracing the greenish yellow plain, the hills of Nazareth above it, Mt. Tabor, and the little and great Hermon; to the S.W. is the large village of Iksim, and the sea is visible in the neighbourhood of Cæsarea. Concealed among the woods on the top of the hill are the ruins of a building, perhaps a castle. A spot near this, called *El-Mihraḳa* ('burnt-offering'), is said to have been the place where the priests of Baal were seized by order of Elijah, after his prayer had been answered by fire from heaven (1 Kings xviii. 19—40). The depression about 300 ft. below the summit, and the Tell el-Ḳasîs, or hill of the priests below, on the bank of the Kishon, where the false prophets are said to have been slain, admirably bear out the description given in the chapter quoted. Elijah is said to have dwelt in the clefts of the neighbouring Mt. Carmel. — A direct path leads hence to Tell el-Ḳasîs in 1 hr. (too steep for horses).

Beyond the Tell el-Ḳasîs the road continues to follow the valley. The brook Kishon is fringed with bushes, chiefly oleanders. The road passes (35 min.) *Khirbet el-Asafneh* on the left, and the valley now expands into a plain. On the other side of the brook runs a road leading direct to Acre. We next pass (¾ hr.) the village of *El-Kharbej* on the right, and (20 min.) *Yajûr*, with several palms, on the left. To the right we enjoy a view of the beautiful plain, and to the left are picturesque mountains. Farther on (20 min.), to the left is the village of *Bilâd esh-Shêkh*. Numerous olive-groves are passed, and in 1 hr. more Ḥaifa is reached.

A footpath over Mt. Carmel also leads to Ḥaifa (good guide necessary). From the Mihraka we descend towards the N.W., and cross a low eminence which descends into a wooded valley. The land here is cultivated. In 2 hrs. the path reaches the Druse village of *Esfîyeh*, where Mt. Carmel attains its greatest height (1730 ft.). The finest part of the

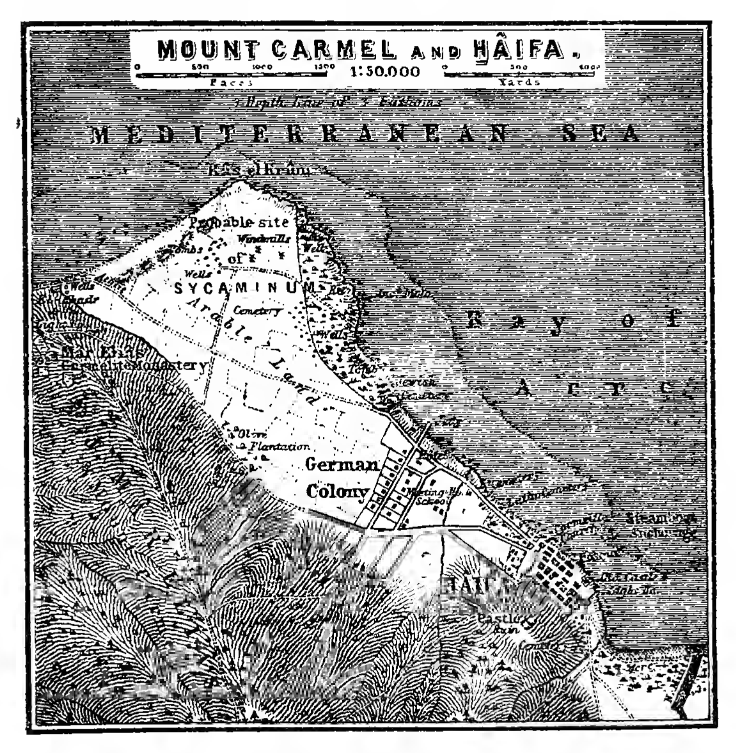
beautiful view is that of the sea shore towards the W., with the towns of Ḥaifa and Acre. Towards the W., however, the rich vegetation of Carmel gradually ceases. The lofty plain, which we follow uninterruptedly, is overgrown with bushes only. After 2 hrs. the path becomes rugged and the mountain more dreary. The sterile soil yields nothing bnt thorns and the salt-plant, a few of the ravines only being wooded. The monastery of Mt. Carmel is reached in 3—4 hrs.

Ḥaifa. *Hotel Carmel, in the new settlement (p. 349), outside the town, 10 min. to the E., a corner-house to the left; good beds and food, 10 fr. per day. Monastery on Mt. Carmel, see p. 349.

European Shop for necessaries of travel, etc., *Otto Fisher*, in the new settlement.

Post Office, Austrian, at Ḥaifa, but no telegraph-office nearer than Acre.

Vice-Consuls, American, English, French, and German.



History. Ḥaifa is the *Sycaminum* of ancient Greek and Roman anthors, and in the Talmud both names occur. In 1100 Ḥaifa was besieged and taken by storm by Tancred, but after the battle of Ḥattîn it fell into the hands of Saladin. In the 18th cent. Ḥaifa extended more towards the promontory of Carmel, but it was destroyed by Ẓâhir el-Omar, pasha of Acre, in 1761, after which the new town sprang up

farther to the E. From that period date the fortifications to the S.E. of the town.

Since steamers have been in the habit of touching regularly at Ḥaifa (comp. p. 10) the little town has enjoyed increasing commercial prosperity. The harbour, however, is no better than that of Yâfa. The steamers cast anchor at a considerable distance from the shore, and passengers have to be carried to and from the small boats communicating with the steamboats. The town now contains about 4000 inhab., less than half of whom are Muslims, the rest being Christians and Jews.

The town is picturesquely situated in the S. angle of the bay of Acre, close to the base of Mt. Carmel. Between the shore and the mountain there is only a narrow strip of land, which is covered with houses, gardens, and, particularly towards the W., with olive-trees, and an occasional stately palm. Beyond the beautiful bay lies Acre, glistening on the coast. The mountains, overtopped by Hermon, slope gently upwards towards the E. The bazaar is the chief attraction, as the town contains no antiquities.

Within the last few years a German colony of the 'Temple' sect of Christians, resembling that at Yâfa (p. 131), has been established here, now numbering about 200 souls. Their clean and neat dwellings to the W. of the town, built in the European style, present a pleasing contrast to the dirty houses of the Orientals. Vineyards have been planted by these colonists on Mt. Carmel.

In order to visit the Carmelite monastery we quit Ḥaifa by the W. gate, leave the German settlement on the right, and skirt the base of the mountain towards the W. among old olive-plantations. After 25 min. the steep ascent begins. The path is constructed in the form of steps, but is very stony and sometimes slippery. In 12 min. we reach the top of the hill and the *Monastery of Carmel*, which affords good accommodation, and is a suitable place for a day of rest.

Mt. Carmel. *History.* Mt. Carmel, which branches off from the mountains of Samaria and stretches in a long line to the N.W. towards the sea, was situated on the S. frontier of the tribe of Asher, and is frequently mentioned in the Bible. The mountain consists of limestone with an admixture of hornstone, and possesses a beautiful flora (the word Carmel signifies orchard). The rich vegetation of the mountain is due to its abundant supply of water. In the direction of the sea the mount slopes down to a shelving promontory, where the Carmelite monastery is situated 480 ft. above the sea. This promontory forms a very conspicuous object from a distance. As it remains green, even in summer, it forms a refreshing exception to the general aridity of Palestine in the hot season. The aboriginal inhabitants regarded the mount as sacred (comp. Micah vii. 14), and at a very early period it was called the 'mount of God'. Elijah summoned the people to Mt. Carmel when he rebuilt the altar of Jehovah which had formerly stood there (1 Kings xviii. 19, 30). The beauty of Carmel is also extolled in the Bible (Isaiah xxxv. 2; Song of Sol. vii. 5). It does not seem to have been thickly peopled in ancient times, but was frequently sought as an asylum by the persecuted (2 Kings ii. 25; Amos ix. 3). On the W. side of the mountain there are numerous natural grottoes, which were early

occupied by hermits. Even Pythagoras, who had come from Egypt, is said to have spent some time here. In the time of Tacitus an altar to the 'God of Carmel' is said still to have stood npon the mount, bnt without temple or monument, and Vespasian caused the oracle of this god to be consulted.

Some of the hermits' grottoes still contain Greek inscriptions. In the 12th cent. the hermits began to be regarded as a distinct order, which in 1207 was organised by Pope Honorius III. In 1238 some of these Carmelites removed to Europe. In 1252 the monastery was visited by St. Louis. Since then the monks have frequently been ill-treated. In 1291 many of them were killed, and the same was the case in 1635, when the chnrch was converted into a mosqne. Afterwards, however, the monks regained their footing on the mount. In 1775 the church and monastery were plundered. When Napoleon hesieged Acre in 1799 the monastery was used by the Franks as a hospital. After Napoleon's retreat the wounded were murdered by the Tnrks, and are buried under a small pyramid outside the gate of the monastery. The Greeks have erected a chapel not far from the monastery. In 1821, on the occasion of the Greek revolt, 'Abdallah, pasha of Acre, caused the church and monastery to he entirely destroyed nnder the pretext that the monks might he expected to favour the enemies of the Turks. The new buildings chiefly owe their origin to the indefatigable exertions of Brother Giovanni Battista of Frascati, who collected money for their erection. The foundation stone was laid in 1828. The large, clean, and airy bnilding is now occupied by eighteen monks. Strangers are accommodated (28 beds).

The church with its conspicuous dome is built in the modern Italian style. The wall at the back is covered with fine slabs of porcelain. Below the high altar is a grotto to which five steps descend, and where Elijah is said once to have dwelt. The spot is revered by the Muslims also. The terrace of the monastery commands a delightful view. On three sides the sea forms the horizon. To the N., beyond Acre projects the promontory of Râs en-Naḳûra, and to the S., on the coast lie 'Athlît and Cæsarea. — To the N. of the monastery stands a building which 'Abdallah Pasha had erected as a country-house with materials from the ruined monastery. It is now used for the accommodation of native pilgrims, and is surmounted by a small lighthouse.

Leaving the monastery court, and turning first to the left and then to the right, we come in 5 min. to a chapel in memory of St. Simon Stoch, an Englishman, who became general of the Carmelite order at Rome after he had spent some time here. Descending hence, and keeping to the right, we reach a Muslim cemetery, beyond which we enter an enclosure. Passing between the house and the rock we come to the door of the so-called *School of the Prophets*, a large cavern, partly artificial. The Holy Family is said to have reposed here on their return from Egypt. The walls are covered with names of pilgrims.

From Yâfa to Ḥaifa.

20 hrs. — This is a long and not very interesting route. The plain of Sharon is frequently infested by Bednîns, and an escort of one horseman at least had better be taken. The whole of the coast route is treeless, and already hot at the beginning of May. If it be undertaken from N. to S., the snn is in one's face all the way.

The road leads through the gardens of Yâfa, towards N.E., to the *Nahr el-'Aujeh* (1½ hr.), the largest stream in the coast plain of *Sharon*, and



Northern Part of
MOUNT CARMEL.
From the Ordnance Survey of Palestine
& Admiralty Charts.
1 : 150.000
Engl. Miles
Abbreviations: R, Rs = Ruin, Ruins. T, Ts = Tomb, Tombs. W. = Well. W. = Wady.
3 Depth-line of 3 Fathoms
Bay of Acre
MEDITERRANEAN SEA
Râs el-Krûm
Probable Site of SYCAMINUM
Haifa el-'Atîkah
Jewish Cemetery
German Colony
HAIFA
El-Khadr
Light Ho.
Mâr Eliâs (Carmelite Convent)
Tell es-Semak
Quarry
Castle
Orange & Palm Plantations
Tell Abu Hawwam
El-Fawwârah
Tell en-Nahel
Nahr el-Mukatta
Sandy Soil with Rushes & Shrubs
Sand Dunes
Ford
JEBEL MÂR ELIÂS
Ed-Dayr
Rushmia
Beled esh-Shêkh
Springs
Wady 'Amr
Râs Zelakah
Yagûr
El-Kharaybeh
El-Mogrushah
Et-Tireh
Caves
Khân el-Kinîseh
Bîr el-Kinîseh
Râs Mithilia
Khân Mithilia
El-Khasirkah
Shejarat Abu Sakr
Râs el-Khawanik
Duwaymin
Ed-Dabbat
Kh. Shellaleh
Khân Yûnis
Esfia
1860
El-Miftelah
Khân Shîhah
Râs el-Akra
Athlît
Dustray
El-Hannâneh
Springs
Cistern & Tomb
'Ain Hôd
Râs Umm esh-Shukf
Tombs
Dalîyeh
Umm esh-Shukf
Bistan
Birket esh-Shuwayk
Aqued.
El-Mezâr
El-Hajeli
Dûbil
Râs el-Muhellel
Cisterns & Caves
MOUNT CARMEL
Drawn, engraved & printed by
Wagner & Debes, Leipzig.

perennial from Râs el-ʿAin onwards, though its supply from the mountains fails in summer (p. 335). We cross the stream by an ancient bridge, beyond which the road runs northwards, being separated from the sea by a few sand-hills. After 2 hrs. we leave the *Harâm ʿAli Ibn ʿAlêm* to the left. This is said to be the tomb of a dervish who for a long time succeeded in defending the neighbouring town of Arsûf against Sultan Bibars, and the monument is said to have been erected to his memory by Bibars himself. After ¼ hr. the ruins of *Arsûf* are seen to the left. In the middle ages this was thought to be the ancient *Antipatris* (p. 335), but it really answers to the *Apollonia* of Josephus. Near it are marshes where buffaloes pasture. On 7th Sept., 1191, a great battle took place in the plain of Arsûf between the Crusaders under Richard Cœur de Lion and the Saracens under Saladin, in which many of the latter were slain. We next reach (1 hr. 40 min.) *Khirbet Falâik*, and (25 min.) a brook of the same name, and then traverse a barren tract to (1¾ hr.) *Mukhâlid*, a large village situated on the E. side of the hills rising between the sea and the plain. Numerous flocks of sheep are pastured in the plains here. The road now leads (1¾ hr.) to the watercourse of *Abu Zabûra*, to (1 hr. 50 min.) *Nahr Akhḍar*, and (35 min.) **Kaisarîyeh.**

History. Cæsarea was erected by Herod with great magnificence on the site of a village called 'Straton's Tower', and was named Cæsarea, or *Kaisaria Sebaste*, in honour of Augustus. The building of the city is minutely described by Josephus, and its completion was celebrated in B.C. 13 by splendid games. Cæsarea soon became the most important city in Palestine, and before the destruction of Jerusalem had been appointed the residence of the Roman procurators. Vespasian and Titus bestowed upon it the privileges of a Roman colony. Even before the Jewish war, bloody contests concerning the privileges of citizenship took place here. SS. Paul, Philip, and Peter frequently visited the place on their travels, and St. Paul was a prisoner here for two years. A Christian community appears to have existed here at a very early period. About the year A.D. 200 Cæsarea became the residence of a bishop, who down to 451 was the metropolitan of all the bishops of Palæstina Prima, including even the bishop of Jerusalem. As early as the 3rd cent. the city possessed a learned school at which Origen once taught, and where Eusebius, afterwards bishop of Cæsarea, was educated (d. 340). Several councils were also held here. At a later period the town is said to have been besieged by the Muslims for seven years, and to have capitulated at last. It was still a wealthy place at that time, and in 1101, when it was taken by Baldwin I. after a siege of fifteen days, it yielded a rich booty. Among other prizes was found a hexagonal vase of green crystal, supposed to have been used at the administration of the sacrament, and now preserved in the treasury of S. Lorenzo at Genoa. This vase plays an important part in mediæval poetry as the 'holy grail'. On that occasion the Muslim inhabitants were massacred, and Cæsarea constituted an archbishopric. During the Crusaders' period the town was twice rebuilt by the Christians, and in 1251 was fortified by Louis IX.

Cæsarea is not visible from the plain, being concealed by sand-hills. Little is now left of its ruins, part of which were used by Ibrâhîm Pasha in constructing the new fortifications of Acre. The mediæval town was built in the form of a rectangle, measuring 540 paces from N. to S., and 350 paces from E. to W. The walls, which are strengthened with buttresses, are 6 ft. thick and still 20—30 ft. high, and are enclosed by a moat, lined with masonry, about 13 yds. wide. On the E. wall there are still ten towers, on the N. three, on the W. three, and S. four. At the N.W. corner there is a kind of bastion. The towers stand at distances varying from 16 to 29 yds. The ruins are all of sandstone, with the exception of the fragments of columns of grey and reddish granite, some of which are of vast size. Of the three gates on the land side that on the S. only is preserved. In the midst of the ruins are the remains of a large church of the Crusaders' period. The three apses are still distinguishable, and a few of the flying buttresses are also

standing. The substructions are older, belonging to an ancient heathen temple. The church was afterwards a mosque. A little to the N. of it are the remains of a smaller church. — On the S.W. side a ridge of rock, bounding the small harbour, runs out into the sea for about 250 yds. This natural pier was enlarged by Herod, and on it stood his Tower of Drusns. Large blocks of granite are still seen nnder water. The foundations only of the Temple of Cæsar are now extant, and their white stones confirm the statement of Josephus that the materials for it were brought from a great distance. The extremity of the ridge of rock, where the 'Tower of Straton' probably once stood, is now occnpied by the remains of a mediæval castle, about 19 yds. square, with fragments of columns built into the walls. The top of this rnin commands a very extensive view. In the interior are several vaulted chambers.

The *Roman* city probably extended far beyond the precincts of the mediæval, particularly eastwards. To the S. of the town is traceable the vast amphitheatre of Herod, turned towards the sea, and exactly corresponding with the description of Josephus. It was formed of earth and surronnded by a moat. In the middle of it are remains of a semi-circular building, probably a theatre. — The town was supplied with water by two aqueducts. One of these is a tnnnel coming from the Zerḳa on the N., and a wall was built for the pnrpose of directing the waters of the marshy land into this channel. Another aqueduct with arches, still partly preserved, comes from *Miamas*, to the N.E., being supplied by the springs near *Sindiâneh*, and crossed the wall of the other aqueduct. At Miamas are seen the rnins of a Saracenic fortress, bnilt over the remains of a Roman theatre

To the N. of Cæsarea we pass the ruins of an ancient aqneduct, which here crosses a small bay, and reach (½ hr.) the *Nahr Zerḳa* (Zerḳa signifies 'blue', and is the name of many brooks in Palestine). On the coast to the left is the ruined castle of *El-Melât*. Fnrther np the stream are several mills, some of them still worked, and a ruined Roman bridge. The Zerḳa was anciently known as the *Crocodile River*, and is frequently mentioned by Pliny. Strabo also mentions a town of *Crocodilon*. As the climate of this region resembles that of the Delta of the Nile, it is not impossible that crocodiles once infested the stream, and even modern travellers state that they have seen specimens of these reptiles, or at least their skeletons. The road next leads to the (1½ hr.) *Nahr Keraji*, and (¼ hr.) the village of **Ṭanṭûra.**

History. Ṭanṭûra is the ancient *Dor* (Joshua xvii. 11), a royal Canaanitish city, which the Israelites compelled to pay tribute, but could not destroy (Judges i. 27). In Solomon's time it became the seat of one of his officers. Classical authors mention it as a Phœnician colony. On the rocky coast here the murex, or purple shell-fish, was captured in large quantities, which was apparently a source of much profit to the town. The Israelites occupied *Nafat Dor*, the upper part of the town, but the seaport seems never to have been qnite in their possession. Dnring the wars of the Diadochi, Dor was besieged and partly destroyed. The Roman general, Gabinius, restored the town and harbour. In the time of St. Jerome the rnins of the once powerfnl city were still an object of admiration.

The present village consists of a few miserable hovels. Between it and the hills to the E. lies a swamp. To the N. of it, on a small bay confined by numerous ridges of rock, rises a rocky eminence bearing the ruins of a castle, whose substrnctions date from a period anterior to the middle ages. On the S. side of the rock are several caverns, and on the N. side are remains of an ancient building. The whole of the range of heights extending towards the N. is covered with the shapeless ruins of the ancient town. Opposite Ṭanṭûra are several small islands.

Proceeding northwards we next see *Hadâra*, and then (¾ hr.) on the hills the small village of *Kefr Lâm*, beyond which (17 min.) we reach the neighbourhood of **'Athlit.**

History. The name of the town which doubtless stood here in ancient times is unknown. It was not until the period of the Crusaders that the spot became celebrated nnder the name of *Castellum Peregrinorum*, or *Château des Pèlerins.* At the beginning of the 13th cent. it bore the name of *Petra Incisa*, perhaps owing to the rocky pass towards the E. In 1218 the Templars restored the castle and constituted it the chief seat of their order, on which occasion were fonnd a nnmber of 'strange unknown coins'. The castle was then regarded as an outwork of Acre. In 1220 the fortress was unsuccessfnlly besieged by Mnaẓẓam, sultan of Egypt, and in 1291 it was the last possession of the Franks in Palestine to snccumb. It was then destroyed by Snltan Melik el-Ashraf.

'Athlît lies about 10 min. to the E. of our route, but a visit to it will amply reward us. A wall of rock, bearing remains of fortifications, separates the road from the shore. The entrance was formed by a well defended rocky gateway. Inside the rocky wall rose another square wall of large blocks, many of which have been carried to Acre. Within these rocky ramparts, in which nnmerous caverns are excavated, stood the ancient town, where there are now a few inhabited huts only. On a promontory stands the castle, which was probably artificially separated from the mainland by a moat.

At the foot of the hill, to the E., opposite 'Athlît, and abont 2½ M. distant, lie the ruins of *'Ain Ḥaud.* Leaving 'Athlît, we soon regain the road towards the N.E., and presently observe (25 min.) the ruins of *Ed-Dustrên* on the right. Mt. Carmel gradnally advances to narrow the beautifnl and fertile plain. We next reach (1 hr. 6 min.) the ruins of *Bîr el-Kuneiseh*, and then (1 hr.) the so-called *Spring of Elijah*, whence a footpath ascends to the Carmelite monastery (p. 350). Beyond the spring we pass (½ hr.) *Tell es-Semek*, a mound covered with ruins, and soon (10 min.) avoid a path ascending to the Carmelite monastery to the right. The road then ronnds the promontory and leads ns at length to (55 min.) the gate of Ḥaifa.

From Ḥaifa to Acre (2½ hrs.). The road skirts the coast. In fine weather the journey across the beautiful bay may be pleasantly made by sailing-boat in 1—1½ hr., but the land route is very interesting on account of its fine views, and particularly the retrospective view of Carmel. The atmosphere is often so clear that objects are distinguished at immense distances. We leave Ḥaifa by the E. gate, keeping in view the luxuriant orchards on the right, and frequently riding through the water, and soon reach (20 min.) the mouth of the *Kishon*, which is about 6 yds. wide, beyond which we enter upon the great plain of Acre. The beach is strewn with beautiful shells, and among them are still found the *murex brandaris* and *murex trunculus*, the prickly shells of the fish which in ancient times yielded the far-famed Tyrian purple. The Phoenicians obtained the precious dye from a vessel in the throat of the fish. The place where these fish most abounded was the river *Belus*, now *Nahr Na'mân*, which we reach in 2 hrs. more. Pliny informs us that glass was made from the fine sand of this river, and that on its bank there once stood the large monument of a certain Memnon. Beyond the river, on the right, rises the hill on which Napoleon planted his batteries in 1799. To the left, on the harbour, are the ruins of a tower of the Crusaders. In 10 min. more we reach the gates of **Acre** *('Akka).*

The Latin Monastery (*Dêr Latîn*; Pl. 4), situated in the corner of a large khân, affords unpretending accommodation for travellers. The terrace commands a fine view of the sea, into which, towards the S., Mt. Carmel projects a long distance, with the town of Ḥaifa lying at its base. To the E. rise the mountains of Galilee. To the N., beyond the nearer cape of Nâḳûra, is seen the Râs el-Abyaḍ, or white promontory, which the road to Tyre passes. — Acre possesses a *Telegraph Office*.



History. The tribe of Asher, to which the town was assigned, did not succeed in driving out the inhabitants of *Accho* (Judges i. 31). A Jewish colony was afterwards established in the town, but most of the citizens continued to be heathens. Accho was considered by the Greeks to belong to Phœnicia. It was afterwards called *Ptolemais* by one of the Ptolemies of Egypt, perhaps Ptolemy Lagi, but we have no certain information as to this; the new name, however, fell entirely into disuse after the conquest of the place by the Arabs. Acre was important as a seaport, both during the wars of the Persians against the Egyptians, and again during those of the Diadochi. By Roman authors, and on coins, the place is represented as a colony of the Emperor Claudius. St. Paul once spent a day at Ptolemais (Acts xxi. 7), and during its later Christian period the place became an episcopal see, the names of several of the bishops being handed down to us as members of various councils. In 638 the town was captured by the Arabs, but it attained its chief importance in the time of

the Crusades. The first Crusaders, on their march to Jerusalem, did not stop to besiege this place, but in 1103 it was attacked by Baldwin I., and taken by him in 1104 with the aid of a Genoese fleet. He found much valuable booty within its walls. Acre then became very important as the chief landing-place of the Crusaders, and when Jerusalem was retaken by the Muslims, Acre became the headquarters of the Frankish kingdom. It was also important as a commercial place; the fleets of the Genoese, Venetians, and Pisans frequented the harbour, hospices were erected, and the town was strongly fortified. In 1148 a great council of the vassals of the Kingdom of Jerusalem took place here. At length, in 1187, after the battle of Hattîn, Acre was reduced by Saladin, after which it was fortified anew. In 1189 King Guy of Lusignan, with barely 10,000 men, encamped before Acre, while a Pisan fleet besieged it by sea. On 5th June, 1191, Richard Cœur de Lion landed here, and with his aid the town, which Saladin had done his utmost to save, was taken on 12th July. As the sum which Saladin was to pay for the ransom of the prisoners was not forthcoming, Richard caused 2500 of them to be massacred in a meadow near Acre. The Third Crusade, as is well known, proved a failure owing to the dissensions among the European princes. By treaty, Acre remained in possession of the Franks; it became their chief seat in 1229, and the headquarters of the orders of knights were transferred thither. The knights of St. John, who had settled here soon after the conquest of Jerusalem by Saladin (p. 205), named the town *St. Jean d'Acre.* The Teutonic knights also possessed large estates in the environs. With the increase of luxury, however, there sprang up quarrels among the inhabitants. In 1291 Sultan Melik el-Ashraf took the place, in spite of a gallant resistance which had been rendered ineffectual by internal disputes, and thus put an end to the Frankish domination. The town was devastated, and a small garrison only placed in it. In the middle of last century a certain Shêkh Zâhir el-ʿOmar made himself master of Central Palestine, and chose Acre as his residence. The town now rapidly began to prosper. His successor was the infamous Jezzâr Pasha ('jezzâr' signifying 'slaughterer'), who established for himself an extensive independent sovereignty, extending to the N. as far as the Dog River and Baʿalbek, and to the S. as far as Cæsarea. He was chiefly famous for his buildings, for which he caused ancient materials to be brought from every direction. On 20th March, 1799, the siege of Acre was begun by the French, the besieged being assisted by the English, but after eight desperate assaults Napoleon was compelled to abandon his enterprise. The cruel and tyrannical Jezzâr Pasha died in 1804, and the country was now more peacefully governed by his son Solimân. In 1820 ʿAbdallah became pasha of Acre. At the end of 1831 Ibrâhîm Pasha with an Egyptian army proceeded to besiege Acre, and he is said to have thrown 35,000 bombs into the town; but it was not until he obtained the assistance of an Italian engineer that he succeeded in taking the place in May, 1832. The town was plundered and destroyed, but soon, as on former occasions, sprang up anew. In 1840, in consequence of the intervention of the Western powers in favour of Turkey, Acre was bombarded for a short time by vessels of the united fleets of England, Austria, and Turkey. Owing to the explosion of a powder magazine 2000 Egyptians perished, whereupon the others abandoned the place. The town having thus so often been destroyed, it is destitute of almost all antiquities. Its area seems to have been much raised by deposits of rubbish.

Acre is situated on a small promontory, at the S.E. end of which remains of a mole are still seen under water. The only gate is on the E. side. The ramparts, which cannot be visited without special permission, have been badly restored; broken gun-carriages and rusted cannon and balls lie scattered about. The wall next the sea is provided with subterranean magazines, many of which, however,

have fallen in. The market of Acre is of some importance, the traffic being centred in a good covered bazaar. The export trade is also considerable, although the harbour is now much choked with sand. The town contains about 8000 inhab., of whom 5600 are Muslims. Most of the public buildings are in the N. part of the town. Most conspicuous of all, the mosque with its dome rises in an open and somewhat raised space. It was built by Jezzâr Pasha with ancient materials collected for the purpose. The columns, for example, are from Cæsarea. The mosque is spacious, but, in spite of its marble incrustation, unpleasing. Around the court run galleries covered with small domes. Jezzâr himself is buried in the mosque. The present military hospital is said once to have been the residence of the knights of St. John. At the N.W. corner of the open space in front of the mosque rises the citadel, which contains a strong garrison. — On the N.E. side of the town there is a fine aqueduct constructed by Jezzâr Pasha (p. 355).

17. From Ḥaifa (or *Acre*) to Nazareth.

6 hrs. — (A carriage-road from Ḥaifa to Nazareth was begun in 1874, but the works were stopped in consequence of all the workmen falling sick of fever.) About $\frac{1}{4}$ hr. after the route has crossed the brook *Kishon*, that is $\frac{3}{4}$ hr. from the gate of Acre, we leave the coast and ride eastwards over sandhills. We pass (42 min.) the remains of a bridge, and (8 min.) reach the hamlet of *Judra*, enclosed by walls, near a well. To the right, in the plain, lies the village of *Kefr Tai*. The first hills (20 min.) now begin on the right. In the fields to the left (5 min.) lies a small ruin. At the cross roads we turn to the right and ascend a green dale. After 35 min. our road is joined by a path from the right, and ($\frac{1}{4}$ hr.), near a well on the left, by the road from Acre (p. 358), beyond which we soon reach ($\frac{1}{4}$ hr.) the loftily situated village of **Shefâ ʿAmr.**

Arabian geographers call this village *Shefraʿamm*. It is therefore doubtful whether the present name has any connection with the name ʿAmr. (Shefâ signifies 'healing'.) Perhaps it is merely an old Hebrew *Kephraim* (double village), a village of which name is said by Eusebius to have lain 2? M. to the N. of Legio. The village now contains about 2000 inhab., Muslims, Christians, Druses, and Jews. There is also a Latin nunnery, opposite which is the house of the Latin priest. The most interesting building is the ancient *Castle* which rises above the village. The entrance is on the S. side. The N. front is the best preserved part. It was once a spacious stronghold with thick walls, and is erroneously said to have been built by a certain ʿAmr (or by the usurper Ẓâhir el-ʿOmar, already mentioned, p. 355). According to Yâḳût, Saladin's camp is said to have been situated here whilst he was harassing the Franks who were besieging Acre. About $\frac{1}{4}$ hr. to the S. of the village, on a hill whose slopes contain many cisterns and caverns, is situated the so-called *Burj* (*πυργος*), another mediæval ruined castle with thick walls. The top commands a fine view of the green environs and the wooded heights stretching towards the plain. Mt. Carmel and Ḥaifa are visible in the distance.



GALILEE.
1:500.000
English Miles
Kilometres
MEDITERRANEAN SEA
Sûr
TYRE
El-Mashûk
Râs el-ʿAin
Shâdîneh
Bâzûrîyeh
Yanûs
Mana
Rukleh
Jelûn
Juaya
Râma
Ibaʿad
Aiteh
Bet Ûlia
Der Kanon
Hannâweh
Khorebeh
Kâna
Mejdil
Der ʿAntar
El-Mansûrîyeh
ʿAmrân
Makhshikeh
El-Beyad
El-Mezraʿa
ʿAzîd
Kulêleh
Râs el-Abyad
Ênesêh
Sedakin
Mejdel Zûn
Yâtir
Jelameh
Haddâthâ
Iskanderûna
Kalʿat Shemaʿ
Shîhîn
Sâtihâni
Seribbin
Hâmûl
Burj er-Rafa
Terhârfa
Jibbîn
Bet Lif
Ershaf
Râs en-Nâkûra
(SCALA TYRIORUM)
Nâkûra
Hamûl
Meriamîn
Belât
2560
Kûza
Dibl
ʿAlma
Kafkafa
Râmeh
Hazîreh
Maʿsûba
Benna
Tarbîkha
Aiteh
El-Başe
Ikrit
Rumêsh
Semakh
N. Herdawîl
Hamsîn
Idmîd
Tell Katamôn
Ez-Zîb
ACHZIB (ECDIPPA)
El-Bembarîyeh
Suêjîreh
Fessûtha
ʿAbdeh
J. Adâthir
Kalaʿat Knên
Malia
Der Kâsi
Harfîsh
Butrîh
El-Farjieh
Tershîha
El-Ghabsîyeh
Kalaʿat Jiddîn
Sahmata
Shêkh Dâûd
El-Mezraʿa
W. Jiddîn
Yanûk
Kefr Semîʿa
Es-Semîrîyeh
ʿAmka
Jeth
El-Bkeʿa
Kuêkât
Abu Sinân
Tell Mimâs
Yerka
Kesra
2660
Bakhjeh
Kefr Yasîf
Jûlis
Der el-Asad
Nahf
Râmeh
ʿAkka (Acre)
ACCO (PTOLEMAÏS)
El-Mekr
Judêdeh
Karn Hanaweh
1110
Mejdel Kerûm
El-Baʿneh
Sejûr
El-Birweh
W. Halazôn
Shaʿab
Kubâra
Birket es-Suwân
Tell Yanîn
Tell Dâûk
Ed-Dâmûn
Kabûl
Esh Shâghûr
Tell Kîsân
Raes
Sakhnîn
ʿArrâbeh
Tell Hanaûn
1857
Tamra
J. Medeba
El-Tîreh
Tell Kurdâni
Kôkeb
Jefât
JOTAPATA
El-Khannûk
Mâr Eliâs
(Carmelite Monastery)
Hâifa
ʿAbilîn
J. Kôkeb
Kânet el-Jelîl
CANA
Bîr Jedrû
Shefa ʿOmar
Kefr Menda
Kefr Tâi
Tell Bedawîyeh
Rummâneh
Rûmeh
Mejdel
Tell Khaladîyeh
Nahr el Mukattaʿ
El-Battauf
Sefûrîeh
SEPPHORIS
DIOCAESAREA
938
Turân
Maskana
Jebel Mâr Eliâs
Karmel
W. Melik
El-Meshêrîfeh
Kefr Kenna
El-Meshhed
Ailût
Hartîyeh
Bet Lahm
Zibdeh
Umm Jibel
ʿAthlît
Tubûn
Rêneh
ʿAin Mâhil
Dâliyeh
Tell el-Kesis
Jêda
Semûnieh
En-Nâsira
NAZARETH
Maʿlûl
Yâfa
Deburîeh
El-Mezr
Mansûra
Jebâta
Iksâl
J. et-Tûr
Dubil
El-Mujêdil
Sarafend
Tell Kamôn
Tell esh-Shemmâm
Umm el-Ghanem
Tell eth-Thôra
Uklânîs
El-Mezraʿa
Ikzim
Umm ez-Zenât
El-Kîre
Merj ibn ʿÂmir
Kefr Lâm
Kefr Masr
Drawn by H. Kiepert.



HERMON
Mutelleh
Ghajar
Banias
CÆSAREA
Mejdel esh-Shems
Jebbata ez-Zet
Tell el-Kadi
DAN
Kalaat Subeibeh
Mishereteh
Tell Dubbeh
Jebbata el-Khashab
J. el-Arab
El-Khrebeh
Birket Râm (L. PHIALA)
Tell Kurûm
Tell el-Ahmar
Tell Eram
Khân Kanetra
Tell Abu Nida
Tulûl Shaar
Jiba'a
Kefr Nâsij
Tell Abu Khanzir
Tulûl Surnam
Akraba
Tell el-Hâra
Tell Abu Yûsef
Ain Yûsef
Hami Kursoh
Hâra
Tell Kashiyeh
Shaaf es-Sindianeh
Tulûl-Dabeyeh
Tell el-Feras
Nawâ
Kanetra
Tesîl
El-Arba'in
El-Al
Khisfin
Tell ez-Zeftûneh
Tell Ashtereh
Ta'aleh
Tafs
Jîmha
Mzêrib
L. Bejjeh
Tell esh-Shehâb
Der'at
EDREI
Ard el-Hûleh
B. Hûleh
L. MEROM
Jisr benat Ya'kûb
Bridge of Jacob's Daughters
Kedes
Safed
El-Ja'ûneh
Kala'at Shuny
Khân Jubb Yûsef
JULIAS
Et-Tell
El-Batiha
Tell Hûm
CAPERNAUM
Khân Minieh
TARICHEA
Mejdel MAGDALA
Bahr Tabarîyeh
L. CENNEZARETH
Tabarîyeh
TIBERIAS
Hammâm Tabarîyeh
Karn Hattin
Hattin
Irbid
Kersa
Fik
APHEK
GAMALA
Kefr Harib
Tell Semak
HIPPOS
Kerak
El-Abêdiyeh
Jebel
El Kefârât
Jebel Ajlûn
Umm Kêis
GADARA
Kefr Saham
Ibdir
ABILA
El-Mughayir
Shejreh
Turra
Meru
Ma'dera
Kaukab
El-Bîreh
M. TABOR
Bessûm
Lûbieh
Jordan
W. Semak
Engraved & printed by Wagner & Debes, Leipzig.

From Shefâ ʿAmr we continue to follow the top of the hill towards the E., then ($\frac{1}{4}$ hr.) descend into a small valley, and ($\frac{1}{4}$ hr.) avoid a path to the right. We traverse and pass gentle ranges of wooded hills. To the left we presently obtain ($\frac{1}{2}$ hr.) a view of the fertile plain of *Buttauf*, which runs up into the mountains in several directions, and answers to the *Plain of Zebulon*, that tribe having once possessed this land. The Greeks and Romans called it *Asochis*. We now enter a small valley to the right in which there are several fine oaks. After $\frac{3}{4}$ hr. we avoid the road to the right, turn to the left to **Sefûrîyeh**, and in 10 min. reach the top of the hill.

History. Sefûrîyeh corresponds with the *Sepphoris* of Josephus and the *Sippori* of the rabbis. Its Roman name was *Diocaesarea*. The town was conquered by Herod the Great, and having been rebuilt by Herod Antipas, became the largest and strongest place in Galilee. It was afterwards burned by the Arabian auxiliaries of Varus, and afterwards became the seat of the five synedria of Gabinius. About the year A.D. 180 the Great Sanhedrim was transferred hither by the rabbi Juda Nasi, after which the town also became the residence of a bishop (Palæstina Secunda). In 339 Sepphoris was destroyed, as the numerous Jews who resided here had revolted against the Romans. At the end of the 6th cent. a basilica sprang up on the spot where the Virgin Mary is said to have been visited by the angel. The place is again mentioned in the history of the Crusaders. To the S. of Sepphoris, on the road to Nazareth, are several copious springs, which even drive mills in winter. Armies have frequently assembled here, as did that of the Crusaders before the battle of Ḥattîn. It was not till the time of the Crusaders that the tradition, that this was the home of Joachim and Anna, the parents of the Virgin, was generally received. At a later period a building called the 'beautiful castle' still stood here.

The present village lies on the S.W. side of the hill. On the N. side are the ruins of the *Crusaders' Church*, on the traditional site of the dwelling of the parents of the Virgin. The church consisted of nave and aisles, but the principal apse and that of the N. aisle are alone preserved. The side pillars which bore the arches were divided into five sections. On the N. and S. sides a small oblique window is still preserved. In front of the church a large column lies prostrate. — Leaving the church we turn a little to the right in order to reach the hill on which the *Castle* once stood. The portal, facing the S., is well preserved. From the round arches and the rosettes we infer that it dates from the Crusaders' time. The lower courses, however, of the walls of the castle, which measures about 17 yds. square, consist of large drafted blocks, and probably date from the Roman-Jewish period. The walls are of great thickness. In the interior a damaged stair ascends to a chamber with pointed vaulting and small windows. The top commands a charming view of the green environs.

The road from Sefûrîyeh to Nazareth leads to the S. and ($\frac{1}{4}$ hr.) enters a small valley. To the left we observe ($\frac{1}{2}$ hr.) the village of *Er-Reineh*, and by the wely *Ismaʿîn* (Ishmael) we reach a height whence the plain of Esdraelon (p. 343) is visible. In a green basin near us lies *Nazareth*, which we reach in 10 min. more.

From Acre to Nazareth (6½ hrs.). The road traverses the plain towards the S. E., leaving the Safed road to the left, and the Haifa road to the right. It crosses (1 hr. 40 min.) the *Nahr Na'mân* (p. 353), leaving the *Tell el-Kurdâni* to the right, and reaches (1 hr. 55 min.) *Shefâ 'Amr* (p. 356).

The following route (Robinson), for which however a guide is necessary, may also be taken from Acre to Sefûrîyeh and Nazareth (8½ hrs.). It leads to (1¾ hr.) *Tell Kisôn*, to the S. of which are seen *Tell Da'ûk*, *Tell Kurdâni*, and the village *Shefâ 'Amr*; then to (½ hr.) *Bîr Tîreh*, to the N. of the village of *Tîreh*. The route then passes (½ hr.) opposite to *Tumra*, and gradually ascends. The first hill (35 min.) commands a beautiful retrospect. Beyond it (20 min.) the road traverses a fertile table-land, and leads to (25 min.) the village of *Kaukab* which lies on a hill to the S. E. of this table-land. Farther to the S. E. is seen the wely above Nazareth; to the E. lies Jêfât (see below). From Kaukab the route descends into a beautiful, olive-clad basin, lying on the N. and E. sides of the village. This is the beginning of the *Wâdy Abilîn*. A short side-valley is now ascended, a hill crossed into another small valley, and **Tell Jêfât** reached (¾ hr.). This lofty round hill, although almost entirely surrounded by mountains, is only connected with those to the N. of it by a low spur. On the N. side of the spur are remains of a village. The top of the hill itself consists of flat, naked rock. Several cisterns are ranged round the Tell, near the top, and it contains numerous caverns everywhere except on the N. side. No trace of masonry is visible on any part of the hill.

History. On the Tell Jêfât once stood the fortress of *Jotapata*, which Josephus, the Jewish general and historian, long defended against Vespasian, though he was at last obliged to surrender. His description of the place is exaggerated; the precipices around the hill are nowhere so deep as he depicts them; but on the whole his account accords admirably with the place. The hill on the N. side, whence alone the castle could be entered, he caused to be enclosed within the walls, but he was obliged to capitulate from want of water, there being no supply except from cisterns.

Beyond Jêfât there is no path, but our route descends the valley to the E. and leads to (40 min.) the ruins of *Kâna el-Jelîl*. According to an old tradition this is *Cana*, where the water was changed into wine (St. John ii. 11; comp. p. 367) and was also the birthplace of Nathanael. Robinson proceeded hence towards the S.W. to (40 min.) *Kefr Menda*, and across the plain to (1½ hr.) Sefûrîyeh. The traveller may, however, safely strike across the plain from Kâna el-Jelîl and thus effect a saving of half-an-hour. This route passes the village of *Rommâneh* on the hill to the left, answering to the *Remmon* of the tribe of Zebulon (Joshua xix. 13). The village of *Rûmeh*, which the direct route passes, is also mentioned by Josephus.

18. Nazareth.

The Casa Nuova Foresteria, or hospice of the Latin Monastery, to the S. of the town (Pl. 1), affords good accommodation (payment of at least 10 fr. per day expected). The best camping-ground is among the orchards to the N. of Nazareth. The Nazarene muleteer *'Isa el-Ḥakîm* is recommended. He is unassuming, trustworthy, and well acquainted with the routes and the natives of Palestine, and has tolerable horses.

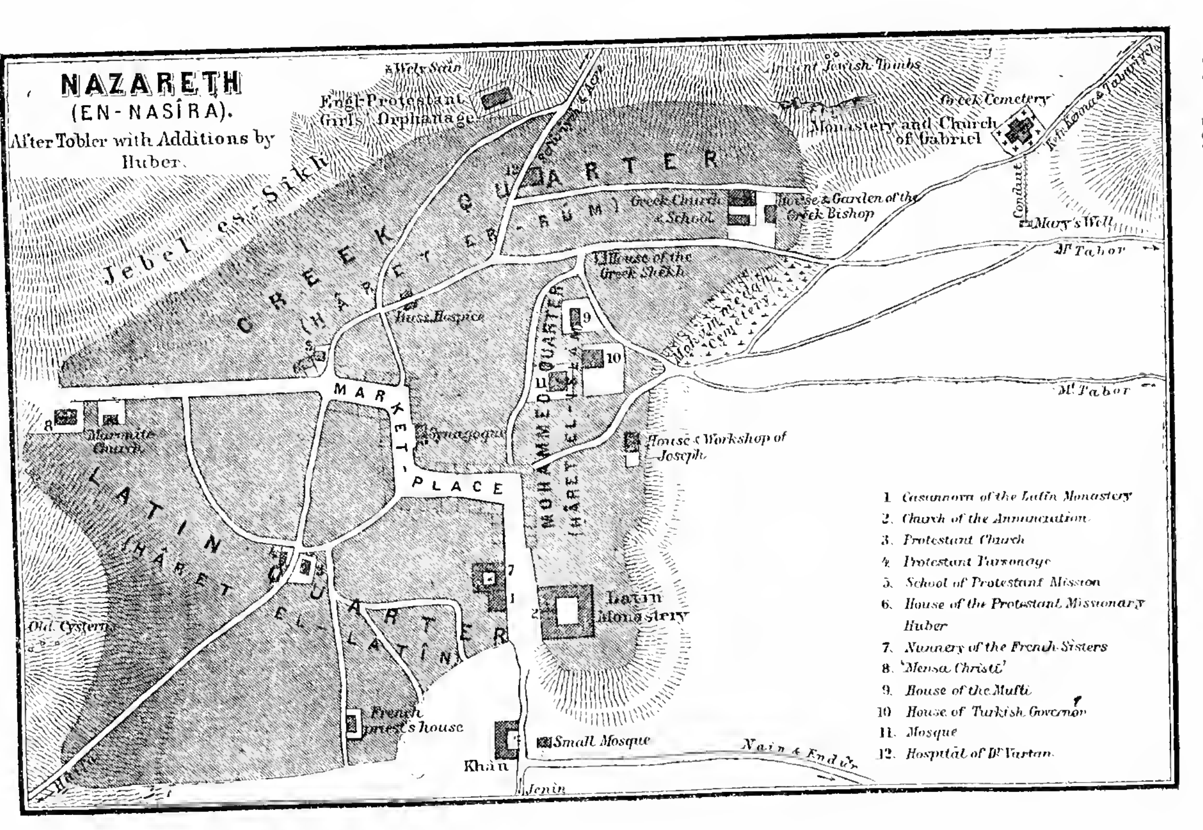
Dr. Vartan, an English medical man, resides here.

History. An attempt has been made to derive the name of the town from the Hebrew *neser*, signifying 'stem' (Isaiah xi. 1); and a mystic importance was attached to this supposed derivation in the middle ages. The name has also been referred to other roots equally fanciful. The town is not mentioned in the Old Testament. In the time of Our Lord it was an unimportant village in Galilee (St. John i. 46). The name of

Nazarene was applied as an epithet of derision, first to Christ himself, and then to his disciples (St. Matthew ii. 23; Acts xxiv. 5); and the word is still used in the East, as the Oriental Christians call themselves Naṣâra (sing. Naṣrâni). The name of the place is also preserved in the modern name of *en-Nâṣira*. The first historians who mention the town after the Evangelists are Ensebins and St. Jerome. Down to the time of Constantine Samaritan Jews only occupied the village. About the year 600 a large basilica stood here, but the bishopric was not yet founded. In consequence of the Muslim conquest, Nazareth again dwindled down to a mere village. In 970 it was taken by the Greek emperor Zimisces, but before it came into the possession of the Franks it was destroyed by the Arabs. In 1109 Galilee was bestowed on Tancred as a fief. The Crusaders afterwards erected churches here, and transferred hither the bishopric of Scythopolis. Quarrels, however, arose among the Christians from time to time. After the battle of Ḥattîn, Saladin took possession of Nazareth (July, 1187). In the middle ages Nazareth was much visited by pilgrims, but chiefly from Acre, as the ronte to it from Jerusalem by Nâbulus was too dangerous. In 1229 the Emperor Frederick II. rebuilt the place, and in 1250 it was visited by Louis IX. of France. When the Franks were finally driven out of Palestine, Nazareth lost much of its importance and was thenceforth seldom visited. After the conquest of Palestine by the Turks in 1517 the Christians were compelled to leave the place. At length in 1620 the Franciscans, aided by the powerful Druse chief Fakhreddîn (p. 440), established themselves at Nazareth, and the place began to regain its former importance, though still a poor village, and frequently harassed by the quarrels of the Arab chiefs and the predatory attacks of the Bednîns. In the middle of the 18th cent. the place recovered a share of its former prosperity under the Arab shêkh Ẓâhir el-ʿOmar (p. 355). In 1799 the French encamped near Nazareth. After their departure, Jezzâr Pasha was abont to massacre all the Christians in his dominions, bnt was deterred by the threats of the English admiral, Sir Sydney Smith. The Christians were, however, terribly oppressed by that tyrant.

The modern *En-Nâṣira* is situated in a basin on the S. slope of the *Jebel es-Sîkh*, on the site of the ancient *Nazareth*. The appearance of the little town, especially in spring, when its dazzling white walls are embosomed in a green framework of cactus-hedges, fig and olive trees, is very pleasing. The population is variously stated. The Turkish officials assert that it amounts to 10,000 souls, while others fix the number at 5—6000, viz. 2000 Muslims, 2500 orthodox Greeks, 180 United Greeks, 800 Latins, 80 Maronites, and 100 Protestants. The Christian part of the community is on the increase. Some of the Latin Christians understand a little Italian. Most of the inhabitants are engaged in farming and gardening, and some of them in handicrafts, and in the cotton and grain trade. — In their costumes and general appearance the Nazarenes have retained many peculiarities, which are best observed on festivals. At weddings the women wear gay, embroidered jackets, and have their foreheads and breasts laden with coins, while the riding camel which forms an indispensable feature in such a procession is smartly caparisoned with shawls and strings of coins.

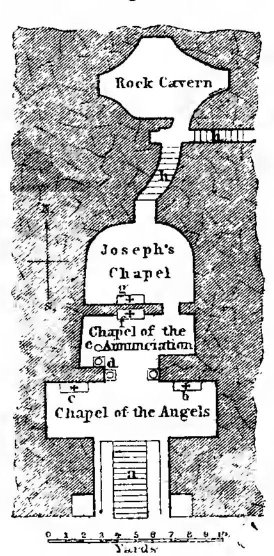
The town of Nazareth is the capital of a district in the pashalic of Acre, and is divided into three quarters. On the W. side is the Latin *Ḥâret el-Latîn*, on the N. the Greek *Ḥâret er-Rûm*, and on the E. the Moḥammedan *Ḥâret el-Islâm*. The Christians are under


NAZARETH
(EN-NASÎRA).
After Tobler with Additions by Huber.
Jebel es-Sîkh
Wely Sain
Engl. Protestant Girls' Orphanage
GREEK QUARTER
(HÂRET ER-RÛM)
Greek Church & School
House & Garden of the Greek Bishop
Ancient Jewish Tombs
Greek Cemetery
Monastery and Church of Gabriel
Conduit
Mary's Well
Mt Tabor
House of the Greek Sheikh
Mohammedan Cemetery
Russ. Hospice
MARKET-PLACE
Synagogue
MOHAMMEDAN QUARTER
(HÂRET EL-ISLÂM)
House & Workshop of Joseph
Latin Monastery
Maronite Church
LATIN QUARTER
(HÂRET EL-LATÎN)
Old Cystern
French priest's house
Khân
Small Mosque
Jenîn
Naïn & Endor
1. Casanuova of the Latin Monastery
2. Church of the Annunciation
3. Protestant Church
4. Protestant Parsonage
5. School of Protestant Mission
6. House of the Protestant Missionary Huber
7. Nunnery of the French Sisters
8. 'Mensa Christi'
9. House of the Mufti
10. House of Turkish Governor
11. Mosque
12. Hospital of Dr Vartan

the protection of foreign powers, and would fain see the Egyptians, for whom they took up arms in 1839, reinstated in possession of the country.

Since about the year 1857 the Greeks have had a bishop and a church dedicated to the Angel Gabriel here, the Latins a Franciscan monastery and a nunnery of the sisters of Zion, and the Protestant Church Mission a school and church presided over by Mr. Zeller. The English Female Education Society has also erected a handsome institution for orphan girls on the S.E. slope of the hill, managed by three Protestant teachers.

The *Latin Monastery* is the best starting point for a walk through Nazareth. Entering the broad market street of the town from the S., we observe the Latin hospice on the left, and the monastery on the right. The **Church of the Annunciation** (Pl. 2), situated within the lofty walls of the monastery, was in its present form completed in the year 1730. It is 23 yds. long, 16 yds. wide, and enriched with architectural taste. The vaulting of the nave rests on four large arches, borne by four massive pillars. On each side are two altars. The high altar, to which marble steps ascend on each side, is dedicated to the Angel Gabriel. Behind the altar is the large, but sombre choir. The church contains an organ and several very tolerable paintings, including an Annunciation and a Mater Dolorosa, attributed to *Terallio*, a Spanish painter. The *Crypt* is below the high altar. A handsome flight of 15 marble steps (Pl. a) descends to a vestibule called the *Angel's Chapel;* on the right (E.) is the altar of St. Joachim (Pl. b), on the left that of the Angel Gabriel (Pl. c). Between the two altars is the entrance to the *Chapel of the Annunciation*, to which two steps descend. This chapel was originally larger than the Angel's Chapel, but is now divided by a wall into two parts. The first part, which is called the Chapel of the Annunciation, contains the *Altar of the Annunciation* (Pl. f), with the inscription at the back: 'Hic verbum caro factum est' (here the Word was made flesh). Immediately to the left of the entrance are two columns. One of these, the round upright *Column of Gabriel* (Pl. d), marks the place where the angel stood, while 1½ ft. distant is the *Column of Mary* (Pl. e), a fragment of a column depending from the ceiling, and said to be miraculously



supported, above the spot where the Virgin received the angel's message. This fragment, which was even formerly revered by the Muslims, has been very variously described by pilgrims. — On the rock here, which is now richly overlaid with marble, the *House of the Virgin* is said to have stood. On 10th May, 1291, according to the tradition, the sacred dwelling was carried off by angels in order to prevent its desecration by the Muslims. The heavenly messengers first carried it to Tersato near Fiume in Dalmatia, and thence to Loreto in Italy, where it still attracts numerous pilgrims; but it was not till nearly two centuries later (1471), during the pontificate of Paul II., that this miracle was confirmed by the church. The truth is, that the whole story is not older than the 15th cent., a period so prolific of marvellous traditions.

Adjoining this chapel is a second dark chamber, called the *Chapel of St. Joseph*, which contains an altar bearing the inscription: 'Hic erat subditus illis' (here he became subject to them; Pl. g). From this chamber there is a staircase (Pl. h) leading out of the monastery. On our way out by this egress we may examine an old cistern called the *Kitchen of the Virgin*, the mouth of which is called the chimney. As the older plan of the church was entirely disregarded when the building was restored in 1730, it is needless now to describe it. The monastery now contains about twenty-five monks, chiefly Italians and Spaniards. The gardens of the monastery are pleasant and well kept. — A little to the N. of the monastery rises the *Mosque*, with its dome and elegant minaret, surrounded by lofty cypresses.

The Latins are also in possession of the *House* or *Workshop of Joseph (Bottega di Giuseppe)*, situated in the Muslim quarter. A small door leads into a court enclosed by a wall. The chapel was built in 1858—59. Over the altar is a tolerable picture. The Franciscans obtained possession of this spot in the middle of the last century. The tradition dates from the beginning of the 17th century. — The history of the *Synagogue*, in which Christ is said to have taught, is traceable as far back as the year 570. The building experienced many vicissitudes. In the 13th cent. it was converted into a church, and has had different situations at different periods. At the present day the 'Synagogue' is in possession of the United Greeks. — We now cross the market and proceed to the *Table of Christ* (Pl. 8), on the W. side of the town, contained in a building erected in 1861, and belonging to the Latins. The table is a block of hard chalk, 11½ ft. long and 9½ ft. broad, on which Christ is said to have dined with his disciples both before and after the resurrection. The tradition is not traceable farther back than the 17th cent., and the Latin inscription which speaks of unbroken tradition is therefore unfounded.

The scene of the attempted murder or '*Overthrow*' of Christ (St. Luke iv. 29) is also pointed out by modern tradition. The

neighbouring hill to the W. of the Maronite church is a more likely place than the rock commonly shown about 1 hr. to the S. of Nazareth (p. 345).

The new *Protestant Church* (Pl. 3), built by the architect Hr. Stadler, rises on a kind of terrace to the W. of the town. The space in front of it commands a good survey of the town.

The view from the *Jebel es-Sîkh*, a hill to the N.W. of Nazareth (1788 ft. above the sea), amply repays the ascent. In 20 min. we reach the *Neby Sa'în* (or *Wely Sim'ân*), which stands on this height. It commands a fine survey of the valley of Nazareth. Over the lower mountains to the E. peeps the green and cultivated Mt. Tabor, to the S. of which are the Jebel Daḥi (Little Hermon), Endûr and Nain, Zer'în, and a great part of the plain of Esdraelon (as far as Jenîn). To the S.W. Mt. Carmel projects into the sea, to the N. of which is the bay of Acre, the town itself being concealed. To the N. stretches the beautiful plain of El-Buttauf, at the S. end of which rises the ruin of Sefûrîyeh; to the N. also, farther distant, is seen Ṣafed on an eminence, in the midst of confused ranges of hills, beyond which rises Mt. Hermon. To the E., beyond the basin of Tiberias, are the distant blue hills of Jôlân.

Descending to the E. over the rocks, which are steep at places, we may now visit *Mary's Well*, situated near the *Church of Gabriel*, or the *Church of the Annunciation* of the Orthodox Greeks. This church was built about the end of last century, and has frequently been restored. Though half under ground it is not unpleasing. The famous spring is situated to the N. of the church, and is conducted past the altar on the left side. There is an opening here for drawing water, and the Greek pilgrims use the sacred stream for bathing their eyes and heads. Through this conduit the water runs to 'Mary's Well', where women are constantly to be seen drawing water in pitchers of graceful form. The water of this good and copious spring is used for watering the gardens of Nazareth. The spring is also known as *Jesus' Spring* and *Gabriel's Spring*, and a number of different traditions are connected with it. As this is the only spring which the town possesses, it is all but certain that the Child Jesus and his Virgin mother were once among its regular frequenters. The motley throng collected around the large and antiquated marble trough, especially towards evening, presents a very picturesque appearance; and the interest of the scene is greatly enhanced by the thought that it is probably very similar to that which might have been witnessed upwards of eighteen centuries ago. The spring is 4 min. to the N.E. of Nazareth.

19. From Nazareth to Tiberias.

a. *By Mount Tabor.*

6½ hrs. — Luggage may be sent on to Tiberias by the direct route.

Leaving Mary's Well (4 min.) we turn to the right, and in ascending obtain a fine view of Nazareth. We then (40 min.) descend to the N.E. into a valley, the slopes of which are overgrown with oak bushes, and (20 min.) enter a valley in front of **Mt. Tabor;** in 17 min. more we reach the base of the mount. The ascent begins by a narrow path, which (3 min.) crosses another leading through the wood. To the right (10 min.) we see the village of *Dabûrîyeh* in the valley below. This was the ancient *Daberath*, on the frontier of Zebulon and Issachar (Joshua xix. 12), and allotted to the Levites. It contains the ruins of a Christian church. The path winds upwards in zigzags, passing numerous ruins and heaps of stones. On the right (22 min.) we observe caverns resembling rock-tombs, and (7 min.) to the left an Arabic inscription on a wall. On the top of the plateau we may ride between the Greek monastery on the N. and the Latin on the S. to (9 min.) the ruins of a castle (?), where the view towards the E. is disclosed. The pointed archway through which the precincts of the Latin monastery are entered dates from the mediæval Arabian period, and is now called *Bâb el-Hawa*.

History. Mount Tabor was situated on the frontier of the tribes of Issachar and Zebulon. It was here that Deborah directed Barak to assemble an army, and from hence the Israelites marched into the plain and defeated Sisera, the captain of Jabin of Hazor (Judges iv). In the Psalms Tabor and Hermon are extolled together (lxxxix. 12). The hill was afterwards called *Itabyrion*, or *Atabyrion*. In the year B. C. 218 Antiochus the Great found a town of the same name on the top of the hill. In A.D. 53 a battle took place here between the Romans under Gabinius and the Jews. Josephus afterwards caused the place to be fortified, and the platean on the top to be enclosed by a wall. Vespasian despatched Placidus against the Jews who had sought an asylum here. That general decoyed a number of them down to the plain, where he defeated them, and the others had to surrender from want of water. Origen and St. Jerome speak of Mt. Tabor as the scene of the Transfignration (St. Mark ix. 2—10), but this can hardly have been the case, as the top must certainly have been covered with honses in the time of Christ. The legend, however, attached itself to this, the most conspicuous mountain in Galilee, and so early as the end of the 6th cent. three churches had been erected here in memory of the three tabernacles which St. Peter proposed to make.

The Crusaders also erected a church and a monastery on Mt. Tabor, but these suffered much during the wars with the Muslims. In 1212 the mount was fortified by Melik el-ʿAdil, the brother and successor of Saladin. Five years later this fortress was unsuccessfully besieged by the Christians. It was afterwards dismantled by the Muslims themselves, and the church was destroyed. The two monasteries which now occupy the top of the hill are comparatively modern.

Mt. Tabor is called by the Arabs *Jebel eṭ-Ṭûr* (comp. p. 217). When seen from the S.W., it has the form of a dome, but from the W.N.W. that of a truncated cone. It rises from the surrounding table land to a height of about 1053 ft. (2018 ft. above the Mediter-

ranean). The slopes of the hill are wooded. The soil is fertile, yielding luxuriant pasture. Oaks *(Quercus ilex* and *aegilops)* and buṭms (*Pistacia terebinthus*) formerly covered the summit, but most of them have been felled by the Greek and Latin monks. Partridges, hares, foxes and various other kinds of game abound. The ruins on Mt. Tabor belong to several different periods. The substructions of the wall enclosing the summit, and forming a plateau of about 4 sq. M. in area, consist of large blocks, some of which, particularly on the S.E. side, are drafted, and are therefore at least as old as the Roman period. The castle, which occupied the highest part of the plateau and was protected by a moat on the E. side, dates from the middle ages, and is now a large and shapeless heap of cut stones. Extensive excavations are now taking place with a view to erect a church on the old foundations. Within the Latin monastery are still to be seen the ruins of a Crusaders' church of the 12th cent., consisting of a nave and aisles and three chapels in memory of the three tabernacles which St. Peter wished to build. It belonged to the monastery of St. Salvator of the monks of Auny. In 1873 the restoration of the monastery was begun. Another ruined church, dependent on the former monastery of Elijah, and believed by De Vogüé to belong to the early Christian period (4th or 5th cent.), was a small quadrangular building, about 6 yds. long and 4½ yds. broad. The pavement consisted of black and white mosaic in stone.

The Greeks and Latins differ as to the actual spot where the Transfiguration took place, each claiming it to be within their own church. Travellers, therefore, who visit one of the monasteries are apt to be excluded as unbelievers from the other; but matters are said to have somewhat mended of late. The Latin monastery is the more attractive, as it commands the finest view. — On certain days the Frankish monks from Nazareth visit Mt. Tabor for the purpose of reading mass there.

The *view from Mt. Tabor is very extensive. To the E. the N. end of the Lake of Tiberias is visible, and in the extreme distance the blue chain of the mountains of the Ḥaurân in ancient Bashan. To the S. of the Lake of Tiberias is the deep gap of the Yarmûk valley (Hieromax), then the Jebel ʿAjlûn, or mountains of Gilead. Towards the S. and N. the view resembles that from the high ground above Nazareth (p. 363); on the Jebel Daḥi lie Endûr, Nain, and other villages. Towards the S.W. we survey the battle-field of Barak and Sisera as far as Megiddo and Taanach; to the W. rises Mt. Carmel; between these are ranges of hills which almost entirely shut out the view of the sea. To the N. rise the hills of Ez-Zêbûd and Jermak, near which is the town of Ṣafed. Above all presides the majestic Hermon. Below us, to the N., lie the khân et-Tujâr and Lûbiyeh.

We descend by the path by which we came up, and after 40 min. take a path to the right. On the right of the path (4 min.) we observe a cistern with vaulting, beyond which we enter a beautiful valley. Here we cross two other paths, and after 25 min. leave the valley, continuing to follow the broad road. The slopes here are clothed with fine oaks. In 20 min. we reach *Khân el-Tujâr*, or khân of the merchants, from the market held here every Monday. The buildings are dilapidated. In the ruined walls are many ancient hewn stones. Near them there is a spring, and in the neighbourhood are Beduîn settlements. The zone of trees is now quitted. In 42 min. we come to the village of *Kefr Sabt*, which was presented to a number of Algerian immigrants in 1870 by the Turkish government, together with immunity from taxation for eight years. We then descend into a steep valley and soon reach (38 min.) a broad and fertile basin. About 3 M. to the N. rises the *Ḳarn Ḥattîn*, a round, rocky hill, on the plain near which, on 3rd—4th July, 1187, Saladin signally defeated the Franks, thereby giving a deathblow to their power in Palestine. King Guy of Lusignan was taken prisoner with many others, the knights were sold as slaves, and the Templars and Hospitallers executed. The Grand Master of the former order was slain by Saladin himself on account of his having repeatedly broken faith with him. During the latter part of the Crusaders' period the Latins gave currency to a tradition that Ḳarn Ḥattîn was the *Mountain of the Beatitudes*, or scene of the Sermon on the Mount, and also the place where the five thousand were fed. — After 25 min. we cross a watercourse, by which stands a sidr tree. In ½ hr. a view is disclosed of the N. part of the Lake of Tiberias; to the N. is Mt. Lebanon, and to the W. Mt. Tabor rears itself conspicuously. The plain traversed by the road is called *Arḍ el-Ḥammâ*, beyond which (10 min.) we descend into a valley. The road then descends rapidly to (22 min.) the town of *Tiberias* on the bank of the lake.

b. *By Kefr Kenna.*

5 hrs. 50 min. — Those who do not care to visit Mt. Tabor may take this shorter route from Nazareth to Tiberias, but the scenery is uninteresting. By making a slight digression, the Ḳarn Ḥattîn may be ascended (see above), but the view from it is inferior to that from Mt. Tabor. Leaving St. Mary's Well, we ascend the hill to the N. in 12 min., whence we obtain a last view of Nazareth. The stony road next passes (22 min.) the village of *Er-Reineh* on the left, and reaches (9 min.) a small spring, near which the Franks gained a victory over the Muslims on 1st May, 1187. A little to the N.W. of the road we perceive (12 min.) the village of *El-Meshhed*, the ancient *Gath-Hepher*, a town in the territory of Zebulon, and the birthplace of the prophet Jonah (2 Kings xiv. 25), whose tomb is shown here, although other spots compete for the

honour of being his burial-place (p. 436). Descending from the hill, we follow a valley towards the N.E., and then to the E., and reach (20 min.) the spring of **Kefr Kenna** (with a sarcophagus used as a trough), and (5 min.) the village itself. According to ecclesiastical tradition, this place answers to the *Cana* of the Bible (St. John ii. 1—11). Cana was formerly placed in the vicinity of Sepphoris, although its distance from other places as given by various pilgrims, would not entirely accord with the Bible narrative; nor is it always clear which Cana they mean. There is, however, near Sepphoris still a village of Kâna el-Jelîl (p. 358), which is more likely to have been the ancient Cana than the present Kefr Kenna. In this latter village the children run after the traveller with shouts of 'ḥajji, ḥajji' (pilgrim), and offer him water. The village contains 600 inhab., half Muslims and half Greek Christians. In the Greek church an earthenware jar is shown which is said to have been one of the waterpots used on the occasion of the miracle. Jars of the same kind were also shown in the middle ages.

From Kefr Kenna the route leads to the E. through a side valley of the plain of *Buttauf* (p. 357), and (50 min.) the village of *Tûran* is seen to the left. It then passes (¾ hr.) the ruins of *El-Meskara*. On the right lies the village of *Esh-Shajara*. The land is very fertile, but indifferently cultivated. Between El-Meskara and *Lûbiyeh* (20 min.) we quit the plain. In April, 1799, the French under General Junot fought heroically against the superior forces of the Turks near Lûbiyeh. We next reach (23 min.) the ruins of *Khân Lûbiyeh*, cross the caravan route (to the N. rises the *Karn Ḥattîn*, see p. 366), and traverse a hilly tract to the E. to (1 hr. 25 min.) the hill above Tiberias, which we reach in ¾ hr. more.

Tiberias. The Latin Monastery (two monks, and four rooms only, but to be enlarged) affords accommodation. Quarters may also, if necessary, be obtained at the '*Locanda Weismann*', or at the house of a Jew called Khayyâm el-Ḥakîm. Tents had better be pitched on the bank of the lake, to the S. of the town. Tiberias is notorious throughout Syria for its fleas. The lake affords excellent bathing.

History. (*a*). The name of **Galilee** (*gelîl haggôyim*, 'district of the heathens'; Isaiah ix. 1) was originally applied to the highlands only which extend from the N. of the Lake of Gennesaret to the W. The tribes of Asher, Zebulon, and Issachar who dwelt here were carried into captivity like their kinsmen, but the land was colonised anew after the captivity by Jews from the south. The population, however, retained its mixed character, and the name of Galilee was extended to the whole province lying between the plain of Jezreel and the river Lîṭâny. The N. part was called Upper Galilee, to the S. of which was Lower Galilee (see p. 55). The country was famed for its fertility, rich pastures and luxuriant forest trees being its chief features. The tract situated to the W. of the lake was the most beantiful part of the conntry. In the Roman period Galilee formed a separate province, and was densely peopled, though the estimate of Josephus (4—5 million inhabitants) is much exaggerated. The Jewish element still continued predominant, bnt was more affected by foreign influences than in Judæa. The Jews of this district, therefore, seem to have been less strict and less acqnainted with the law than those of Judæa, by whom they were consequently despised. Their revolt against the Romans in A.D. 67

proved, however, that their national spirit was still as strong as that of their brethren.

Galilee attained the height of its prosperity about the time of Christ. Sepphoris had long been its chief town; but Herod Antipas, who was not less splendour-loving than his father Herod the Great, now determined to build a new and magnificent capital. His dominions at this time embraced Galilee and Peræa, which however were separated by the Decapolis.

(*b*). **Tiberias** is said by the rabbinical writers to occupy the site of a place called *Rakka*, but there is no authority for this statement. Herod, the founder of the new city, which was erected in A. D. 16—22, named it Tiberias after the Roman emperor Tiberius, a name which is preserved in the modern *Ṭabarîyeh* and has also been given to the lake. The choice of the site proved in one respect unfortunate, for in the construction of the foundations a burial-place was disturbed. As, according to the Jewish law, contact with graves defiled the person for seven days, but few Jews could be persuaded to live in the place; and Herod was therefore obliged to people it chiefly with foreigners, adventurers, and beggars, so that the population was of a very mixed character. The town was, moreover, constructed in entire accordance with Græco-Roman taste, and even its municipal constitution was Roman. It possessed a race-course, and a palace adorned with figures of animals, probably resembling that of ʿArâḳ el-Emîr (p. 308). These foreign works of art were an abomination to the Jews, who were for the most part rigidly conservative; and thus it happens that the new city is hardly mentioned in the New Testament. It is probable, too, that it was never visited by Christ, as the Gentile element was too predominant, and as the proximity of Herod, who occasionally resided here, would have been a source of danger. During the Jewish war, when Josephus became commander-in-chief of Galilee, he fortified Tiberias. On the approach of the Romans, however, the inhabitants of Tiberias voluntarily surrendered to Vespasian, and the Jews were therefore afterwards allowed to live here. The headquarters of the Romans were near the baths; and from hence they undertook the siege of Tarichæa and defeated the Jewish fleet in a naval battle. After the destruction of Jerusalem, Galilee, which had been comparatively uninjured by the war, and Tiberias in particular, became the chief seat of the Jewish nation. The Sanhedrim was now transferred from Sepphoris to Tiberias, and the school of the Talmud developed itself here in opposition to Christianity, which was also gaining gronnd. Many scenes from the history of the patriarchs were now transferred by tradition to Galilee. Here, too, about the year A. D. 200, the famous Jewish scholar Rabbi Juda Haḳ-Ḳadôsh published the ancient traditional law known as the Mishna. It was also from a rabbi of Tiberias that St. Jerome (p. 259) learned Hebrew. Christianity seems to have made slow progress here, but bishops of Tiberias are mentioned as early as the 5th centnry. In 637 the Arabs conquered the town without difficulty. Under the Crusaders the bishopric was re-established, and subordinated to the archbishopric of Nazareth. The town was long in possession of the Christians, and it was an attack by Saladin on Tiberias which gave rise to the disastrous battle of Ḥattîn, on the day after which the Countess of Tripoli was obliged to surrender the castle of Tiberias. At that time, however, the town was a small place, as it is also at the present day. About the middle of last century it was again fortified by Ẓâhir el-ʿOmar, who was then in possession of this district.

The modern Tiberias lies on a narrow strip of plain between the lake and the hill at the back, while the original town extended more southwards. On the land side the town is defended by a thick wall, furnished with towers. The terrible earthquake of 1st Jan., 1837, seriously damaged the walls and houses, causing the death of about one-half of the population. The interior of the

town, which is extremely dirty and still half in ruins, presents a most pitiable appearance. Tiberias is considered unhealthy, and fever is prevalent, but the environs are fertile, and numerous palms occur. The town contains 3000 inhab., more than half of whom are Jews. About the year 1853 the Jewish population was estimated at 1514 souls (881 Ashkenazim, with five synagogues, and 633 Sephardim, with two synagogues). There are also a few Greek Catholic Christians here, whose church is in possession of Franciscan monks and is situated on the N. side of the town, near the bank of the lake. This building dates from the Crusades, but was entirely remodelled in 1869. The tradition that the miraculous draught of fishes (St. John xxi. 6—11) took place here probably became current for the first time when the church was erected. In memory of the miracle the church was dedicated to St. Peter.

In walking through Tiberias the traveller will be struck by the predominance of the Jewish element of the population. Many of the Jews are immigrants from Poland, and some of them speak German. Their large black hats have a quaint appearance. The synagogue on the bank of the lake, vaulted and borne by columns, resembles a Greek temple, and is unquestionably of great age. The Jews who now reside here have no pretension to the learning of their predecessors, and most of them live on alms sent from Europe (comp. p. 162).

On the S. side the town is unenclosed. In order to visit the extensive ruins of the castle on the N. side, we either traverse the bazaar, or walk round the outside of the town, past the only gate, and along the wall, which, with its two old towers, is best preserved on this N. side. Near it there is a dilapidated mosque with a few palms. The now deserted *Castle* is very spacious, but has suffered from the earthquake. The corridors, however, which run round the court in several stories, are still preserved. The roof, on which an old cannon lies, commands a beautiful view of the little town, the blue lake, and the mountains to the N. in the distance. Here for the first time we encounter buildings of the black basalt which is the material invariably used beyond Jordan. The basaltic formation extends to the W. of the river also, including the regions of Tiberias, Beisân, and Ṣafed.

On a slight eminence, 1 M. to the W. of the town, lies the *Jewish Burial Ground*, in which the most celebrated of the Talmudists are interred. Two columns mark the graves of Rav Ami and Rav Ashe, twenty paces from which is the raised sarcophagus of the great Jewish philosopher Maimonides (d. 1204). Farther up is the tomb of the famous Rabbi Akîba, who took a very prominent part in the revolt of Bar Cochba (p. 64).

The **Lake of Tiberias** was anciently called *Kinneret*, or *Kinnerôt*, a name derived from the supposed resemblance of the form of the lake to a lute (Kinnor). In the time of the Maccabees it was called

the *Lake of Gennezar*, or *Gennesaret*, from the plain of that name at its N.W. end. The surface of the lake is 620 ft. below that of the Mediterranean, and its greatest depth is 160 ft. (Lynch). The height of the water, however, varies with the seasons. The length of the lake is 16½ M., the width 4—7½ M., and its form an irregular oval. The banks are beautifully green early in spring, and the great heat consequent on the depression of the lake below the sea-level produces a subtropical vegetation, although for a short period only. The hills surrounding the blue lake are of moderate height, and the scenery, enlivened by a few villages, is of a smiling and peaceful character compared with that of the Dead Sea, and without pretension to grandeur. Its basin is sometimes visited by violent storms. We learn from the Gospels that the lake was once navigated by numerous vessels, but there are now three miserable fishing-boats only. The sail of even one of these seen crossing the lake greatly enhances its beauty. Fishing is chiefly carried on from the banks, and the lake still contains many good kinds of fish, some of which do not occur elsewhere except in tropical climates. The water has a slightly saline taste, but is wholesome, and is drunk by all the dwellers on its banks. It is cooled by being placed in porous jars and allowed to stand a night. A pleasant bath may be enjoyed in the lake. The bottom is for the most part covered with fragments of basalt of various sizes.

Near Tiberias are situated celebrated *Hot Baths*, which are reached by following the bank towards the S., a fine view of the lake being enjoyed on the way. We pass numerous ruins of the ancient city, including the remains of a thick wall, fragments of buildings and of a fine aqueduct towards the hill on the right, and many broken columns. The baths, which we reach in 20 min., stand on a slight eminence. An old bath-house is still standing, and a modern one, built by Ibrâhîm Pasha after 1833, is now let by government, but is rapidly falling to ruin. The arrangements are very defective, and most of the patients bathe in a common basin. The steam from the water prevents the visitor at first from observing the dirtiness of the bath-rooms. The water is much extolled as a cure for rheumatism, and the baths are chiefly taken in July. They are spoken of by Josephus. The principal spring has a temperature of 131—142° Fahr.; other similar springs flow into the lake unutilised, leaving a greenish deposit on the stones. The water has a disagreeable sulphureous smell, and a salt, bitter taste. At the time of the earthquake of 1839 the springs were unusually copious and hot.

Excursions to the opposite bank of the lake are unsafe owing to the Beduîns who are in possession of it, and must therefore either be made by boat, or with a strong escort. The owners of the boats make the exorbitant demand of 30—50 fr. for a trip; 10—15 fr., however, will generally be taken for an excursion of moderate length, especially if the wind be favourable. Crossing the lake obliquely from Tiberias, we may land near the ruin of **Ḳal'at el-Ḥoṣn.**

History. Kal'at el-Ḥoṣn is most probably the ancient *Gamala*, the region around which was called Gamalitis. The place was conquered by Alexander Jannæus, and Herod was afterwards defeated here by his father-in-law Aretas. Gamala was taken and destroyed by Vespasian. The situation of the town was very secure, and Josephus compares the hill on which it stood to the back of a camel. The plateau on which the town and castle stood fell precipitously away on three sides, and was accessible from the E. only. The walls ran round the brink of the plateau. Even after its destruction the place seems to have been inhabited by the Romans. The ruins are now shapeless.

From this point we may ride or sail northwards to *Kersa*, lying on the left bank of the *Wâdy Semâkh*, where the hills terminate and the plain on the bank of the lake begins. The ruins of Kersa are enclosed by a wall. About ¼ hr. to the S. is the steepest slope on the banks of the lake. An attempt has therefore been made to identify Kersa with *Gergesa* (St. Matth. viii. 28), the steep slope being the supposed scene of the destruction of the herd of swine. The other reading 'Gadarenes' (St. Luke viii. 26), although it would accord well with the rock dwellings of Gadara, shows, if correct, that the Evangelist was not personally acquainted with the scene of the miracle. — We may next proceed to the plain of *El-Baṭîḥa*, at the N. end of the lake. At the N. end of this plain lie the ruins of *Julias*, the ancient *Bethsaida* (St. Luke ix. 10), which was rebuilt by Philip, the son of Herod, in the Roman style, and named Julias in honour of the daughter of Augustus. The ruins, ¾ hr. from the lake, are more easily reached from the bank of the Jordan, which may be ascended a little way by boat. They lie on the slope of the hill, and consist only of a few ancient fragments, the building material used being basalt. From this point we may skirt the W. bank of the lake to Tell Ḥûm (p. 373).

From Tiberias to Beisân, see p. 338.

20. From Tiberias to Tell Ḥûm and Ṣafed.

5 hrs. 40 min. — The start should be made early, as the ride along the bank of the lake is very hot. The road at first runs 30—40 ft. above the level of the water, commanding a fine view, though Tiberias itself soon disappears behind a rocky corner. On the right (35 min.) we perceive below us fig-trees with ruins among them, and several springs (*'Ain el-Bârideh*), the water of which is warm and saltish. Some of the springs have an enclosure of stone, forcing the water to ascend. Near them a small valley descends from the left. On the hill to the left are several rock-tombs. A small plain on the bank of the lake (25 min.) now opens. The miserable village of *Mejdel* situated here, where there is a tomb with a few sidr trees, is identical with *Magdala*, the birthplace of Mary Magdalene, and perhaps also with *Migdal-El* of the tribe of Naphthali (Joshua xix. 38). We still enjoy a fine view of the lake. Opposite, towards the E., is the mouth of the Wâdy Semâkh.

Near Mejdel the hills recede westwards from the lake. The *Wâdy Ḥamâm* descends here from Khân Lubîyeh (p. 367), and is traversed by the caravan route between Nazareth and Damascus (p. 375). About ½ hr. to the W. of Mejdel, on the left side of the valley, lie the ruins of the castle of *Kal'at ibn Ma'ân*, opposite which is *Irbid*, the ancient *Arbela*. The cliffs here are about 1150 ft. in

height. The castle consists of caverns in the rock, connected by passages and protected by walls, and possesses several cisterns. This inaccessible fastness was once the haunt of robbers. Herod the Great besieged them here, and only succeeded in reaching and destroying them by letting down soldiers in cages by ropes to the mouths of the caverns. The caverns were afterwards occupied by hermits.

Near Irbid, close to the slope of the Wâdy Ḥamâm, still stand the ruins of an old synagogue mentioned in the Talmud.

At Mejdel begins the plain of *El-Ghuwêr*, the ancient *Gennesar*, about 3 M. long and 1 M. wide. The soil is extremely fertile aud copiously watered by several springs, but there is hardly a trace of cultivation. The banks of the lake and the brooks are fringed with oleanders *(difleh)*, and the nebk also occurs (p. 262). Josephus gives a glowing description of the fertility of this plain. The brooks contain numerous tortoises and crayfish, and mussels abound in the lake. The principal spring is the *ʿAin el-Mudawwera* ('round spring'), which may be reached from Mejdel in 25 min. by turning from the road on the bank towards the hills and crossing the Wâdy Ḥamâm. The basin, enclosed by a round wall, and about 30 yds. in diameter, is concealed among the bushes. The water, 2 ft. deep, is clear and good, and bursts forth in considerable volume. Some travellers suppose it to be identical with the *Spring of Capernaum* mentioned by Josephus, because (according to Tristram) the *coracinus*, a fish of the Nile spoken of by Josephus, is still found here; but if the conjecture were correct there would be some trace of the ancient town in the neighbourhood, which is not the case.

About 10 min. farther N. the brook *Er-Rubudîyeh* also brings a copious volume of water down to the plain. The village of *Abu Shûsheh* on the hill to the left is also destitute of antiquities.

From ʿAin el-Mudawwera we return to the bank of the lake by crossing the plain obliquely (½ hr.). Leaving Mejdel, if we do not visit the spring, we cross (¼ hr.) the Wâdy Ḥamâm and the (10 min.) brook of the ʿAin el-Mudawwera, whence we enjoy a fine retrospect of Mejdel and the rocks above it. We next reach (½ hr.) the mouth of the *Wâdy el-ʿAmûd*, pass (5 min.) a few ruins of walls, and (2 min.) arrive at the **Khân Minyeh,** dating from the time of Saladin. It has been a subject of much dispute whether the ancient *Capernaum* is to be sought for here. At Capernaum there were a custom-house and garrison. Doubtless, therefore, it was situated close to the frontier of the tetrarchy of Philip; and in this respect it corresponds with Khân Minyeh. This inference might be drawn from the direction of the Roman road across the hills, leading into the tetrarchy, except for the probability that there was also a frequented road from the mouth of the Jordan skirting the bank of the lake, in which case the frontier-town would be farther north. After a victorious engagement in the plain of Baṭîkha, Josephus, who was injured by a fall from his horse, caused himself to be carried to

Capernaum, which was probably the nearest place, and therefore not Khân Minyeh. When Christ crossed the lake from Capernaum to the opposite bank (St. Mark vi. 32 et seq.) the crowd ran round the N. end of the lake to meet him, and a glance at the map shows us that Tell Ḥûm (see below) is more likely to have been his starting-point than Khân Minyeh. Again, when St. Mark informs us that the disciples took ship to the plain of Gennesaret (vi. 45, 53), and St. John that they sailed to Capernaum (vi. 24), we are hardly justified in inferring that Capernaum lay in the plain of Gennesaret. Some geographers, however, concur with tradition in placing here the fishing-village of *Bethsaida* (not to be confounded with Bethsaida Julias, p. 371); and if their view be correct, it may be assumed that Christ and his disciples frequently visited the place, which moreover was the home of Peter, Andrew, and Philip (St. John i. 44). St. Peter afterwards went to live at Capernaum, and his Master appears to have lived with him (comp. St. Matth. xvii. 24, etc.). — Mr. Macgregor decides this question in favour of Khân Minyeh (4th ed., p. 351).

From Khân Minyeh, or even before it, the baggage-horses may be sent by a more direct route to Ṣafed, the halting-place for the night. The present caravan route (which is also the ancient Roman road) leads from Khân Minyeh direct towards the N. to (1 hr. 25 min.) *Khân Jubb Yûsef* (p. 375).

The route to Tell Ḥûm leads to the right over the rocks at some height above the lake. The narrow path is more like an ancient conduit than a road. The view hence extends as far as Tiberias. On the right we soon observe the *'Ain et-Tîn*, or fig spring, below us, and beyond it (17 min.) reach the copious *'Ain et-Tâbigha*, the powerful stream of which turns a mill. The water is brackish and tepid. On the left, about 2 min. from the road, is the large decagonal enclosure of the spring. On the right, in the direction of the mill, there is another small spring. The papyrus abounds in the marshes in this neighbourhood. A few ruins here have given rise to the question whether Bethsaida may not have lain here, and this is possible, although St. Mark (vi. 53) merely speaks of the land of Gennesaret. It is also an open question whether this may not be the ancient spring of Capernaum (p. 372). The path continues to skirt the bank, on which several springs and remains of buildings are observed, and at length reaches (35 min.) the ruins of **Tell Ḥûm.**

Several authorities identify Tell Ḥûm with *Capernaum*, but the question is still unsettled. Some of the narratives of pilgrims of the 6th and 7th cent. also appear to place Capernaum here. Jewish authors mention a place here called *Kafar Tankhum*, or *Nakhum*; and as the Arabic 'Tell' (hill) might easily be substituted for the word 'Kaphar' (village), and Nakhûm corrupted to Ḥûm, Capernaum and Tell Ḥûm may be identical. On the other hand Sepp supposes that the name of the *Minim* (Jewish Christians), who are known to have been numerous at Capernaum down to the time of Constantine, has been preserved in the Khân Minyeh. The character and extent of the ruins of Tell Ḥûm point to an ancient place of considerable importance, such as a custom-house and garrison town is likely to have been. The surrounding stones of dwelling-houses are all of basalt, which gives the ruins a gloomy appearance.

On the bank of the lake lies the only building which is still to some extent preserved. It was probably a Christian church, and on closer inspection is found to be composed of still more ancient materials. There is no trace of anything like a quay or harbour. In the midst of the mass of black ruins rise the remains of a beautiful ancient building of white limestone resembling marble. This structure, about 25 yds. long and 18 yds. wide, was partly composed of very large blocks of stone. On the S. side there were three entrances. In the interior are still seen the bases of the columns, while beautiful fragments, of Corinthian capitals and other remains lie scattered in wild confusion. This, as some think, must have been a synagogue, and the ruins are certainly older than some others adjacent, which perhaps belonged to the basilica that stood here about the year 600 on the site of St. Peter's house. If then Tell Ḥûm really answers to the ancient Capernaum, the synagogue is perhaps that which was built by the Roman centurion (St. Luke vii. 5), and, if so, it is certain that Our Lord frequently visited this spot. At the N. end of the town are two tombs, one of which, lined with limestone, is subterranean, while the other is a square building, which must have been capable of containing many bodies. From the ruins of the deeply humiliated city (St. Matth. xi. 23) the eye gladly turns to the lake, bounded by gentle hills and stretching far to the S.; and of this at least we are certain, that the scene is the same as that which Christ and his disciples once so often beheld.

From Tell Ḥûm to the mouth of the Jordan by the N. bank of the lake, see p. 371.

From Tell Ḥûm to Ṣafed ($2\frac{3}{4}$ hrs.). We retrace our steps a little to the S., and then ascend to the right, where we obtain a fine view of the lake, pass (35 min.) some ruins on the right and a small valley below us on the left, and (40 min.) reach the dilapidated *Khân Jubb Yûsef* (see below), situated in a small cultivated plain. — Or we may reach this khân direct by making a short digression to the N. and following the watercourse from Tell Ḥûm. On the left bank of this watercourse (1 hr.) lie the ruins of *Kerâzeh*, the ancient *Chorazin*, once apparently an important place, but whose inhabitants rejected the teaching of Our Lord (St. Matth. xi. 21). The ruins, which are at least as extensive as those of Tell Ḥûm, lie partly in the channel of the brook, and partly on an eminence above the valley. Many walls of houses are preserved. These are generally square buildings, the broadest measuring $9\frac{1}{2}$ yds.; in the centre are one or two columns for the support of the roof, which seems to have been flat. The walls, 2 ft. thick, are constructed of basalt blocks or of masonry. The rocky eminence commands a fine view of the lake. Here, too, stand the ruins of a fine large synagogue, built of basalt. In the middle of the ancient town is a spring near a tree. To the N. of the town are the remains

of a road running northwards. From Kerâzeh our route next leads to (1 hr.) **Khân Jubb Yûsef.**

This khân derives its name from a tradition current among old Arabian geographers to the effect that the pit into which Joseph was thrown by his brethren was situated here, and the pit is actually shown. The tradition was probably based on the assumption that the neighbonring Safed was identical with the Dothan of Scripture (Gen. xxxvii. 17), bnt at the early period in which Joseph lived the Hebrews led their nomadic life in the S. of Palestine, and not in this region.

From Khân Jubb Yûsef to Bânias, direct (10 hrs.) The direct caravan route from Acre to Damascus viâ Jisr Benât Ya'kûb (see R. 21, b) passes this khân. Our route to 'Ain Mellâha at first follows the caravan route northwards, but after crossing the *Wâdy Nashîf* we turn to the left (18 min.) and skirt the mountains of Safed on the left. This tract is called *Ard el-Khait*. A view of the npper Ghôr is now disclosed, and in 1½ hr. we reach the floor of that valley. To the left on the hill lies the village of *Jaûneh*. We cross the *Wâdy Fir'im*, and presently see (½ hr.) *El-Moghar* on the left. From this point onwards the summits of Hermon and Sannîn (p. 501) are visible. The plain is little cultivated. We next reach (25 min.) the village of *El-Wukas*, and (¾ hr.) the brook *Nahr Hendâj*. On the slopes to the left above us lie the ruins of *Kasyûn*, including the ruins of a temple or synagogue near two reservoirs. In 1 hr. more we arrive at *'Ain Mellâha*, a beautiful spring. The muleteers generally spend the night in the meadow near the mill, but the ground is damp, and it is therefore preferable to camp or procure quarters at *Kebâ'a* or *Marûs*, villages on the hill to the left before 'Ain Mellâha is reached, from which we obtain a view of **Lake Hûleh.**

History. The Lake Hûleh is sometimes supposed to be connected with the Aramæan *Hul* (Gen. x. 23), but this seems questionable. Josephus (Antiq. xv. 10, 3), calls the whole district *Ulatha*, and the lake *Samachonitis*. In the ancient Hebrew period it was called the *Waters of Merom* (Joshua xi. 5, 7), and it was here that Joshua defeated the Canaanitish allies of Jabin of Hazor.

The lake is a triangular basin, about 4 M. long, and 3½ M. wide, averaging in winter 11 ft. in depth, and lying 270 ft. above the sea-level. It abounds in waterfowl, including pelicans and wild duck, but swamps render it difficult or impossible of acccss, on the E. and W. sides, while on the N. side rises a dense jungle of papyrus (Arab. *babîr*). The lake has been carefully explored by Macgregor, who gives a charming account of his adventures here (Rob Roy on the Jordan, 4th ed., 1874).

The plain to the N. of Lake Hûleh forms a basin of tolerably regular form, and abont 5 M. in width. The E. monntains are less abrupt than the W., but rise to a greater height. The broad bed of the valley is for the most part a mere swamp, in which the buffaloes belonging to the Beduîns wallow. These Beduîns (Ghawârineh) are generally peaceable, though Macgregor's experience of them was different; their occupations are shooting, fishing, and cattle-breeding. The soil of the sides of the valley is good, and if the marshes were drained this tract might become extremely productive. — In order to avoid the marshes the road skirts the W. hills, sometimes close to the slopes. On the left, after about 1 hr. 10 min., lies *'Ain el-Belâta*; after 2¼ hrs. the road crosses, below the fortress of Hunîn (p. 381), on the left, the *Nahr Derdâra*, a tributary of the Jordan descending from Merj 'Iyûn (p. 450). Near the ruin of *El-Khân*, on the right, some authorities place the site of ancient Hazor (comp. p. 380). We now turn towards the N. E., and in a little more than 1 hr. reach *Jisr el-Ghajâr* (p. 382).

The Roman road leads to the N. past the Khân Jubb Yûsef, and limestone rocks now take the place of basalt. Ascending towards the N.W. we pass some ruins (55 min.), and reach (¼ hr.) the

spring *'Ain el-Hamra*, surrounded by beautiful gardens. We now turn to the left and ascend to the top of the hill ($\frac{1}{4}$ hr.), where we soon reach (5 min.) the castle of **Safed.**

History. The name of 'Safat' occurs in the Talmud of Jerusalem, and the place is also known to Arabian geographers under that name. During the period of the Crusades a castle appears to have been erected at Safed by the Franks. Some travellers mention Safed as the place meant by the 'city on a mountain that cannot be hid' (Matth. v. 14) but there is no proof that the hill was built on as early as the time of Christ. Saladin had great difficulty in reducing the fortress. In 1220 the castle was demolished by the sultan of Damascus, who feared that the Christians might again establish themselves there, but it was afterwards restored by the Templars. In 1266 the garrison surrendered to Bibars, who then caused its survivors to be massacred and the castle to be refortified. Safed afterwards became the capital of a province. In 1759 it was destroyed by an earthquake, and in 1799 it was occupied by the French for a short period. — The Jewish colony now settled at Safed was not founded earlier than the 16th cent. A.D., and soon after that period a learned rabbinical school sprang up here. The most famous teachers were originally Spanish Jews. Some of the present population speak German. Besides the schools there were eighteen synagogues and a printing-office here. The place was therefore highly revered by the Jews, and to this day the popnlation is half Jewish. The town sustained a terrible blow from the fearful earthquake of 1st Jan., 1837. As the houses were bnilt on the hill in the form of terraces, the upper were thrown down on the lower. The awful catastrophe has been described by Dr. Thomson, the American missionary, and other eye-witnesses. The earth yawned in numerous chasms, and in every direction were seen ruins, from beneath which hideously mangled corpses were extricated. Many persons who had been wounded only were buried under the ruins and died of hunger. The Turkish government, with its usual lethargy, offered no assistance, but noble efforts were made by the Protestants in behalf of the sufferers. Of a population of 9000 Jews and Christians (the latter of whom are not numerous here) 4000 perished, and to these must be added nearly 1000 Muslims.

Most of the Jews now at Safed are Polish immigrants (Ashkenazim), under Austrian protection, and almost all live on alms. Among the Sephardim Jews (p. 89) settled here polygamy is still practised.

The Muslim quarter lies to the N. of the Jewish, and is entirely separated from it. The ruined castle (of the Templars?) commands a beautiful view. This part of the town lies on a green plain. To the W. rise the beautifully wooded *Jebel Zebûd* (3656 ft.) and *Jebel Jermak* (4000 ft.); the ascent of the latter is said to be interesting. Below it runs the *Wâdy et-Tawâhîn* (mill valley), descending eastwards to the plain. To the S. rises Mt. Tabor, and to the S.W. in the distance the ridge of Mt. Carmel. Although a great part of the Jordan valley is concealed, the mountains to the E. of Lake Tiberias are visible, while in the distance to the E. rise the ranges of Jôlân and the Haurân with the summit of the Klêb (p. 413).

The bazaar of Safed is unimportant, and the town contains no antiquities. The wine prepared by the Jews here (4—5 piastres per bottle) is bad. Travellers may find accommodation at some of the Jewish houses, most of which, however, are very dirty. The climate, owing to the lofty situation of the town (2773 ft.), the highest in Galilee, is considered very healthy.

a. From Ṣafed to Meirôn and Kefr Birʿim.

Meirôn lies 1½ hr. to the W.N.W. of Ṣafed. The village of Meirôn, which is mentioned in the Talmud, is the most famous and highly revered pilgrimage-shrine of the Jews. There is situated here the ruin of an old synagogue, of which the S. wall with its large hewn stones is the part best preserved. The two door-posts consist of monoliths, nearly 10 ft. high. Near this synagogue, the N. wall of which stands on a slope, are situated the tomb of Rabbi Jochanan Sandelar ('shoemaker'), and in the enclosed burial-ground are those of Rabbi Simeon ben Jochai, who is said to have written the book Zohar, and of his son Rabbi Eleazar. On the pillars are small basins in which oil is burned on festivals. A little lower down the hill is the tomb of Rabbi Hillel and his 'thirty-six pupils', in a large rock chamber with seven vaults. These rabbis, who flourished in the two first centuries of the Christian era, were among the oldest and most distinguished Jewish teachers, and their *dicta* preserved in the Talmud are considered of the highest authority. The village of Meirôn is inhabited by Muslims.

About 2 hrs. to the N.W. of Meirôn is situated *Kefr Birʿim.* We first descend into the valley by a steep road, and in ½ hr. pass the small village of *Sifsâf* on the right. We then reach (10 min.) a low ridge which runs out from the highest peak of *Jebel Jermak* (see above), descend into the *Wâdy Khilâl*, avoid the road to *Ṣaʿsaʿ* (p. 379) on the left, and cross the *Wâdy Nâsir* (¾ hr.). Again ascending we come to a beautiful point of view on the watershed, and thence (35 min.) reach **Kefr Birʿim.** This was formerly another important Jewish place of pilgrimage (at the feast of Purim), and was famous as the burial-place of the judge Barak and the prophet Obadiah, but a few remains of the synagogues only are now left. One of the ruins is in the N.E. part of the village. In front of the façade stood a colonnade of two rows of columns, now buried in rubbish, but most of the columns of the front row are still standing. The capitals consist of concentric cylinders, contracting towards the shafts. The wall is constructed of smooth blocks, some of which are of large size. The central portal is richly decorated; over the cornice is an arch embellished with garlands. On each side of the portal are smaller doors, and over each is a window. The interior is partly converted into a shed, but a few remains of columns are visible here also. — The other ruin is among the fields, 5 min. to the N.E. This building was similar to that just described, but nothing of it remains except the richly decorated portal, over which is a Hebrew inscription without date. The style in which these buildings are executed renders it probable that they were erected during the first two centuries of our era, when Galilee was the head quarters of the Jews. — The village of Kefr Birʿim is occupied by Maronites.

El-Jîsh (see below) is about 1 hr., and *Yarûn* (p. 378) about the same distance, from Kefr Birʿim.

b. From Ṣafed to Tyre by Tibnin.

From Ṣafed to Tibnîn (about 7 hrs.). The route diverges from the Bâniâs road (p. 380) at *ʿAin ez-Zeitûn* (20 min.), and then traverses two low hills between two small wâdy's. To the left lies Meirôn (see above). We now begin to ascend a narrow side valley coming from the N.W.; after ¾ hr. we see the village of *Kadîta* on the left and *Ṭaiteba* (p. 380) on the right. The volcanic character of the rocks becomes more marked as we proceed. We next reach (25 min.) a large, crater-like basin called *Birket el-Jîsh*, which sometimes contains water, beyond which (20 min.) we come to the end of the lofty plain and enter a picturesque flat valley, well planted, and enclosed by hills clothed with underwood. On the left lies *Ṣaʿsaʿ* (p. 379). In 10 min. we reach the foot of a conical height on which **El-Jish** is situated. This is the *Gush Halab* of the Talmud, and the *Giscala* of Josephus, by whom it was once fortified; and it was the last fortress in Galilee to succumb to the Romans. St. Jerome informs us that the parents of St. Paul lived here before they removed to Tarsus.

The earthquake at Ṣafed in 1837 overthrew this village also. The Christians, 135 in number, who were in their church at the time, all perished.

Leaving El-Jîsh, we turn towards the ravine which stretches along the hill towards the E., and descend the green valley, through which a brook flows, towards the N.W. for 1 hr., the view being entirely shut out. The sides of the valley are bare and stony. The country then becomes more open, and the village of *Yarûn* becomes visible on the slope of the hill. To the N.E. of Yarûn, on a small, isolated eminence, are the ruins of *Ed-Dêr* (the monastery). The Greek cross on one of the Corinthian capitals shows that a monastery once stood here, but there is no doubt that the building was originally a synagogue, resembling that of Kefr Birʿim. Here also there was a colonnade in front of the principal entrance on the S. side. The three gates, whose jambs, nearly 8 ft. in height, are monoliths, like those at Meirôn, are on the W. side. In the interior a double row of columns ran from the gates towards the altar. On the hill are scattered large hewn blocks and sarcophagi. The village is probably the ancient *Iron* mentioned by Joshua (xix. 38). Here begins now the district of *Bilâd Beshâra*, in which many Metâwileh live (p. 99).

The road next crosses an undulating plain, which is partly cultivated and partly covered with underwood. At the point where the plain is quitted we obtain a view of the village of *Bint Jebêl* and the snow mountains in the background. We ride along the E. slope of a broad valley, and in 2 hrs. reach the village. The inhabitants are Metâwileh, who carry wood from this region to Beirût and other parts of the coast. A little farther on we obtain a striking view of the fortress of **Tibnîn**, which is still 2 hrs. distant. The road descends into a valley flanked with precipitous hills, and a steep path then ascends to the fortress, which stands on the N.E. point of a hill falling away abruptly on every side. The village. inhabited by Metâwileh and Christians, lies on a saddle opposite the castle.

History. A few hewn stones of ancient workmanship on the E. side and the numerous cistern cavities prove that this was a fortified place at an earlier period than the middle ages. The fortress of Tibnîn was erected in 1107 by Hugh of St. Omer, lord of Tiberias, for the purpose of making incursions hence into the territory of Tyre. The castle was named *Toron*, and its occupants called themselves after it. After the battle of Ḥattîn the circumstances were reversed, and the Saracens now made predatory attacks from the castle against the Christians of Tyre. The castle was besieged unsuccessfully by the Christians in 1197—98, the assailants being at variance among themselves, and an ignominious retreat was the result. Tibnîn was afterwards razed by Sultan El-Muazzam. During the present century its destruction was completed by Jezzâr Pasha, who feared the petty chiefs of this district. One of these, a Mutewâli of noble birth. now occupies the stronghold.

The castle commands a superb view, ranging over an extensive mountainous region with numerous gorges. Towards the W. the sea is visible as far as Tyre, and to the N.E. rise the snow mountains. To the E., near the village of *Birashit*, stands a huge oak, known as the *Tree of the Messiah*.

[From Tibnîn to Kalʿat esh-Sheḳîf (and Sidon). A road leads from Tibnîn due northwards through the district of *El-Beshâra* to the Lîṭâny. Leaving *Ṣafed el-Butîʿa* on the hill to the right, we ride to (½ hr.) the entrance of the *Wâdy Hajeir*, and descend this valley for about 4 hrs., seeing little of the surrounding country. After the first 40 min. we perceive the village of *Suweinî* on the hill to the right, and 1 hr. 25 min. later *Khirbet Sâlim* on the left. We next (25 min.) come to some springs, used for turning mills, and (1½ hr.) reach the *Lîtâny* at the bridge of *Kaʿkaʿîyeh*. The village lies to the N. of the bridge; to the left is the *Wâdy Yarûn*. The bridge is built across a small island; the most northern arches are ancient. Near it are several houses and mills. The road hence to Kalʿat esh-Sheḳîf turns immediately to the right and ascends the *Wâdy ʿAin ʿAbd el-ʿAl*, keeping in view the ravine of the Lîṭâny on the right. It

leads to (½ hr.) the village of *Zautar* and (10 min.) another more to the E., of the same name. We now cross the fields to (1 hr.) the village of *El-Hamra*, whence the valley of Ez-Zaherâni and the Jebel Rîhân are seen to the N., and at length reach (½ hr.) *ʿArnûn* (p. 449).

From the bridge of Kaʿkaʿîyeh a road leads direct to Sidon (about 10 hrs.). The village of that name is reached in 50 min. from the bridge. The top of a hill, 20 min. farther, commands an extensive view. *Nazâr* (view), a Metâwileh village, is reached in 3½ hrs. more, and thence to Sidon is a ride of about 5 hrs.]

From Tibnîn to Tyre (about 4½ hrs.). We ride round a side valley to the S. and reach (½ hr.) a height above the *Wâdy el-Mâ*, where we enjoy a fine view of the valleys descending towards the sea. Tibnîn on its hill is still visible, and Hermon forms the N.E. background. We descend the *Wâdy el-Jedûn* into the (25 min.) *Wâdy el-ʿAshûr*, which latter valley we follow, keeping to the right, and leaving the *Wâdy Hârith*, *Jebel Hârith*, and *Jebel Kafra* to the left. The name of the valley is perhaps derived from that of the tribe of Asher which was once settled here. After 1 hr. the mouth of the valley is reached. The slope to the right contains a rock-tomb. The road leads to the small plateau of *Merj Ṣafra* to the left, after ¼ hr. descends towards the W., and (5 min.) reaches the village of *Kâna* (p. 380), after crossing to *Wâdy esh-Shemâli*, where a well and some shady olive-trees invite us to rest. Beyond the village we come to a so-called sultan's road, which leads to (40 min.) the village of *Hanawayeh* in the *Wâdy Ab*, where large hewn blocks and broken sarcophagi lie scattered about. Renan infers from the numerous ruins that this was once an important place, perhaps the 'stronghold of Tyre', or frontier fortress of the Tyrian district (2 Sam. xxiv. 7; Josh. xix. 29).

About 10 min. from this point, to the right of the Tyre road, is situated the so-called **Tomb of Hiram** (*Kabr Hîram*, or according to others *Kabr Hairân*), the tradition connected with which is not known to have existed before 1833. The tomb, which has an unfinished appearance, consists of a pedestal of huge stones, each 13 ft. long, about 9 ft. wide, and 2 ft. thick. On this lies a still thicker slab of rock, overhanging on every side, and bearing a massive sarcophagus, covered with a stone lid of irregular pyramidal form. The monument is about 20 ft. high, but it is easy to climb to the top and look down into the interior through an opening in the lid. Renan's excavations under the tomb led to the discovery of a rock chamber, to which a stair descends, and the N. part of which seems to have been excavated at the date of the erection of the monument. This is undoubtedly a Phœnician work, but as there is no inscription the date is unknown. It is possibly older than the Greek period, and most probably earlier than that of the Romans, who would not have omitted to furnish it with an inscription. Near it are several small sarcophagi, now overthrown, and fragments of others. The little valley to the S. of the road contains another small necropolis, where sarcophagi are hewn in the rock and have lids consisting of prismatic blocks. On the Tyre road, about 330 yds. from Kabr Hîram, Renan discovered remains of a Byzantine church, with a fine mosaic pavement (5th cent.) which he carried to Paris. On the small hill to the right of the road there are other tombs and sarcophagi, some of the latter being double with a single lid (comp. p. 117).

Tyre lies 1¼ hr. to the W.N.W. of Hiram's Tomb. We ride due westwards to a (½ hr.) cross-road, and (20 min.) pass under an aqueduct to *Râs el-ʿAin* (p. 429).

From Safed to Tyre by Yâthîr (about 11 hrs.). This is a more direct route than that by Tibnîn. It leads to (3 hrs.) *Ṣaʿsaʿ*, and (1 hr.) the ruins of *Rumêsh* (where a road diverges to Kefr Birʿim, 1½ hr. distant; see p. 377), and thence to (½ hr.) the upper part of the *Wâdy Hûra*, with a ruin of that name. We next come to (½ hr.) the ruins of *Hazûr*, or *Haziri*, with nnmerous tomb chambers, and then (¼ hr.) enter a different valley. In 2 hrs. more the village of *Yâthîr* is reached. We next enter the *Wâdy Ntâra*, where we pass (½ hr.) a grotto and (20 min.) the vil-

lage of *Sedakîn*, to the S. of which lies the village of *Aiyeh*. In 50 min. more we come to the Christian village of *Kâna* (p. 379), ¼ hr. aside from which there are several Phœnician figures hewn on a rock. About ½ hr. beyond Kâna we pass the ruins of *El-Khusneh*, which command an extensive view of the hill country and of Tyre. Ruined buildings in every direction indicate that this part of Phœnicia was once densely peopled. In 50 min. more we reach the Tibnîn route at the *Tomb of Hiram* (p. 379).

21. From Ṣafed to Damascus.

a. By Bâniâs.

From Ṣafed to Bâniâs 9 hrs., thence to Damascus 13½ hrs. — The journey from Tiberias to Bâniâs may be accomplished in two days if a point beyond Ṣafed be reached on the first day. From Ṣafed the traveller may either descend the valley and regain the direct route from Khân Jubb Yûsef (p. 375) to ʿAin Mellâḥa, or take the far more interesting route across the mountains towards the N., which we now describe.

We descend N.N.W. into the valley to (20 min.) *ʿAin ez-Zeitûn*, whence we see Ṣafed standing prominently on the hill behind us. Several small valleys are crossed and (25 min.) some ruins are passed. To the N.E. is the village of *Belûta*. We next come to (20 min.) *Ṭaiṭeba*. The view hence to the W. embraces the green hills of Upper Galilee; a small building is visible on the N. side of the Jermak; to the E. rise the mountains of Jôlân. To the E. of the village is a reservoir, and 20 min. beyond it we come to another, near a ruin. From the top of the hill, a little farther on, we enjoy an admirable survey of the valley of Jordan and the basin of Lake Ḥûleh. This point of view lies to the N.E. of Ṭaiṭeba, but our road now again turns to the N., and traverses the *Wâdy el-Meshêrejeh*, near a round wooded hill. In 40 min. we reach the village of *ʿAlma*, and perceive that of *Fâra* to the left. The route passes (10 min.) some extensive but nameless ruins on the right, with remains of columns, descends (20 min.) into the deep valley of *ʿUba*, and (¼ hr.) again ascends. To the left, on the hill, lies the village of *Dêshun*, picturesquely situated above the valley. We reach it in ¼ hr.; its stone houses with sloping roofs have quite a European look.

To the right rises the bush-clad *Tell Khureibeh*, the peaks of which command a fine view of the deep *Wâdy Hendâj*, the plain of Ḥûleh, and the lofty plateau of Ḳedes. There are some shapeless ruins here, several olive-presses on the hill, and tombs at its base. Robinson supposes this to be the site of the ancient *Hazor* (Joshua xi. 10—13), the residence of the Canaanitish king Jabin, who with his allies took the field against Joshua, but was defeated by the Waters of Merom, after which his city was burned. A second Jabin of Hazor who afterwards oppressed the Israelites was defeated by Barak and Deborah (Judges iv. 2). If we may judge from the order in which the towns taken by Tiglath-Pileser are enumerated in the Bible (2 Kings xv. 29), Hazor must have been situated somewhere near Ḳedes.

Our route still leads northwards, and in $\frac{3}{4}$ hr. we reach the village of **Kedes.**

History. Kedesh was also the seat of a Canaanitish prince, but was afterwards allotted to the tribe of Naphtali, and at the same time was made a residence of the Levites and a city of refuge. This was the native place of Barak, Deborah's general. The town was afterwards taken and its inhabitants carried into captivity by Tiglath-Pileser, after which it never recovered. The tombs of Barak and Deborah were afterwards shown here. The place was called 'Kedesh in Galilee' to distinguish it from other towns of the name.

The remains of buildings which still exist here are of the later Jewish period. By the spring below the village are several large sarcophagi, some of which are used as troughs. To the N. E. of the spring is a small building constructed of large blocks; two arches are preserved, and also part of a door looking southwards. Farther to the E. are several sarcophagi, standing together on a raised platform. On the sides are hewn rosettes, but time has destroyed every other enrichment. The lids, some of which cover two receptacles, are finely executed. An old wall, perhaps the enclosure of a burial-ground, is distinctly traceable near these tombs. Farther E. lie the ruins of a large building, probably a synagogue. The walls are still standing. In the E. façade there is a large portal flanked by two smaller ones. The village contains an interesting octagonal column, many capitals, and other fragments. Notwithstanding its fertile situation, it is thinly peopled.

The road next leads to a (26 min.) reservoir in a valley, and avoids the village of *Blêda* on the hill to the left. It passes ($\frac{1}{4}$ hr.) some ruins near several fine terebinths *(buṭm)*, leaves (10 min.) the village of *Umm Ḥabîb* on the hill to the left, and ($\frac{1}{4}$ hr.) reaches the large village of *Mês*. A little farther on we come upon traces of a Roman road. Our route traverses underwood, and after 40 min. we see the ruined castle of *Menâra* on the hill to the right. We also enjoy a fine view of the Jordan valley and Lake Ḥûleh, the grand range of Mt. Hermon, distant blue mountains to the E., the fortress of Tibnîn to the W., and Hunîn to the N.

In 35 min. we reach the ruins of the extensive fortress of **Hunîn**, situated near a small village of the same name. The castle was seriously damaged by the earthquake of 1837. The substructions are certainly ancient, as is proved by the drafted blocks on the E. and S. sides. Similar stones are seen in a portal in the village. On the N. side the ground is rocky, and the castle was defended there by a moat 19 ft. deep and of the same width. The round towers date from the later Turkish fortress, which was much smaller than the old, and extended more to the S. and E. Hunîn commands a beautiful view, and Bâniâs is visible in the distance. It is unknown to what ancient place Hunîn corresponds.

The road now descends rapidly into the valley, at first traversing underwood. In the plain below lies the Christian village of *Abîl*, answering to the ancient *Abel* (2 Sam. xx. 14); and farther

N. is *Mutelli*, the southernmost of the Druse villages. Our route leaves both of these to the left, and (55 min.) reaches the plain at a point where it is joined by the direct route from Ṣaida on the left (p. 450). We are now in the low ground where all the sources of Jordan unite and empty themselves either into Lake Ḥûleh or the extensive marshes around it. After 8 min. we cross the *Derdâra* by a bridge of a single arch. On the left side are several ruins. The view down the valley is very fine. This tract was once richly cultivated, but is now chiefly used as grazing-land by the Beduîns, the best pastures being here and at Merj 'Iyûn, the ancient *Ijon* (p. 450). After 10 min. we cross a dry watercourse, and in 25 min. reach the bridge of *El-Ghajâr*, which crosses the *Ḥasbâny*, the N. tributary and chief source of the Jordan.

Descending hence by the E. side of the river, a little to the right (E.S.E.), we may make an excursion to Tell el-Ḳâḍi. After 25 min. we ford a brook, and reach the hill in 22 min. more.

The **Tell el-Ḳâḍi** is an extensive mound, 330 paces long, 270 paces wide, and 30—38 ft. above the plain. On the top is a Muslim tomb under a fine oak. On the W. side of the hill is heard the murmuring of abundant water. Forcing our way in this direction through a dense thicket of oleanders, we descend a rocky slope to a basin about 50 paces in width. from which this source of the Jordan emerges from the earth so copiously as at once to form a considerable stream. Around the pool are heaped blocks of basalt. From the S.W. corner of the mound issnes another stream, probably from the same source, soon uniting with the other to form *El-Leddân*. This stream which Josephus calls the *Little Jordan*, is popularly regarded as the chief source of the Jordan from its being the most copious. It contains twice as much water as the stream from Bâniâs, with which, however, it does not unite in any one definite channel, and thrice as much as the Ḥasbâny, which unites with the other two sources, forming the full-grown Jordan, at Shêkh Yûsef, about 4½ M. below the Tell el-Ḳâḍi. At this last point the river is 45 ft. wide, its bed being double that width, and it lies 12—20 ft. below the level of the plain.

The words Ḳâḍi (Arabic for 'judge') and Dan (Hebrew) are synonymous. On the Tell el-Ḳâḍi doubtless stood the ancient city of *Dan*, the northern frontier town of the Israelitish kingdom, whence arose the often recurring expression 'from Dan to Beersheba'. Before the place was conquered by the Danites (Judges xviii. 27) it was called *Laish*, and belonged to the territory of Sidon, but even in the history of Abraham it is mentioned by its later name (Gen. xiv. 14). Under Jeroboam Dan became the chief seat of his idolatrous rites (1 Kings xii. 28—30). It was afterwards conquered by Benhadad, King of Syria (1 Kings xv. 20).

We now return to the main road which leads us towards the foot of the E. hills. To the right, on the hill to the S. E., is the *Neby Seyyid Yehûda*. The path gradually ascends through wood, passing several murmuring brooks; after ¾ hr. the ascent becomes steeper, and in 25 min. more we reach **Bâniâs**.

History. The modern Bâniâs was anciently the Greek *Paneas*, which, according to Josephns, appears also to have been the name of a district. Near it was a sanctuary of Pan (Paneion), adjoining the cavern in which one of the sources of the Jordan takes its rise. When Herod the Great received from Augustus the territory of Zenodorus, and the tetrarchy to the N. and N.E. of the Lake of Tiberias, including Paneas, he erected a temple over the spring in honour of Augustus. Philip the Tetrarch, Herod's son, who inherited the districts of Batanæa, Trachonitis, Aura-

nitis, Gaulanitis, Paneas, and (Luke iii. 1) Ituræa, enlarged Paneas and gave it the name of *Caesarea*, to which was afterwards added *Philippi*, to distinguish it from Cæsarea Palæstina (p. 351). This is probably the most northern point ever visited by Christ (Matth. xvi. 13; Mark viii. 27). The older name of the town never entirely disappeared, both names frequently occurring together on coins of the Ptolemies. Herod Agrippa II. extended the town and called it *Neronias*, but this name did not long survive. Titus here celebrated the capture of Jerusalem with gladiatorial combats, at which many of the Jewish captives were compelled to enter the lists with wild beasts or with each other. An early Christian tradition makes this the scene of the healing of the woman with the issne of blood (Matth. ix. 20). In the 4th cent. a bishopric was founded here under the patriarchate of Antioch. Even before the Arabian domination the old name of the place was revived. During the Crusades Bâniâs was repeatedly conquered. In 1229 or 1230 it surrendered, together with the lofty fortress of Subêbeh (p. 384) to the Christians after their unsuccessful attack on Damascns. The knight Rainer Brus afterwards received the town and castle as a fief. In 1132 Bâniâs was taken by Sultan Ishmael of Damascus, but in 1139 it was recaptured by the Christians. A Latin bishopric, subordinate to the archbishopric of Tyre, was then founded here. Bâniâs afterwards came into the possession of the Connétable Honfroy. Nûreddîn conquered the town in 1157, but could not reduce the fortress. The town was retaken by Baldwin III., but was finally occupied by Nûreddîn in 1165, after which the Franks never recovered it. Sultan el-Muazzam caused the fortifications to be razed.

Bâniâs is beautifully situated. It lies at the N. end of a triangular terrace in a nook of the Hermon mountains, 1150ft. above the sea-level, and 492 ft. higher than the Tell el-Kâḍi, between the *Wâdy Khashâbeh* and the *Wâdy Zaʿâreh* (S.), two valleys coming from the E. A third valley, the *Wâdi el-ʿAsal*, opens a little to the N., from a deep wooded ravine among the mountains. Water abounds in every direction, calling into life a teeming luxuriance of vegetation, and serving to irrigate the fields which extend hence down to the plain. The present village consists of about fifty houses, most of which are enclosed within the ancient castle-wall. On the S. side of this wall flows the brook of the Wâdy Zaʿâreh, which unites a little lower down with the copious stream of the infant Jordan. Remains of columns show that the ancient city extended far to the S. beyond the Wâdy Zaʿâreh. The castle in the N. part of the town was a vast edifice. On the N. side its wall was protected by the waters of the Bâniâs spring. The building materials are extremely massive. The corner-towers of the walls were round, and constructed of large drafted blocks. Three of these towers are preserved. In the centre of the S. side of the castle stands a portal, which is antique, though bearing an Arabic inscription. A stone bridge, which is also partly ancient, crosses the wâdy from this point, and several columns of granite are observed in its walls.

Below the W. end of the lofty castle-hill, to the S. of the Wâdy el-Khashâbeh, issues a copious stream, the most interesting feature of Bâniâs. The mountain terminates here in a precipitous cliff of limestone (mingled with basalt), and appears to have been so broken away by convulsions of nature that a large cavern which once

existed here has been nearly destroyed. Beneath the mass of broken rocks that choke the entrance to the cavern and almost conceal it, bursts forth an abundant stream of beautiful clear water, forming one of the chief sources of the Jordan. By this spring stood the ancient *Panium*, which gave place to a temple built here by Herod, in honour of Augustus. On the face of the cliff, to the S. of the cavern, are several votive niches, which were once much higher above the ground than now. The most northern niche is large and deep, and above it is a smaller one. Several other niches are hollowed out in the form of shells. Over the small niche to the S. is the inscription in Greek: 'Priest of Pan'. — On the rock stands the small weli of *Shêkh Khiḍr* (St. George), which commands a good survey of Bâniâs and a fine view of the mountain ranges to the W.

The huge *Castle* above Bâniâs, however, commands a far finer prospect, and the ascent (1¼ hr.) is strongly recommended as a morning's excursion. The traveller may either take horses and a guide with him, riding being practicable, or he may send the horses on to a certain point on the Damascus road (see below) to await his arrival after having visited the castle on foot. (The latter plan is preferable.)

We follow a narrow road to the E. (not that which traverses the olive-grove in the castle, but one which ascends to the right of it), and in 10 min. we reach the foot of the hill. Pursuing the same direction, and traversing underwood, we reach the castle in 1 hour. The castle, which was formerly called *Ḳal'at es-Subêbeh* (a name now hardly known), is of great extent, and is one of the best preserved in Syria. As in the case of Hunîn, the architecture of many different centuries is traceable here. The castle stands on the irregularly shaped summit of a narrow ridge which is separated from the flank of Mt. Hermon by the Wâdy Khashâbeh. The edifice follows the irregularities of its site. From E. to W. it is 260—330 yds. long, at each end nearly 100 yds. wide, but in the middle much narrower. A few poor hovels now stand within the castle, the occupants of which offer water from the large but somewhat muddy cisterns. The S. part of the castle is the best preserved. The pointed arches distinctly indicate the mediæval origin of most of the structure, but older materials have probably been utilised. All the substructions consist of drafted blocks of beantiful workmanship. Towards the middle of the S. side is preserved a building called by the Arabs *El-Meḥkemeh*, or 'house of judgment'. Externally it possesses very handsome pointed niches, and the thick wall is pierced with small arched apertures resembling loopholes. The vaulting is borne by a large pillar. The ear-shaped enrichments on the arches are curious. On the S. side of the castle there are several other buildings resembling towers, in a more or less dilapidated condition. — The S.E. part of the castle is in ruins. The Arabic inscriptions here have unfortunately not all been collected; nor have any excavations been made. So far as the writer could decipher the inscriptions, they reached back to the beginning of the 13th cent., and probably have reference to the thorough restoration of the castle. The E. part of the building, in which there are several cisterns, is higher than the W. part, and affords a survey of the wholee fortress. This part was originally meant to form a distinct citadel, being separated from the W. part by a wall and moat. The N. side of the castle presents the most striking appearance. Part of the enclosing wall here has fallen over the precipice, 600—650 ft. in height, into the Wâdy el-Khashâbeh. The wooded valley below and the opposite heights of Hermon present a noble picture. The precipice at the S.W. angle is

also of a dizzy height; a flight of steps hewn on the W. side is no longer accessible. This point commands the best view of Bâniâs, the Hûleh Lake, and the hills beyond Jordan. To the N.W. Ḳal'at esh-Sheḳîf (p. 449), and to the W. Hunîn (p. 381) serve as it were to balance the picture. To the S. extends the *Jebel el-Ḥêsh*, or wooded mountain; the village of 'Anfît is visible, and above it Za'ôra. To the S.E. is 'Ain Ḳanya; to the E. the village of Hazûri, and farther distant that of Jubbâta. On the whole the view is one of the most magnificent in Syria. The castle stands about 2300 ft. above the sea-level.

Leaving the castle towards the E.S.E., we may descend by a steep path into the valley, ascend a little on the opposite side, and thus regain the Damascus road (1 hr.) at a point where those who have visited the castle on foot may meet their horses.

In order to visit the **Birket er-Râm** from Bâniâs we proceed past the *Wâdy Za'âreh* to *'Ain Ḳanya* in 1 hr., and in 1 hr. more reach the lake. From *Shêkh 'Othmân el-Hazûri* (see below) viâ the *Merj Yafûri* the lake is reached in abont 1½ hr. (guide necessary). The *Birket er-Râm* is the *Phiala* of Josephus. It is, as its name imports, of a cup-like shape, occupying the bottom of a deep basin resembling an extinct crater, situated 150—200 ft. below the snrrounding table-land, and about 3000 paces in circumference. The impure water abounds with frogs and leeches. According to tradition, the spring of Bâniâs is supplied from this lake, but the impossibility of their being connected has been satisfactorily proved. The pure water of the spring is, moreover, very different from the brackish water of the lake. — Riding hence N.N.E. towards Mejdel, we regain the Damascns road in 1½ hr. (see below).

From Bâniâs to Jisr el-Khardeli (Sidon), see p. 450; *to Ḥâsbeyâ*, see p. 451.

From Bâniâs to Damascus (13½ hrs.). From Bâniâs we ride to *'Ain er-Riḥân*, an ascent of 1 hr.; near this spring is the wely of *Shêkh 'Othmân el-Hazûri*. The slopes of Hermon abound with water, but the paths are bad. In ascending we keep the castle in view until (¾ hr.), beyond the top of the hill, we descend into a valley. We then cross (¼ hr.) a small valley which runs down to the right, where there is a mill in a plantation of young silver poplars. This belongs to the Druse village of *Mejdel* (or *Mejdel esh-Shems*), which lies behind the hill to the left and soon comes in sight (¼ hr.). As we approach the central mass of the precipitous Hermon, volcanic rocks begin to predominate. Myrtles now appear for the first time.

The road enters another small valley and ascends to the (¾ hr.) lofty plain of *Merj el-Ḥaḍr*, which is partly cultivated, and in May yields a beautiful flora. On the left rises the bare Mt. Hermon, where fields of snow of some extent, particularly in the clefts of the rocks, are seen as late as the end of May and beginning of June. We pass (½ hr.) on the right some heaps of stones of basalt which mark the site of some ancient town, and (½ hr.) reach a point commanding a fine view of a number of extinct craters and other hills to the S. and E.; for the first time also we obtain a view of the great plain bounded by Anti-Libanus on the W., which on sunny days appears like a vast blue sea. The plain of Damascus is separated from that of the Ḥaurân by the *Jebel el-Aswad* (black mountain), which rises to the E. of our standpoint. The extensive montain range of the Ḥaurân rises before us. In the plain below is seen the village of *Ḳunêṭera* (p. 387).

After 37 min. we begin to descend, and in 13 min. reach the large village of *Bêt Jenn*, situated at the mouth of two valleys between steep rocky slopes, in which are several rock-tombs. We follow the course of the beautiful brook through plantations of the silver poplar, a tree which forms a characteristic feature of the environs of Damascus, and is chiefly used for building purposes. We avoid (10 min.) a broad road to the right, and follow the course of the stream past the mills. The brook is here called *Jennâni*, and afterwards forms part of the Aʿwaj (Pharpar). After 12 min. we leave the valley and ride across several slopes of Hermon and an undulating country more to the N.; to the right below lies the village of *Mezraʿa*, and beyond it stretches the beautiful plain, while the snowy summit of Hermon still presides over the scene on the left. The road passes (40 min.) the village of *Ḥîni* on the left, crosses (1 hr. 5 min.) a valley, and (27 min.) reaches **Kefr Ḥawâr**, the usual halting-place between Bâniâs and Damascus. The village, which derives its name from its numerous silver poplars, is inhabited by Muslims and contains no antiquities. By the tower on the hill we obtain a fine view of the plain, particularly of the region of Saʿsaʿ (p. 388). We next cross the *Wâdy Arni* (10 min.) and pass (10 min.) the village of *Bêtîma*, which lies on the hill to the left and also possesses a tower (perhaps formerly a Druse temple). The whole route commands a view of the plain, but the country is only partially cultivated. The caravan route leads by Ḳatana. It crosses (1 hr.) the *Nahr Barbar* (a name in which that of the ancient Pharpar survives), leaving the mountains about 3 M. to the left. It next reaches (1¾ hr.) *Ḳatana*, a village surrounded by orchards, passes (1¾ hr.) *Muʿaddamîyeh*, which lies to the right, and enters vineyards. The capabilities of the soil of the plain of Damascus, when properly irrigated, are already apparent here. To the left are the hills of *Ḳalabat Mezzeh*. The road soon reaches (½ hr.) the orchards, then (55 min.) *Kefr Sûsa*, and (20 min.) the gate of Damascus (p. 460).

From Bêtîma to Damascus by Dârêya. About 20 min. beyond Bêtîma (see above) another road quits the main route and turns more to the E. towards the N.W. end of the Jebel Aswad (Katana being left to the left). By this route we reach the village of *ʿArtûz* in 2½ hrs.; to the right, on the hill, are the ruins of the castle of *Jûneh*. We next reach (22 min.) the village of *El-Jedeideh*, where gardens begin. To the left (½ hr.) is seen the village of *Muʿaddamîyeh* (S. E.), and to the right *ʿAin Berdi* and *El-Ashrafîyeh*. We next reach (18 min.) a broad road to *Dârêya*, and (¼ hr.) that village itself. Dârêya is still a place of some importance, as it was also in the middle ages. The Franks used to extend their predatory excursions as far as this point, but were prevented from coming farther by the walls which enclose the orchards around Damascus. These walls, bnilt of clay, now snrround us in every direction, and the orchards within them, being abundantly irrigated, are carpeted with luxuriant pasture. At (1 hr.) the village of *El-Kâdem*, the domes of Damascus become very distinct, and we soon reach (20 min.) the *Bawwâbet Allah*, or 'Gate of God' (p. 478), outside which there is a new barrack, and a number of millstones of basalt are scattered abont. A ride of ½ hr. through the town brings us to the Hôtel Dimitri (p. 460), but the way to it outside the walls is pleasanter. Tents are also nsually pitched near tbe hotel, on the W. side of the town.

b. By Ḳunêṭera.

20—21 hrs. — From the castle of *Ṣafed* (p. 376) the ronte descends 20 min. to the N. E., turns to the E., and enters the *Wâdy Furêm.* After ¾ hr. we descend to the lower part of this valley. To the S. we see the village of *El-Jauneh.* After 25 min. the road divides, and we cross the road leading from Khân Jubb Yûsef (p. 375) to Bâniâs. In ¼ hr. we reach the ruins of *El-Katana*, in 1 hr. the point where the descent into the deeper part of the Jordan valley begins, and in ¼ hr. more the **Jisr Benât Ya'ḳûb,** or 'Bridge of the Daughters of Jacob'.

This bridge was probably so named at the time when the Jews were doing their utmost to fix the scenes of their sacred history in Galilee, viz. during the later period of the prosperity of Tiberias. Jacob is said to have once crossed the Jordan here (Gen. xxxii. 10), bnt his passage of the river must have taken place much lower down (ver. 22). From time immemorial there has been a ford across the Jordan here on the great caravan route, the *Via Maris* of the middle ages, but the date of the bridge is nnknown. This point, which connected Egypt with Damascns and the regions of the Euphrates, was moreover of strategical as well as commercial importance, particularly at the time of the Frank domination; and it was here that King Baldwin III., when on his march to *Tiberias* for the purpose of relieving Bâniâs, was surprised and defeated by Nûreddîn. In 1178 Baldwin IV. built a castle to defend the bridge, and committed it to the custody of the Templars, but it was taken by storm by Saladin in the following year. The slight remains of this Frank castle are to be seen ¼ hr. below the bridge. The great caravanserai on this commercial route and the bridge itself were probably built before the middle of the 15th century. To the left is a khân, and on the right bank of the river a ruin. The bridge, which is bnilt of basalt, was repaired for the last time by Jezzâr Pasha. In 1799 the French penetrated as far as this point.

The Jordan is here about 27 yds. in width; its current is rapid, and it abounds with fish. The bridge is situated 87 ft. above thelevel of the Mediterranean. The banks are bordered with oleanders, zaḳḳûm (p. 262), papyrus, and other kinds of bushes and reeds.

Beyond Jordan begins the district of *Jôlân*, the ancient *Gaulanitis*, named after the Levite city of *Golan* which belonged to Manasseh (Joshua xx, 8; 1 Chron. vi. 71). This region, which extended to the Hieromax (Sherî'at el-Manḍur, p. 399), and formed part of Peræa, belonged to the tetrarchy of Philip. Arrived at the top of the steep left bank of the Jordan (20 min.), we enjoy a fine view of the upper part of the valley down to the Lake of Tiberias, at the N.E. end of which the plain of Baṭîḥa is visible. Beyond this the road ascends over undulating ground, some of which is carpeted with excellent herbage, and some clothed with wood. After 1¼ hr. we pass the ruined village of *Nawarân.* Turcomans, or nomadic Turkish tribes (p. 84), are met with on this route, as well as Beduîns. We next reach (1½ hr.) the springs of *'Ayun es-Semâm* and approach the *Tell Abu Khanzîr* (boar hill), which after 40 min. we leave to the right. This tell is one of the first of those conical basaltic hills, running from N. to S., which form the *Jebel el-Hêsh.* We now soon reach the top of the lofty plain of the Syrian desert. On the right (40 min.) we observe a cistern, and on the left the *Tell Yûsef* and *Tell Abu Nedi.* In a little more than 1 hr. we reach **El-Ḳunêṭera,** a village situated 3040 ft.. above the sea-level, whence an ancient Roman road leads to Bâniâs. The village consists of about eighty hovels. The khân is almost a complete ruin, but this is the best place on the ronte for spending the night. Travellers are cantioned against sleeping in the open air, as heavy dews fall here, probably owing to the proximity of Hermon (Psalm cxxxiii. 3). The Beduîns often pasture their flocks here in the hot season.

Ḳunêṭera is the central point of a district named after it. Here, on the E. side of Jebel Ḥêsh, begins the district of *Jêdûr*, which is also noted for its pastures. It is very questionable whether this Jêdûr has any

connection with the ancient district of *Ituraea* (p. 55), the situation of which is not yet ascertained, as ancient authors merely inform us that it lay near Lebanon. The Ituræans are said to derive their name from Jetur, the son of Ishmael (Gen. xxv. 15). They were often at war with the Israelites, and are described as predatory in their habits and dangerous to the commercial route to Damascus. Their land consisted chiefly of pasture. All this seems to indicate that Ituræa was partly coincident with the present Jêdûr, and it was doubtless in the vicinity of Trachonitis (p. 400). The Ituræans, however, frequently invaded Lebanon, and even made predatory expeditions as far as Tripoli. The Asmonean Aristobulus conquered them in B. C. 107 with the aid of his brother Antigonus, and compelled them to embrace Judaism. Pompey afterwards gave them no rest and destroyed their fastnesses. The name of Ituræa seems then to have been applied to a district between Lebanon and Anti-Libanus. At a later period we find Ituræans among the Roman legions, even those on the Upper Rhine, after their territory had been annexed to Syria by the Emperor Claudius.

Beyond Kunêṭera we traverse a fertile, open country, with several springs, towards the N.E.; to the right in the distance rises the isolated *Tell Hara*. The ruined khân of *El-Kurêbeh* is passed on the left, 2½ hrs. farther on; the *Tell Jubba* (25 min.) also remains to the left, and we now enter the forest of *Shaḳḳâra*. We next cross (2 hrs.) the brook *Mughannîyeh* by a bridge, traverse the *Plain of Sa'sa'*, and descend to (1 hr.) *Sa'sa'*, a village with a large khân, situated on the watercourse of the *Wâdy el-Jennâni* (p. 386), at the foot of an isolated hill. We cross (½ hr.) the *'Arni*, pass the (1½ hr.) *Khân esh-Shîḥ* (from 'shîḥ', a woody plant of the desert), and reach (1½ hr.) the village of *Kôkab*, which lies between the hills of the *Jebel es-Aswad*, and from which we look down on the villages of the *Ghûta*. We next reach (1½ hr.) *Dârêya* (p. 386) and lastly (1 hr. 20 min.) Damascus.

22. From Jericho to Es-Salṭ and Jerash.

An escort to Jerash is obtained by applying to the dragoman of the consulate at Jerusalem. Travellers are usually accompanied by the Shêkh Gobelân (p. 336), whose charge in time of peace is 200—250 fr.

History. **Gilead**, in the wider sense of the name, embraces the region extending from the S. of Bashan (with its capitals Edrei and Ashtaroth) to the vicinity of the river Arnon. This hilly region was divided into two halves by the brook Jabbok (comp. Joshua xii. 2). In a still narrower sense the name Gilead was applied merely to some of the highest parts of the Jebel 'Ajlûn, as at the present day. Gilead was a pastoral region and supported numerous flocks. The W. slopes, particularly towards the N.W. are wooded. The land is fertilised by a copious supply of water and heavy dew-fall. At the time of the Israelitish immigration the territory of Gilead was divided between Og, the king of Bashan, and Sihon, king of the Amorites (Judges xi. 22), both of whom were conquered. Gilead was then taken possession of by Reuben, Gad, and the half-tribe of Manasseh. These tribes were hard pressed by the Amorites on the E. and S., and Saul had on one occasion to hasten to the aid of the city of Jabesh (1 Sam. xi). On the other hand refugees from the country W. of Jordan often sought an asylum among these mountains. Ishbosheth, the son of Saul, for example, retired to Gilead, and David fled hither from his son Absalom. — The Gileadites afterwards belonged to the northern kingdom, and they suffered severely in the campaign of King Hazael of Damascus (2 Kings x. 32, 33). After the return from the captivity a number of Jews settled in Gilead in the midst of a heathen population. Alexander Jannæus frequently waged war on behalf of Gilead. Under Herod and his successor Antipas the Roman influence began to

gain ground, and the numerous Roman ruins prove that Roman culture afterwards took deep root in Gilead. — The Beduîns, who thoroughly appreciate the rich pastures of Gilead, occupy the whole of this region, to the almost entire extinction of agriculture.

From Jericho to Es-Salṭ ($7\frac{1}{4}$ hrs.). The Jordan ferry near the *Wâdy en-Nawâ'imeh* is reached in $1\frac{1}{2}$ hr. (fare for man and horse 1 piastre; comp. p. 308). Beyond the river we follow the caravan route to es-Salṭ towards the E.N.E., leading at first between tamarisks and acacias. After 25 min. we leave the wide basin of the Jordan, in $\frac{1}{4}$ hr. come to irrigated land, and in $\frac{1}{2}$ hr. more reach the hill of *Nimrîn*. This place corresponds with the ancient *Beth Nimra*, or *Nimrah*, of the tribe of Gad (Joshua xiii. 27; Numbers xxxii. 3, 36), and the 'Waters of Nimrim' mentioned in Isaiah's denunciation of Moab (Is. xv. 6) are probably also to be sought for in this region. Among the ruins is a tomb adorned with the figure of a rider with a sword hung over his head. (From this point to *'Arâḳ el-Emîr*, see p. 308). Our route next ascends the *Wâdy Sha'îb*, or *Wâdy Nimrîn*, (1 hr. 20 min.) reaches a spring, (25 min.) leaves the valley to the left, and traverses a hilly tract towards the N.E. After 1 hr. we observe *Neby Sha'îb* on the hill to the left. (Shu'aib, the diminutive of Sha'îb, is the name given to Jethro in the Ḳorân). In $\frac{3}{4}$ hr. we pass the spring *'Ain Hazeir* on the left, above which there is a khân, and in about 35 min. more reach **Es-Salṭ.**

History. It has not been satisfactorily proved that Es-Salṭ is identical with *Ramoth Gilead*, which Eusebius places 15 Roman miles to the W. of Philadelphia ('Ammân, p. 305). The name is derived from the Græco-Latin word *saltus* (wooded mountains). Salṭ first became a place of some importance during the Crusades, when Saladin established himself in the country E. of Jordan. The fortress was destroyed by the Mongols, but soon afterwards rebuilt by Sultan Bibars (13th cent.).

Es-Salṭ is the capital of the district of Belḳâ, and as such is the residence of a kaimmaḳâm, or Turkish governor of the third rank. Until recently the inhabitants, owing to their warlike character, succeeded in preserving a certain degree of independence. The Muslim Arabs (300—400 families) and the Christians (Greeks and a few Protestants, about 80 families in all) live harmoniously together, and concur in their cordial detestation of the Turks. As at Kerak, the villagers here have much in common with the nomadic tribes in their customs and language. The place lies 2740 ft. above the sea-level and enjoys a healthy climate. Agriculture is the chief resource of the inhabitants, but some of them are engaged in the manufacture of rosaries from hard kinds of wood. The market is much frequented by the Beduîns. The fields, situated at some distance from the town, yield a considerable quantity of sumach, which is exported for dyeing purposes. The natives are generally hospitable. — Es-Salṭ lies on the slope of a hill which is crowned with a castle. The latter presents no attraction except a few ancient substructions. On the S. side of it, at the foot of the

rocky castle-hill, is a grotto in which a spring rises. This seems once to have been a church hewn in the rocks. It still contains some remains of sculpture and a passage descending to an artificial grotto below. The hills around Salṭ bear many traces of ancient rock-tombs. On the hill side opposite the grotto above mentioned bursts forth the famous spring of *Jêdûr*, which irrigates luxuriant gardens of figs, pomegranates, and olives. On the top of the hill, opposite to the village, ¼ hr. to the S., stands a pilgrimage-chapel, the view from which chiefly embraces the district of 'Ammân towards the S. (p. 305).

From 'Arâḳ el-Emîr (p. 307) to Es-Salṭ (5 hrs. 40 min.). From the brook *Es-Sîr* (p. 307) the route ascends the E. hill, high above the *Wâdy el-Baḥât* (p. 308), to the right, skirting canalettes which are conducted over the fields from that valley. After 1¼ hr. the valley divides, the branch to the right being the Wâdy Baḥât. Our route ascends the *Wâdy Eshta* to the N.E., traversing oak woods (*ballûṭ*), and (¼ hr.) reaching a spring. Farther up, the valley has a grassy floor, though destitute of water, and is flanked by wooded hills. The road then leads in 1 hr. to the E.N.E. to the spring of *'Ain Nutafa*, and then ascends to the left (N.) from the wâdy to a table-land. After 5 min. we pass some ancient sarcophagi, and to the left we see *Khirbet Sâr*, which is perhaps identical with *Jazer* in Gilead (Numbers xxxii. 1). This place belonged to the tribe of Gad and was a town of the Levites (Josh. xxi. 39), and afterwards came successively into the possessions of the Moabites (Isaiah xvi. 8) and the Ammonites (1 Macc. v. 8). It was subsequently besieged by Judas Maccabæus. — The route continues to traverse the plain towards the N., passing on the right (¾ hr.) a pool and *Khirbet Umm es-Semak*, on the left *Khirbet el-Kursi*, and (5 min.) on the right *Birket Umm el-'Amûd*. We then ascend the flat *Wâdy Dabûk*, and after ½ hr. pass *Khirbet Dabûk* on the hill to the left. After 10 min. the valley narrows, being enclosed by wooded hills (*Jebel Hemmâr*); in ¼ hr. we reach the top of the hill, and in ¼ hr. more begin to descend steeply to *'Ain Hemmâr*. Crossing a table-land, we next reach (20 min.) a saddle, to the left of which is a deep valley, and to the right the plain of *Betshe'* (see below). Skirting the latter for ¼ hr., we arrive at (8 min.) the spring of *Sirru* and (20 min.) the brink of the *Wâdy Saidûn*, where the road unites with that from 'Ammân to Es-Salṭ, ¼ hr. from the latter.

From 'Ammân to Es-Salṭ (5 hrs.). Ascending from the castle (p. 306) towards the N. we come (10 min.) to the ruins of a building with a lofty corner pillar, and to (¼ hr.) *Rijm el-Anêbideh*, beyond which we ride towards the N.W. along the W. brink of the *Wâdy en-Nuwêjîs*. In about ½ hr. we pass *Khirbet Brikkeh* on the left, and (5 min.) *Rijm el-Mefû'a*, also on the left. We cross a low saddle, and in ½ hr. reach *Khirbet Jubêhât* (the *Jogbehah* of Numbers xxxii. 35). The road then (¼ hr.) descends the wâdy, to the W., passes (10 min.) *'Ain Ṣuêlih* by the wâdy of that name to the left, and reaches (¼ hr.) *Khirbet es-Safûṭ*, with the massive remains of an ancient temple. Beyond a spring, reached in 10 min., we descend the *Wâdy Harba*, and (10 min.) reach the great plain of *Betshe'*, the S. part of which we cross in ½ hr., leaving *Khirbet 'Ain el-Bâsha* to the right, while on the N. rises the hill of *El-Kamsha*. The plain was originally the basin of a lake, the water of which descended through the Wâdy Tananîyeh, about 3 M. to the N., to the Zerḳa. The plain generally lies fallow. (It is traversed by a somewhat shorter route to the N.W.) In 10 min. we reach the top of the hill to the W.; after 5 min. we observe to the right the small pool *Birket Tawla*, and (2 min.) on the left the *Khirbet Abu Tîn*. Continuing our way across the table-land we next (27 min.) pass a small pool. We then descend into the *Wâdy Saidûn* (10 min.) and ascend steeply (10 min.). After 25 min. we cross rocky heights, passing the beginnings of the *Wâdy Ezrâḳ* to the

left and descend from the *Jebel 'Amrîyeh* into a narrow valley (13 min.). After 12 min. we reach the main valley, *Wâdy Sha'ib*, and in 5 min. more Es-Salṭ.

From Nâbulus to Es-Salṭ, see p. 336.

From Es-Salṭ to Jerash (8 hrs.). The stony road ascends straight into the mountains of Gilead *(Jebel Jil'ad)*. Throughout almost the whole year the mountain basins are beautifully green, being chiefly clothed with oaks and pines. The Neby 'Osha (p. 336) remains to the left. In about 1 hr. we reach *Khirbet Zei*, consisting of ruined buildings and broken columns, and in 1¼ hr. more *'Allân*, where there is a spring and a number of rock-tombs. The ruin of *Jilâd* remains on the left. After ½ hr., at some distance to the right, are seen the ruins of *Shihân*, and after ¾ hr. the ruins of *'Alakûni* on the hill to the right. We then descend to the river *Zerḳa* (½ hr.).

History. The Zerḳa, or 'blne river', is the *Jabbok* of the Old Testament, and is mentioned in the description of Jacob's journey to Palestine (Gen. xxxii. 22). The river formed the N. frontier of the Ammonites, and afterwards the boundary between the territories of Sihon, king of the Amorites, and Og, king of Bashan. (The ruins of *Shihân* are perhaps called after King Sihon.) The fact is also mentioned that the Jabbok divided the land of Gilead into two equal parts. In the narrowest sense, Gilead was the region around the Jabbok, and to this day a small district to the S. of Jabbok bears the name of Jebel Jil'ad (see above).

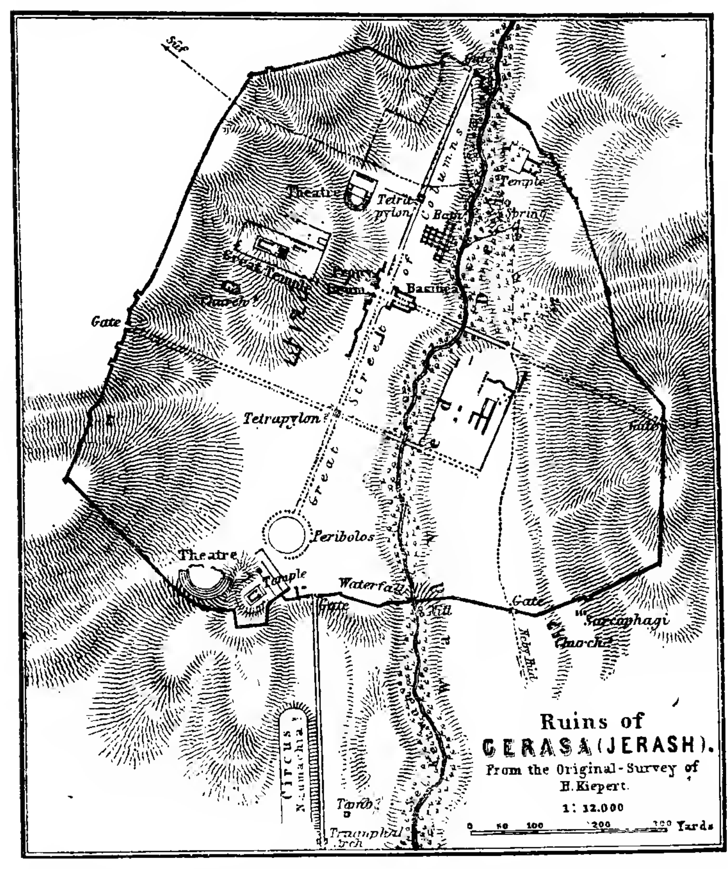
The banks of the Jabbok are bordered with oleanders. The brook is generally well filled with water, and in rainy weather is often difficult to ford. On its opposite bank, higher up, we reach *Hemta* (1 hr.), where there are woods. We next reach (1 hr.) *Dibbîn* and (1¾ hr.) **Jerash** (1757 ft. above the sea).

History. According to Josephns, Gerasa 'was a town belonging to the Decapolis of Peræa, and numbered several Jews among its inhabitants. It was taken by Alexander Jannæus, and is afterwards mentioned as one of the 'towns of Arabia'. Its most prosperous period was early in the Christian era, and its ancient bnildings belong to so pure a style of architecture that they were most probably erected as early as the 2nd or 3rd century. In the 4th cent. Gerasa was still considered one of the largest and strongest towns in Arabia, and it lay on a great Roman military road. In the time of the Crusaders mention is made of a campaign which Baldwin II. made in 1121 against Gerasa, where the 'King of Damascus' had caused a castle to be built. The Arabian geographer Yâḳût (at the beginning of the 13th cent.) describes Gerasa as deserted, and a few mills only then stood on the river. On the whole there is reason to believe that the overthrow of the town dates from the time of the Arabian immigration, and that it was occasioned by earthqnakes and the influence of the elements, and not by the hand of man. Here, too, we shall have an opportnnity of observing how remarkably even comparatively unknown towns were affected by Roman influence.

Part of the site of the ruins is cultivated by the peasants of the village of *Sûf* (1 hr. to the N.) and other half-Beduîns. A careful inspection of the place occupies more than a day. Tents had better be pitched in the upper part of the town.

The ruins lie in the *Wâdy ed-Dêr*, on both banks of the copious brook *Kerwân*, or the 'brook of Jerash', which descends to the

Zerḳa. The brook is bordered with oleanders, which form the only vegetation in the district. The right bank of the brook is higher and steeper than the left, and the level surface on the former is broader than that on the latter; the most remarkable buildings are



therefore all on the right bank. The town-walls, following the slopes of the hill, are partly preserved, and are about 1 hr. in circumference. Towards the N. the valley is enclosed by hills, and although it opens towards the S., no view is obtained except of the pilgrimage-shrine of *Mezâr Abu Bekr* on one of the surrounding hills.

We begin our inspection of the ruins on the S. side. The remains of buildings and heaps of large hewn stones extend fully

a mile beyond the S. gate, but the ruins of dwelling-houses, tombs, and public buildings situated there are hardly deserving of notice. The first structure of importance is a well-preserved and handsome *Gateway*, in three sections, resembling a triumphal arch. Its whole width is 82 ft., and the height of the central arch 29 ft. Above each of the smaller side gateways are corbels projecting from the wall, and over these is a niche resembling a window. The central arch will, it is feared, soon give way. The structure is remarkable in this respect that the columns on the S. side have a calyx-shaped pedestal of acanthus leaves above their bases. This peculiarity and the tripartite form of the gateway indicate that it is not of earlier date than the time of Trajan. — To the left of this gateway lies a large basin, about 230 yds. in length, and 100 yds. in width. It is now filled up with rubbish, and its surface is used as arable land. This was a *Naumachia*, or theatre for the representation of naval battles, as appears from the well-preserved channels which conducted the water hither from the brook; and it was provided with rows of seats still partly preserved. The basin is enclosed with excellent masonry, and has an ornament in the form of a wreath at its upper end. On the hill to the N.W. of the naumachia part of the *Necropolis* of Gerasa seems to have been situated, and sarcophagi of black basalt, finely executed and enriched, are still to be found here.

All these ruins lie without the town gate, which is now almost entirely destroyed, but appears to have resembled the outer gateway. On each side it was once evidently connected with the town walls. On a hill a few paces to the W. of the town gate stand the ruins of a **Temple**, the situation of which overlooks the whole town. Its walls, which are 7½ ft. thick, contain niches and a number of windows. One column only of the peristyle, at the S.E. corner, is preserved, but the bases of the columns, 7½ ft. distant from the cella, are easily traced, and fragments of the overthrown columns lie in the neighbourhood. The columns of the double Corinthian colonnade which once adorned the entrance are also scattered over the slope and the different terraces of the hill. The portal was 14½ ft. in width. The left side of the wall of the cella is the best preserved part, while the right side and the front and back walls are almost entirely destroyed. The stone roof has also fallen in. The mural pillars of the finely jointed, massive wall have been deprived of their capitals. Above the wall there is a simple and very slightly projecting cornice. The style of the whole building is tasteful. Its length was originally about 23 yds. and its breadth 16 yds. At the N.W. angle, by the Corinthian corner-pillar, is a side-entrance.

Adjacent to the W. side of this temple is a large **Theatre**, with its back to the town wall, but opening towards the N., so that the spectators must have enjoyed an admirable view of the handsome

public buildings in their city. There are twenty-eight tiers of seats, but several more may possibly be buried beneath the rubbish; and they are divided into two sections by a semicircular gallery, along which are ranged eight small chambers or 'boxes'. The gallery was approached from the outside by vaulted passages running under the upper tiers of seats. The highest gallery once formed a semicircle of 120 paces, but is now partly destroyed. The acoustic arrangement of the building is admirable. The proscenium, once fitted up with great magnificence, is unfortunately in ruins. In the wall of the proscenium, opposite the seats of the spectators, there were three portals, now buried in rubbish; the central door was of rectangular form, while the others were vaulted. Along the inside of this wall ran a row of Corinthian columns, extending to the side of the doors, and between these columns were seen the richly adormed niches of the proscenium wall. The theatre also possessed side-entrances (preserved on the W. side), and entrances from corridors running below the building, and probably used by the actors. The theatre could accommodate 5000 spectators, and is still remarkable for the excellent preservation of its rows of seats.

Leaving the theatre, we proceed northwards to a semicircle of columns, where there are some ruins and several reservoirs. These columns formed an oval **Forum**, which was perhaps open on the S. side, and was about 120 paces in length. Fifty-eight of the columns are still standing, most of them being still connected by an entablature. They present a very striking appearance, distantly resembling the piazza of St. Peter at Rome. On the left (W. side) there are twenty-three and four, on the right eighteen and thirteen columns now standing in different groups. The capitals are all Ionic.

To the N. of this forum begins the **Colonnade** by which the whole town was intersected. The columns have a heavy appearance, as almost all their bases are deeply buried in the earth, but the whole colonnade, which is hardly inferior to that of Palmyra, is nevertheless very impressive. Here again many columns are overthrown, apparently by earthquakes only. In consequence of this the entablature which the columns supported has been thrown to a distance in several places; in other places the blocks of which the columns are composed have been displaced; and in some instances these blocks lie in parallel rows, as if awaiting the process of being put in position by the builder. Many of the columns, however, are still so admirably put together that it is difficult to detect the joints. The columns are 5 yds. apart, and the street, whose pavement still exists at places, was about the same width. The height of the columns, exclusive of the entablature, is also about 15 ft., but as some of them are much higher, we infer (as at Palmyra) that an open gallery ran above the columns, and that behind them was a passage from which the adjacent houses

were entered. The fact that these columns are not all in the same style affords a presumption that they were erected at a comparatively late period, and were constructed of materials already existing. Along the main street about a hundred columns are still standing; of numerous others, however, the lower parts only remain, while in most cases several fragments at least are preserved.

These columns consist like the other buildings at Jerash, of the limestone of the neighbourhood, and there are few traces of basalt or other more costly material. Beyond the thirteenth column on the left there are several higher ones on the right and left, and the ends of the cornice of the lower rest against the shafts of the higher. Behind the columns there are remains of masonry at places. We soon reach a small space where four huge pedestals, which were probably once vaulted over so as to form a *Tetrapylon* (p. 119), are still preserved. They are 6½ ft. in height, and have niches probably once filled with statues, but are now overgrown with underwood. The cross-street which intersected the main street here was also lined with columns. A little way hence to the left stands a single column, followed by a group of two and another of five. The cross-street descends to the right (passing on the right groups of eleven and five columns respectively) to a broad flight of steps, and to a *Bridge* across the brook, consisting of three arches, of which the central is the largest. The bridge is a very substantial structure, but somewhat damaged. Near it the brook is crossed by an aqueduct.

Continuing to follow the main street towards the N., we pass seven columns on the right, seven on the left, and two larger columns on the right and three on the left. On the left side here is a building, of which a Corinthian column is still standing. The tribuna of the building is beautifully preserved. Above the three round and two square windows, now built up, runs a cornice with broken pediments, executed in a remarkably rich style. The interior of the building is filled with large hewn blocks, scattered in wild confusion. On the left, adjoining the colonnade, runs a wall which belonged to some handsome edifice. The next column on the left bears an inscription. We then pass three, one, and two columns on the left, and on the right two opposite the two on the left. To the right of this runs a series of columns between two walls. Here was situated a temple, whose apse is still preserved, and which lay in a line with the great temple (see below). Above it, at the back of the apse, a street descended to a bridge, which however is not now passable.

On the left side of the street lie the ruins of grand *Propylaea*, of which, however the front part only is preserved. The great portal, whose architrave has fallen, stands between two window-niches with richly decorated, broken pediments. To the N. of this a palace seems once to have stood.

The **Great Temple**, which was probably dedicated to the sun, and was the most important building at Gerasa, is situated on the top of a terrace of considerable extent. The principal part of it forms a rectangle 26 yds. long and 22 yds. wide, and faces the E. The interior of the cella has fallen in and is choked with rubbish. On three sides the walls, which are undecorated, are still standing. On the sides are six niches of oblong form. In the wall at the back is a vaulted passage with a small dark chamber at each side. On the outside of the wall in front there are still remains of a niche. The temple was a 'peripteros', i. e. enclosed by a colonnade. The portico, approached by steps, consisted of three rows of colossal Corinthian columns. In the front row were five columns, one of which has been overthrown; in the second row four, all standing; and in the third row four, of which two are standing. These columns, 38 ft. high and 6 ft. thick, are the largest at Jerash, and, like the whole building, recall the temple of the sun at Palmyra. They are older than the columns of the main street, the acanthus foliage of the capitals being admirably executed, and the shafts being jointed with great skill. The temple stood in the middle of a large court (atrium) enclosed by numerous columns, a few of which are still unbroken, while of the others there are numerous bases and fragments. A little to the W. of this runs the wall of the town. Towards the S.W. several smaller temples (and perhaps a church also) appear to have stood. Nothing, however, is now to be seen except a few columns and traces of vaults deeply buried in the earth.

The great temple commands a beautiful view. Below it, a little to the N., is situated a second *Theatre*, smaller than that already mentioned, but with a broader stage. It faces the N.E., and possesses sixteen tiers of seats. Between the tenth and eleventh tier, counting from the top, are six arches with niches between each pair. Under the lowest row of the extensive tiers there are dark vaulted rooms. The proscenium is buried in rubbish and overgrown with grass; it lay very low, and was adorned with detached columns. The stage commands a view of the columns of the great temple, rising above the highest tier of seats. The general arrangements seem to indicate that the theatre was intended for combats of gladiators and wild animals, and not for dramatic performances.

This theatre was reached from the main street by a side-street flanked with columns, of which three are preserved. Here too, there was a tetrapylon at the point where the streets intersected each other; but this was round in the interior, and square outside only, and is covered with a flat dome. The rotunda of this building was once decorated with statues. From this point also a street descended towards the brook. On the right (S.) stand the ruins of a very spacious square building (about 65 yds. square), which seems to have been a bath, being provided with an aqueduct. In front

are traces of a row of columns. The chief entrance was vaulted. On the N. and S. sides there were square vaulted wings with side entrances. The interior consisted of a suite of large apartments.

The main street continues to run northwards. On the left (W.) side a number of Ionic columns, bearing an entablature, and on the right two columns are preserved. The finest view of this N. part of the street of columns is obtained from the N. gate of the town, itself a very plain structure. The direction of the wall, and the place where it crosses the brook, are distinctly traceable here. An oblong building, which rises to the W., inside the gate, seems to have been a watch-house.

On the left (E.) side of the brook there were but few public buildings, the ground being less level than on the right bank. The hill recedes to some distance from the bank, and the plain thus formed is covered with vegetation in spring. The most northern building still in existence here was a *Temple*, about 50 yds. square, but part of the wall, a vaulted gateway, and one of the columns of the interior are alone preserved. The sculpture, if we may judge from its remains, must have been admirably executed. By a *Spring* farther to the S. there seems to have been another handsome edifice containing altars. Part of the water of this spring ran into the brook, while the rest was conducted to the naumachia by means of a large aqueduct. Along the bank of the brook there are also remains of columns. Beyond the upper bridge lie the ruins of a large building, which must have been either a *Bath*, or more probably a *Caravanserai*. Here, too, lie scattered fragments of columns, some of which are fluted. On this E. side of the town the wall runs along the slope of the hill at a considerable height, and within it are the ruins of numerous dwelling-houses. Outside the wall lay a burial-ground, near which we discovered a ruined building with a cross. The wall is best preserved on the N.E. corner of the town, whence it again descends in a wide curve to the brook and the S. gate.

Those who intend to travel farther to the N. are now usually committed by Shêkh Gobelân to the care of the village shêkh of Sûf, an insolent and importunate man, who ostentatiously shows the unflattering testimonials which former travellers have written for him. On our arrival at Jerash, Gobelân desired us to pay him the whole sum stipulated for, but was obliged to consent to our retaining the proportion due to the shêkh of Sûf and to our paying the latter ourselves at the end of the journey.

From Jerash to Mzêrîb (*Haurân*; about 9 hrs.). We cross to the left side of the brook, and proceed first on the right and then on the left side of the *Wâdy Mejêr* towards the N.E. The country becomes more wooded. From Jerash to Kafkafa run traces of a Roman road, which is said to lead direct to Suwêda (p. 414). Numerous bluish-white birds, about double the size of pigeons, haunt this tract. In 2 hrs. we reach the top of the hill *Slêm*, and in ¾ hr. more the summit of the *Jebel Kafkafa*, below which there are some unimportant ruins of the same name. The view embraces the beautifully green Jebel ʿAjlûn, and extends to the S.S.W. as far as Jerash. Towards the E. stretches the

steppe of *Ez-Zuwêt*, an arid, reddish yellow plain. To the N.E. are visible the hill of *Zumleh* and the blue peaks of the Haurân. The route descends the *Wâdy Warrâi*, between hills clothed with oaks, pistachios, numerous wild almonds, and other trees. After $2\frac{3}{4}$ hrs. we reach the ruins of *Dehâma*, and then traverse the plain of *Hagu* in the same direction as before. On the left we see the village of *El-Husn*, to the right in the distance *Ka'lat el-Mefrak*, and before us the long range of the *Zumleh* hills. (A somewhat shorter path appears to lead to Mzêrîb by El-Husn.) In 2 hrs. we reach *Er-Remtheh* on the Mecca pilgrimage route, a large village inhabited by fanatical peasantry. To the N. of the village the road is crossed by an old aqueduct. From Remtheh we proceed to ($1\frac{1}{2}$ hr.) *Turra*, (40 min.) the *Wâdy Zêdy*, which is generally destitute of water, and, still pursuing a northerly direction, (40 min.) *Mzêrîb* (p. 404).

From Jerash to Mkês (about 10 hrs.). If this journey be thought too fatiguing for one day, the previous night may be spent at *Sûf* ($1\frac{1}{2}$ hr. to the N.N.W.). Thence to *Tibneh* $3\frac{1}{2}$ hrs., to *Tayyibeh* $2\frac{3}{4}$ hrs., and to **Mkês** $2\frac{1}{2}$ hrs. more.

History. Mkês occupies the site of the ancient *Gadara*, a city of the Decapolis, mentioned for the first time by Polybius (v. 71; xvi. 39), and regarded as the capital of Peræa. Alexander Jannæus took the place after a siege of ten months. Pompey restored the town to please his freedman Demetrius, a native of the place, and a synedrium existed here. Augustus presented the town to Herod the Great, but after that prince's death annexed it to the province of Syria. The town was chiefly inhabited by pagans. In the Jewish War it was attacked by Jews, and was afterwards taken by Vespasian. Numerons coins of the city of Gadara belonging to the Roman period are still found. Gadara afterwards became the residence of the bishop of Palæstina Secunda. The town was famed for the excellence of its baths. The ancient name of Gadara is still preserved in that of the caverns of Jadûr', and the name of 'Jadar' is mentioned by the older Arabian geographers.

Mkês lies 1215 ft. above the sea-level on the W. extremity of a mountain crest rising between the valley of Yarmûk on the N. and the Wâdy 'Arab on the S. side. Approaching from the E. we first come to tomb-caverns. Numerous fine sarcophagi of basalt lie scattered along the slopes of the hill. They are richly adorned with garlands and busts of Apollo and genii. The lids are drafted at the corners and sloped sharply upwards. About 200 of these sarcophagi are still preserved, and the fragments of many others lie scattered about. Adjoining them are tomb-caverns with various chambers and doors in stone, still preserved, some of them with rudely executed busts on the architraves. Some of these chambers also contain sarcophagi which are used by the fellahîn, an indolent race from the Ghôr who live in this neighbourhood, as receptacles for corn and other stores. — To the W. of these tombs we come to a theatre, the form of which is preserved, while the upper parts have fallen in. A good survey of the ruins is obtained hence, and we also observe the larger theatre farther to the W., about 350 paces distant. This second theatre, built of basalt, is on the whole well preserved, but the stage is covered with rubbish. Here, too, a number of arches run between the seats, below which lie deeply vaulted chambers. The aristocratic qnarter of the town extended from the theatres towards the W., along the foot of the hill, on a level plateau about 1 M. in width. Many heaps of hewn stones and fragments of columns lie scattered about. The capitals of the latter were Corinthian. Substructions of buildings are also traceable, and in many places the ruts of carriage wheels are still traceable on the basalt pavement. A spot where a heap of Corinthian columns is observed seems to have been the site of a temple. The architectural enrichments were probably less carefully executed in their details than was the case at Jerash. — Still farther W. lies a modern cemetery, and on the slope of the hill here we enjoy a charming view of the Jordan valley.

From Mkês to the Valley of the Jordan (W.) there are two Roman roads, one leading direct to the bridge of *Jisr el-Mejâmiʿa* (Beisân), passing *Maʿâd* after 1 hr., and reaching the bridge in 40 min. more (p. 338). — The other route which is nsually taken leads from Mkês to the baths in the valley of the *Sheriʿat el-Mandûr* (1 hr.). *Hieromax*, the Greek name of this river, is a corruption of *Yarmûk*, the name given to it in the Talmud. It derives its modern name from a Beduîn tribe now settled near it. It descends from the Haurân and Jôlân, separating the latter from the Jebel ʿAjlûn to the S. Near its influx into the Jordan it is crossed by a bridge of five arches, and its volume is here nearly as great as that of the Jordan. The deep valley through which it flows penetrates rocks of limestone; but, after the channel had been hollowed out, the valley must have been covered with a stream of volcanic rock, extending also farther S., through which the stream had to force a new passage.

Opposite the point where we reach the Yarmûk are situated the famous *Hot Springs of Gadara*, or *Amatha*, the sanatory properties of which are highly extolled by Eusebius and many other ancient writers, and to this day they have maintained their reputation. The principal springs are situated in a small open space on the left bank of the river. Aronnd the large basin are traces of vaulted bath-houses and perhaps also of dwelling-houses. The steaming water, which has a temperature of 107½° Fahr., smells and tastes of sulphur, and though clear in appearance, deposits a sediment on the stones which is used medicinally. The Bednîns regard the bathing-place as neutral ground.

Beyond the hot springs we descend the wild valley, where the green vegetation, the white limestone, and the black superimposed basalt present a striking contrast. After 40 min. the valley expands, and we emerge into the Jordan valley, or Ghôr. The vegetation of the oaks is here exchanged for that of the nebk and nnmerous thorny and woody shrubs (comp. p. 262). This district is rendered unsafe by the Beni Sakhr Beduîns. In about 1 hr. we may reach the ford over Jordan by the fallen bridge of *Es-Semak* (p. 339), but the passage is unpleasant as the horses sometimes have to swim. A longer ronte leads to the S.W., first along the left bank of the Yarmûk, and then throngh the Ghôr, to *Jisr el-Mejâmiʿa* (p. 338). This bridge, which dates from the Arabian period, is well preserved. It is massively built of basalt, and consists of one large and several smaller arches. On the E. bank of the river stands a large, half-ruined khân. The stream of the Jordan is rapid here. For the country beyond this point, comp. R. 14.

From Mkês to Mzêrîb, see p. 403.

23. The Haurân.

A journey in the Haurân, though interesting to the geographer and the antiquarian, offers few attractions for the ordinary traveller, and had better be nndertaken with a Druse escort. Moreover, the Hanrân is frequently the scene of feuds among hostile tribes, and can only be visited when the state of the country is unusually quiet. There are still numerous uncopied inscriptions to be found here,—Greek, Latin, Nabatæan, and Arabic,—and some of them in characters still nndeciphered. One or more ladders should be taken, as the inscriptions are sometimes high above the ground, and ropes and a strong iron crowbar will also be nseful.

Literature. The little that was known of the Haurân down to 1851 is contained in Ritter's 'Erdkunde' (Part xv. Berlin, 1851). In 1854 were published Seetzen's 'Tagebücher' (Berlin), and in 1855 Porter's 'Five Years in Damascus' (London, Vol. ii. pp. 1—275). In Vol. xxviii of the Journal of the Royal Geographical Society (London, 1858; pp. 226—263) Graham gives an account of his tour in the Haurân. Rey's 'Voyage dans le Haouran' with map (published at Paris without a date) is a work of no great value. One of the most important works on this district is Wetzstein's 'Reisebericht über den Haurân und die Trachonen' (Berlin, 1860), which may be supplemented by the essays of the Royal Academy

of Science of Berlin (1863; pp. 255—368). De Vogüé's 'Syrie Centrale, Architecture Civile et Religieuse' contains numerous drawings of buildings in the Ḥaurân. The latest work is Burton and Drake's 'Unexplored Syria' (London, 1872. Vol i. pp. 132—161).

History. The northern part of Gilead and the district of Bashan were less known to the Israelites than the more southern districts E. of Jordan. It is not known where the district of Gilead ended, and that of Bashan, io the N. of it, began. The name of Bashan seems to have sometimes tncluded the N. half of Gilead as far as the Jabbok (p. 388). When the Israelites entered the country, the whole of this region was subject to Og, King of Bashan, whom they defeated at Edrei (Numbers xxi. 33—35; Deut. iii. 1—5). This kingdom was then allotted to the tribe of Manasseh as far as Edrei (p. 406), the capital, and Salkhat. The district also included 'Argob', the slope of the Ḥaurân range of mountains, where the Israelites found sixty cities with fortified walls and gates in the midst of an extremely fertile tract. The whole of Bashan was occupied by the Amorites, and must have been highly cultivated. Its pastures and its flocks were celebrated (Ezek. xxxix. 18). The oak plantations of Bashan also seem to have made a great impression on the Israelites (Ezek. xxvii. 6; Isaiah ii. 13). At a later period (Ezek. xlvii. 16—18) the name of Ḥaurân, which originally belonged to the mountains only (the *Alsadamus Mons* of the ancients), was extended to Bashan also, as at the present day. In the Roman period the conntry was divided into five provinces: *Ituraea* and *Gaulanitis* (p. 387), and to the E. of these *Batanaea* (a name also applied to the whole, like Bashan); to the N.E. *Trachonitis* and *Auranitis*, inclnding the mountains of the Ḥaurân in the narrower sense, and the present plain of *En-Nuḳra*, or 'the hollow'. The Ḥaurân in the wider sense is now bounded on the S.W. by Jôlân, on the N.W. by Jêdûr, on the N. by the Wâdy el-ʿAjem, belonging to Damascus, and on the S. by the Belḳâ and the steppe of Ḥamâd. Towards the N. E., and beyond the 'Meadow Lakes' (p. 488), extends a remarkable district, inaccessible to the ordinary traveller, consisting of a series of extinct craters, in the centre of which is the *Ṣafâ* (p. 489), with the ruin of the 'white castle'. To the S. and E. of this lies the *Ḥarrâ* (Hebr. 'Charezim'), an undulating plain, entirely covered with fragments of lava, where the sharpness of these stones renders riding and walking unpleasant. This is one of those dreary wildernesses of which Arabia contains so many. The rock formation of the Ḥaurân itself is entirely lava. The prevailing stones are a granulous dolerite and a brownish red or blackish green slag, blistered and porous. The dolerite consists of thin slabs of crystal of greyish white labrador, with small grains of olivine and augite. This formation rnns throughont the whole of the Ḥaurân, and in every direction are seen extinct craters and traces of violent eruptions. The soil in the district of the Ḥaurân is extremely fertile, and consists of soft, decomposed lava. The ancient dwellings of the country, however, form its chief attraction. Wetzstein divides these into four classes: — (1) The original Troglodyte dwellings consisted of artificial grottoes 10—12 yds. long, about 6 yds. wide, and about 10 ft. in height. The entrance was about 5 ft. high and 3 ft. wide; it had no door, but in front of the cavern was a small projecting enclosure from which a stone door led into the open air. This enclosure sometimes contained chambers. From this cavern, which formed the dwelling of the family, other grottoes were hewn in the rock to be used as store-rooms or stables. The larger caverns were borne by natural or artificial colnmns. — (2) In rocky, dry, and lofty situations are sometimes found shafts descending obliquely to a depth of about 150 ft., from the bottom of which ran a number of straight passages or streets, 16—23 ft. in width, flanked with subterranean dwellings. The ceilings were furnished with air-holes. The subterranean village generally had only one outlet. and that in a precipitous rocky slope. It was a matter of the utmost difficulty for an enemy to captnre these strongholds. They are mentioned by William of Tyre in his history of the Crusaders. They occur most frequently in the Jebel ʿAjlûn and in the region of



Damascus
(Shâm)
Es-Salihîyeh
Kubbet en-Nasr
Jôbar
Sabura
Er-Rabweh
Kalabât Mezzeh
El-Mezzeh
Kefr Sûseh
Dârêya
El-Kadem
El-Katana
Mu'addamîyeh
El-Jedêdeh
'Artûz
Jâneh
Nahr Barbar
Wady el-'Ajem
Sahnâya
Kôkeb
Menîn
El-Hosênîyeh
El-'Abbâseh
Dêr Khabîyeh
El-Kisweh
Ed-Delhemîyeh
El-Ashrafîyeh
Et-Têyibeh
Tell Birkal
Kenâkir
Wa'r ez-Zâkieh
Zâkieh
Habesh
Tell Shak'hab
Khân ez-Zeyât
El-Khiyâra
Khân Dennûn
J. el-Mânia
Kala'at en-Nohâs
Hurjilleh
El-Buwêda
El-Hajîra
Sbênât
Sbêneh
El-Ashrafîyeh
Nahr el-Berdi
El-Ghûta
Belât
Bêt Sahem
Sheba'a
Kabr es-Sitt
El-Hadîteh
Tell Abu Yezîd
Nejha
El-'Âdilîyeh
Dêr el-Hajar
Nahr el-A'waj
Karahta
El-Ghozlanîyeh
Dêr el-Asâfîr
Zibdîn
Hammâreh
Hadîdet el-Jerash
Kefr Batna
'Ain Terma
Jisrîn
'Utâya
Hâsrama
Tell es-Sâlihîyeh
Nishabîyeh
Hôsh el-Metbên
Bzêneh
Nôla
Dulbeh
Sekka
Belâlîyeh
El-Kesâ
Kasimîyeh
El-Ghoreîeh
Medâ'a
Tell el-Khanzîr
El-Atêbeh
Bârada
El-Jâdîyeh
Harrân el-'Awâmid
El-Kufrên
Ghassûleh
El-Jedêdeh
Bahret el-'Atêbeh
Lohf el-Ghêleh
Dîret et-Tulûl
Ard el-Muşê'a
El-Hijâneh
El-Khunêzireh
Tell el-Mesken
El-Kasren
Bahret el-Hijâneh
El-Betarîyeh
Tell Abu Shejar
El-Mâjidîyeh
Dêr 'Ali
'Abâyeh
Merjâneh
Jubbet es-Safâ
Es-Sa'adeh
'Alkîn
Kâra
Subbet Fir'ôn
N. Elyeshâ
Umm el-Kusûr
Umm el-Harêten
Esh-Shukrânîyeh
Matkh Brâk
El-Blê
Duhêrij
Umm Dubêb
Rijm el-Bakar
Bahret Bâlâ
Râbieh
Desert el-Hermîyeh
Ard el-Fedayên
W. Abu Khanâfis
Jo'êdeh
Kôm Mâsik
Brâk
Suwaret el-Kebîreh
El-Huzm
Sahr
Taff
Umm el-Hareten
Khulkhuleh
Shâhibât
Tell el-Asfar
Ard el-Bethenîyeh
Wady el-Liwa
Mezra'at Umm el-'Amel
El-Mismîyeh
Phaene
Habbâra
Shaâra
El-Kubbeh
Munakkad el-Hatab
El-Ghabâghib
Tell Mer'i
Tell el-Krim
Dêr el-'Adas
Kefr Nâsij
Kefr Shems
Mo'etbin
Jebab
Dîdi
Tell el-Hamîr
Route to Mekka
Jêdur
Roman Route
Ruderneh
Hadar
Tell Delfa
El-Mushmesîyeh
El-Hokf
Ghubêb el-'Ama
Tell el-Khâtibîyeh

REGION

S. OF DAMASCUS.

(DISTRICT OF THE HAURÂN)

Scale of 1 : 500.000

0 5 10 15 20 25 English Miles

10 20 30 40 Kilometres

Drawn by H. Kiepert.

Engraved & printed by Wagner & Debes, Leipzig.

Eẓ-Zuwêt adjoining the Zumleh Mts., which consist of white clay and massive flint. — (3) Another kind of dwelling consisted of a chamber excavated in the surface of a rocky plateau and then covered with solid stone vaulting. All these dwellings certainly belong to hoar antiquity, when, as the Bible (Deut. iii. 11) informs us, the Ḥaurân was inhabited by the Rephaim giants. — (4) Most of the villages of the Ḥaurân consist of stone houses, built of handsome, well-hewn stone beams (dolerite), and admirably jointed without cement. Wood was nowhere used. The houses are built close together, and have lofty walls. The larger villages only are surrounded with walls, and these are provided with very numerous towers. The courses of stone in the towers are often connected by means of the peculiarly shaped cramps known as 'swallow-tails'. The doors of the houses are low, but larger buildings and streets have lofty gateways adorned with sculptured vine leaves and inscriptions. The gates and doors always consist of large slabs of dolerite, and the windows, on the upper floor only, are formed of slabs skilfully pierced with openings. — It is generally the best preserved only of these houses that are now inhabited, but many others are in such good condition that they seem merely to be awaiting the arrival of new tenants. Behind the doors of some of the houses are blocks of stones, which were placed there by their occupants to signify symbolically that they were ruined. On the ground-floor all the doors are of stone, and the window-shutters turn on hinges of stone. As in the modern houses, a stair led from the court to the gallery of the upper floor. The stairs and galleries consist of single slabs placed one above the other, and let into the wall, and were in some cases probably furnished with balustrades. The windows and doors of the upper floor were open. Some of the rooms contain stone cupboards, stone benches, and even square stone candlesticks. The ceilings also consist of long stone slabs, smoothly hewn and closely fitted, above which was laid a kind of cement. The roofs rest on handsome, wide arches, not immediately, but with intervening supports. In the more important buildings the ceiling and its supports were enriched. The round arch was much used, and the undecorated walls sometimes rose a little above the somewhat depressed arches which supported the building.

Beside these dwellings, there were also numerous public buildings in the Ḥaurân. Several temples are preserved, dating from the period when Syria was a Roman province, but in a mixed native and Roman style of architecture. The mausolea, generally standing at a little distance from the villages, recall the sepulchral towers of Palmyra, except that the walls opposite the doors are here covered with shelves for the reception of sarcophagi. Another peculiarity of the Ḥaurân consists in its large reservoirs, which are either hewn in the rock, and have narrow openings, or are deep basins covered with artificial vaulting. The open reservoirs, square or round in form, are in some instances natural, in others artificial, and are carefully enclosed with very massive masonry. They generally have well preserved stairs descending into them. They are filled by the spring rains, and afford drinking water for man and beast throughout the whole year. These pools are unquestionably very ancient, and it would be a matter for great regret if they should be filled up, as the Turkish government has more than once proposed.

What people were those who once lived here and built themselves dwellings of such extraordinary durability? Can these be the 'threescore cities' mentioned by Joshua (xiii. 30)? These questions are answered in the negative by Wetzstein, whose theory that these dwellings were erected by Arabs from the S. is probably correct. The region of Yemen being overpeopled, several tribes (Kaḥtanides) of S. Arabia were compelled, soon after Christ, to send out colonies towards the N. (p. 65). Some of them settled in the Ḥaurân, and others on the central Euphrates, and thus arose on the confines of the desert the Arabian empires of the Kuḍa'ides or Seliḥides in the Ḥaurân, and the Nasrides

in Ḥîra, the former under the Roman, and the latter under the Persian suzerainty. At the same time they formed a strong barrier against the encroachments of the tribes of the desert on the dominions of their respective suzerains. A fresh immigration from S. Arabia at length took place, and after a struggle of several years the new settlers displaced the Selihides. These immigrants, called Jefnides or Ghassanides, continued to be the leading race in the Ḥaurân for nearly five centuries, and most of the stone buildings are doubtless to be ascribed to them. They also distinguished themselves by building numerous monasteries, and above all by constructing remarkably handsome conduits for the purpose of supplying their villages with water. They were often at war with their neighbours at Ḥîra, on the other side of the desert, sometimes on their own account, and sometimes as allies of the Byzantines. They also established a settlement on the Euphrates, and for a time were in possession of Palmyra. At length, when the nomad tribes of the interior of Arabia began to pour into Syria, the empire of the Ghassanides, who were but feebly supported by the Greeks, was overthrown, and the last of their kings died at the Greek court at Constantinople. A single blow thus deprived the Ḥaurân of all its former prosperity, although a few of the towns perhaps held out for a time. During the Muslim period we hear little of this region. According to Arabic inscriptions, it seems to have regained a share of its former prosperity in the 13th cent., when numerous mosques were erected. Nothing more is heard of it until 1838, when Ibrâhîm Pasha endeavoured to penetrate into the Lejâ (p. 419). He did not, however, succeed in conquering this bleak plateau of lava (the W. 'Trachon'), nor did Moḥammed Kibrisly Pasha fare better in 1850.

The Arabs settled in the Ḥaurân were idolaters, and chiefly worshipped Dhusarâ, a deity probably identical with Dionysus, or Bacchus. They embraced Christianity at an early period, and as far back as the year 180 we hear of a king 'Amr I. who erected numerous monasteries. They were also influenced by the Græco-Roman culture, as is proved by numerous Greek inscriptions which have been found. These are not always spelled correctly, but are interesting from the fact that they are evidently contemporaneous with the buildings themselves. The capital of the Ḥaurân was Boṣra.

Both the N.W. district of the Ḥaurân and the 'Jebel' itself are now chiefly occupied by Beduîns, but the slopes of the hills and the plain are inhabited by peasants who form the permanent part of the population. For several centuries past the Ḥaurân Mts. have been colonised by Druses, and particularly since 1861 so many members of that peculiar people (p. 101) have migrated thither from Lebanon that the district is sometimes called that of the *Druse Mts.* A number of Christians, chiefly of the Greek orthodox church, are also settled here. Apart from religious differences the natives of the Ḥaurân present a tolerably constant and well defined type, which distinguishes them both from these settlers and from the Beduîns. The peasant of the Ḥaurân is generally taller and stronger than the nomad, although resembling him in customs, and like the Beduîn he usually covers his head with the keffîyeh, or shawl, only. — The climate of the table-land of the Ḥaurân, lying upwards of 2000 ft. above the sea-level, is very healthy, and in the afternoon the heat is tempered by a refreshing W. wind. The semi-transparent 'hard wheat' of the Ḥaurân is highly prized and largely exported. Wheat in this favoured region is said to yield eightyfold, and barley a hundredfold, but the crops sometimes fail from want of rain or from the plague of locusts. Wild rye, barley, and oats frequently occur, but this is no proof, as some have supposed, that the soil was cultivated in ancient times, as these wild kinds are totally different from the cultivated. The fields are not manured, but a three or four years' rotation of crops is observed. The dung of the cattle is used for fuel, as the 'oaks of Bashan', which still grow on the heights, are gradually being exterminated, and no young trees are planted to take their place. No trees grow in the plain, though it bears

traces of once having been wooded. If this deficiency could be supplied, the climate would probably improve, and the supply of water become more abundant, but if young trees were planted they would certainly be destroyed by the flocks of the Beduîns. There are no meadows, and the cattle are therefore fed on barley, or on the young green barley-stalks. The peasants of the Ḥaurân are often grievously oppressed by the encroaching Beduîns. Along with the language of the Beduîns, however, they have inherited many of the virtues of the natives of Central Arabia. Here, as in Central Arabia, every village possesses its 'menzûl', or public inn, where every traveller is entertained gratuitously, and the Ḥaurânians deem it honourable to impoverish themselves by contributing to the support of this establishment. The inn generally consists of an open hall, sometimes roofed with branches only. As soon as a stranger arrives he is greeted with shouts of 'marhabâ', or 'ahlan wasahlan' (welcome), and is conducted to the inn. A servant or slave roasts coffee for him, and then pounds it in a wooden mortar, accompanying his task with a peculiar melody. Meanwhile the whole village assembles, and after the guest has been served, each person present partakes of the coffee. Even at an early hour in the morning we have been pressed to spend the whole day and the following night at one of these hospitable village inns. Now, however, that travellers have become more numerous, the villagers generally expect a trifling bakhshîsh from Europeans. A sum of 10—20 piastres, according to the refreshments obtained, may therefore be given to the servant who holds the stirrup at starting. The food consists of fresh bread, eggs, sour milk, raisin-syrup ('dibs'), and in the evening of 'burghul', a dish of wheat boiled with a little leaven and dried in the sun (p. 45), with mutton.

From Mḳês to Mzêrîb (9 hrs. 40 min.). From the E. part of the ruins (p. 398) we descend gradually (¼ hr.), and then ascend the valley (½ hr.), after which we cross the Yarmûk, and pass a copious, limpid, sulphureous spring (113° Fahr.) with ruins of an ancient tower. After ¼ hr. we cross the river again, and in ¼ hr. more reach the village of *Umm Khaibi*, where palms still occur, and where we are still below the level of the Mediterranean. In 25 min. we come to the *Birket el-'Arâis*, a small lake on the right, cross (5 min.) the small *Nahr Shêkh el-Bârid*, a tributary from the S., and (¼ hr.) again cross to the N. side of the Yarmûk. After 1½ hr. we cross the beautiful clear *Rekâd*, a N. tributary of the turbid Sherî'at el-Manḍûr, and in ¾ hr. more ride through the fields and olive-plantations of the village of *Debûsi*. After 1¼ hr. the *Wâdy Ziyâtên* descends from the N. The route through the valley becomes laborious, being frequently obstructed by dense thickets, in which case the traveller is obliged to mount to a higher and more open terrace of the valley. Luggage had better be sent by the upper route. The Menâḍireh Beduîns who occupy this district are inoffensive. The route frequently crosses the river. After 1½ hr. the large *Wâdy Shelâleh* descends from the S., and from the N. the small *Nahr 'Allân*. In ¾ hr. we reach the village of *Kôm el-Kaṣab*, which consists of a few hovels and large heaps of ruins. Ascending the N. side of the valley we reach the top of the hill in ½ hr. The valley here is 400—500 ft. deep, and the brook forms a lofty waterfall. On the hill lies the village of *Zezûn*. We pass several large and deep pools and (25 min.) observe on the hill to the right

the village of *Tell esh-Shehâb*. The soil is stony, and the reddish brown clay of the Haurân begins to be seen here. The lofty plain is traversed by numerous canalettes conducted from the lake of Mzêrîb on the right. In the extreme distance to the left is seen Mt. Tabor. The road now leads towards the E. to the castle of Mzêrîb in 1 hr. more.

Mzêrîb is the chief halting place of the caravan of pilgrims, both in going to and returning from Mecca (p. 478). On each occasion the pilgrims rest here for several days, and a great market is then held. A large castle erected for the protection of the pilgrims is said to have been built by Sultan Selîm (d. 1522). In the interior are large store-houses, a few miserable dwellings, and a small mosque. To the N.E. of the castle there is a spring, which a short distance off empties itself into a large, clear pond *(El-Bejeh)*, abounding with fish, and with an island in the middle. In this pool rise warm springs. On the W. bank are some ruins. The brook which emerges from the lake is called the *'Owêrid*.

From Mzêrîb to Damascus (16 hrs.). The pilgrimage-route *(Derb el-Hajj)* is uninteresting, and not always quite safe. On the right ($\frac{1}{4}$ hr.) we observe *Jumha*, and farther off *Khidr el-Hammâm*. We then cross ($\frac{3}{4}$ hr.) the *Wâdy el-Ghâr*; to the right lies the village of *Tafs*. After $\frac{1}{2}$ hr. we perceive the village of *Ta'leh* on the left, beyond the *Wâdy Horêr*, which we now follow. We next reach ($1\frac{3}{4}$ hr.) the large village of *Shêkhmiskîn* (or *Eshmiskîn*), formerly the capital of the Nukra (p. 45), and ($1\frac{1}{4}$ hr.) the village of *Juwêmeh*, to the E. of which runs the great aqueduct *Kanâtir Fir'aun* (Pharaoh's arch) in the direction of Der'ât (see p. 406). This gigantic work, which, according to Arabian accounts, was constructed by the Ghassanid king Jebeleh I., is about 60 M. in length, and crosses all the depressions in its way by means of bridges.

On the left begins a swamp. On this side also, after $\frac{1}{2}$ hr., lies the village of *Terâya*, and in the distance is *Nawâ* (p. 406); on the right (E.) lies *Zor'a*. In 10 min. we pass *Dilli*; after $\frac{1}{4}$ hr. *Tell Mikdâd* lies on the left; and in $1\frac{1}{2}$ hr. more we reach *Ktêbeh*. On the right lie *El-Mahajeh* and *Jassuwa*, and on the left *Inkhil*. After 40 min. we observe *Knêyeh* on the right, and in 1 hr. we reach the large village of *Es-Sanamên*, where our route is joined by that from Nawâ (p. 406). Sanamên is an excellent specimen of a Haurân village (p. 401), and contains extensive ancient ruins. On the E. side a vaulted gateway leads to a square chamber and several rooms with a portico, Corinthian columns, and several arches. Adjacent is a platform with a reservoir, near which rises a temple built of yellowish limestone. Within the temple are Corinthian columns and a niche in the form of a shell. The doors and windows are well preserved, and the decorations are very richly executed. According to inscriptions, one of the two temples which stood here was dedicated to Fortuna; and some authorities think the place

identical with *Aere*, the station between Damascus and Neve (p. 406). At some distance from the temples are several lofty towers in different stories, built of yellow and black stones without mortar, and also richly decorated. They were probably erected over tombs.

To the W. of Es-Sanamên extends the plain of *Jêdûr* (p. 387), broken by several hills, and beyond it rises the majestic Hermon. The E. hills form the boundary of the *Lejâ* (p. 419). After 20 min. we perceive the village of *Dîdi* on the right, and beyond it the long *Tell el-Ḥamîr*. We enter the hilly country, and next reach (1½ hr.) *Ghabâghib*, where there are several large reservoirs. On the right, after 40 min., we see the *Mezâr Elisha'* (chapel of Elisha) on the hill, and after ½ hr. the hill of *Subbet-Fir'aun* on the left. We next come to (1¼ hr.) *El-Khiyâra*, and (25 min.) *Khân Denûn*. On the right stretches the long and barren *Jebel Mâni'a* ('the obstructing'; see p. 421). We now reach (½ hr.) the important village of *El-Kesweh*, on the left bank of the river *El-A'waj*, which farther up is called the *Saibarâni* and descends from Jêdûr. This is perhaps identical with the *Pharpar* of the Bible (p. 465). We cross it by a bridge, by which rises a castle, and we now leave the Ḥaurân and enter the *Wâdy el-'Ajem*, which belongs to Damascus. After 1 hr. 20 min. we see the village of *El-Ashrafîyeh* on the left, and cross the *Wâdy el-Berdi*. In 1 hr. we reach *El-Ḳâdem*, and in 20 min. more we enter Damascus by the *Bawwâbet-Allâh* (p. 478).

In that part of Jêdûr which lies to the W. of the above mentioned Wâdy el-Ḥorêr is situated the *Monastery of Job*. At Mzêrîb the road to it diverges a little to the left from the pilgrimage-route, crosses (1¼ hr.) the wâdy near the ancient bridge of *Sîra* with its nine arches, and reaches (20 min.) the undulating valley of *Es-Sîra*. It then crosses (25 min.) the *Wâdy Yâbis* and reaches (20 min.) the *Wâdy el-Lebweh*, whence the **Monastery of Job** *(Dêr Eyyûb)* is 7 min. to the West. Job, according to a popular tradition, was a native of Jôlân, and early Arabian authors even point out his birthplace in the neighbourhood of Nawâ. The mediæval Christians also had a tradition to the same effect, and used to celebrate a great festival in honour of the saint. The great veneration of the Ḥaurânians for this shrine indicates that it must have had an origin earlier than Islamism. There are also other indications which tend to show that the land of Uz lay on the E. side of Jordan, and the description given of Job's manner of life closely resembles that of a chieftain of the Ḥaurân. According to Arabian authors the monastery was built by the Jefnide 'Amr I., and it probably dates from the middle of the 3rd century. On one of the church doors on the E. side of the monastery is a Greek inscription in honour of the 'dominion of Jesus Christ' (*κυρίου Ἰού Χοῦ βασιλέυοντος*), of the year 536, or 567 according to the ordinary reckoning. The dunghill on which Job lay was once shown here, and the ground-floor of the monastery is still partly surrounded with a dunghill. The monastery is a large quadrangular edifice, built of slabs of dolerite. There are no other ruins in the neighbourhood. About ¼ hr. to the N. is the *Maḳâm Eyyûb* (station of Job), enclosed by a wall. Within it is a large basin, supplied with water from *Job's Well*. The small building also contains a stone trough in which Job is said to have bathed after the termination of his trials. Adjacent is *Job's Tomb*. Sa'd, a Muslim saint, is also buried here, and there is a religious foundation connected with his tomb which still possesses some revenues. The Maḳâm, which is surrounded by vegetable-gardens, is considered

by the Beduîns sacred and inviolable. A hospice for negroes, with very poor accommodation, has long existed here. On the hill where the village of *Saʿdîyeh* lies, is situated the *Stone of Job* (*Sakhrat Eyyûb*), within a Muslim place of prayer. On this stone Job is said to have leaned when he was first afflicted. Round stones and pieces of slag are shown to the traveller as worms which fell to the earth from Job's wounds. From Es-Saʿdîyeh we proceed towards the N. to (40 min.) *Nawâ* (see below), and then to the E., past the *Dêr Lebweh*, to (1¾ hr.) *Shêkhmiskîn* (p. 404).

The great Caravan Route from Jisr el-Mejâmiʿa (p. 338) to Damascus viâ Nawâ is rarely taken by tourists, and is not particularly interesting. We shall therefore merely give the distances according to Van de Velde:

From Jisr el-Mejâmiʿa to the bridge over the *Yarmûk*	1	hr.	55	min.
Khân el-ʿAkaba	1	„	—	„
Kefr Hareb	—	„	45	„
Fîk, the ancient *Aphek* (1 Kings xx. 26, 30), a great caravan station, abounding with water, but possessing few antiquities	1	„	20	„
Ruin of *Rejûm el-Abhâr*	—	„	30	„
Birket Nâm	1	„	15	„
Ruin of *Khastîn*	—	„	30	„
Wâdy Muʿakkar	—	„	45	„
Ruins of *Umm el-Kabr*	—	„	15	„
Wâdy Hami Sakhr	—	„	30	„
ʿAin Keir (spring)	—	„	15	„
Wâdy ʿAllân	1	„	—	„
Tseil, one of the largest villages of Jôlân, with an old Christian church converted into a mosque	—	„	30	„
Nawâ, the ancient *Neve*, with extensive ruins	1	„	45	„
Obteiʿa	1	„	—	„
Unkhûl (both of these are villages with ancient houses of basalt and remains dating from the Roman period)	2	„	—	„
Es-Sanamên (p. 404)	1	„	—	„

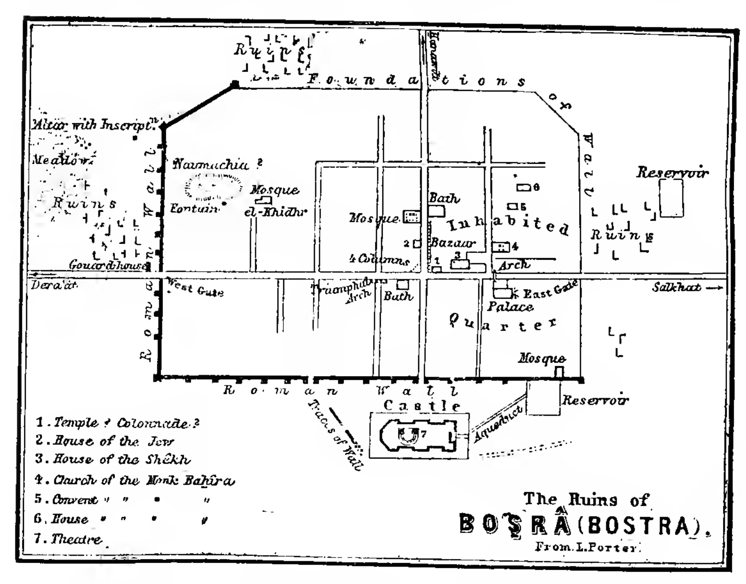
From Mzêrîb to Bosra (about 9 hrs.). The route, which leads to the S.E., crosses (1 hr.) the *Wâdy Zêdi*, the principal stream of the Nukra, and (20 min.) reaches the village of **Derʿât**, a place which is not to be confounded with Zorʿa near Shêkhmiskîn (p. 404). This was the ancient *Edrei*, the capital of the kingdom of Bashan (p. 400), which was afterwards allotted to the tribe of Manasseh. During the Christian period Derʿât was the seat of a bishop. The town of *Ashtaroth*, which is often mentioned in connection with Edrei, was probably situated on *Tell ʿAshtereh*, 1 hr. to the E. of Shêkhmiskîn. King Og resided both at Edrei and Ashtaroth (Deut. i. 4; Josh. xii. 4). Ashtaroth was a town of the Rephaites, and was afterwards allotted to Manasseh; it was at the same time a town of the Levites (1 Chron. vii. 71; Josh. xxi. 27). — In the valley lies a large reservoir, 160 paces long, 65 paces wide, and about 19 ft. deep, which was fed by the *Kanâtir Firʿaun*, or Pharaoh's Arches, a vast aqueduct coming from the N. (p. 404). The mausoleum of *Siknâni* which stands on the brink of the pool, seems never to have been explored. A building near the reservoir is called the *Hammâm* (bath) by the natives. At the S.E. end of the town stands a large building, 44 yds. long and 31 yds. wide,

with a double colonnade running round it. This, according to the inscription, is a *Ruwâk*, or hall for prayer, erected in 650 (i. e. 1253) by Emîr Nâṣir ed-Dîn ʿOthmân ibn ʿAli, the vicegerent of Saladin. The building had eighty-five columns and three gates. The columns are of different kinds. In the court lies a sarcophagus with two lions' heads. At one corner rises a lofty tower. The extensive and labyrinthine subterranean dwellings here are very interesting. They belong to the second class (p. 400). There is also a good entrance in the Wâdy Zêdi.

From Derʿât a broad road leads E.S.E. to Boṣra (7½ hrs.). It crosses the Wâdy Zêdi by a bridge of five arches, dating from the Muslim period. It then crosses (¾ hr.) part of an aqueduct which runs to Mkês (p. 398). On the right (40 min.) we see *Kôm Gharz*; to the N. lies the village of *Noʿêmeh*; a little farther on, the village of *Gharz* lies to the right. We next pass (½ hr.) the village of *Merkeh* and (½ hr.) that of *Umm el-Mezâbil*. On the right lies the large village of *Umm el-Meyâdhîn*; then *Naṣîb*, *Jaîr*, and *Eṭ-Ṭayyibeh*. The road passes between (1¾ hr.) the villages of *Esh-Shirkeh* and *Jîzeh*, the first of which contains the ruins of a large church. Here we again cross the *Wâdy Zêdi*. The Haurân Mts. tower picturesquely before us; to the E.S.E. Boṣra, and beyond it the Tell of Salkhad, become visible. The next villages are (40 min.) *El-Ḥarwâsi*, and, beyond another wâdy, (¾ hr.) *Ghaṣm*. On the right lies *Ṣuḥb*. We next pass (1¼ hr.) *Ḥammâṣ* on the right and *El-Muʿarribeh* on the left. Farther distant, to the N., lies the Christian village of *Kharaba*. We now follow an ancient Roman road, which leads us to **Boṣra** in 1¼ hr.

History. This is not the Bozrah of the Bible (Gen. xxxvi. 33, etc.), a place which probably lay in the ancient territory of Edom. An attempt has been made to identify Boṣra with the Ashtaroth of the Bible. Owing to its remarkably commanding situation the town was probably a place of some importance at an early period, but it seems afterwards to have fallen to decay. In A.D. 105 Boṣra became a colony under the name of *Nova Trajana Bostra*, capital of the province of Arabia, and residence of a 'consularis'. At that period this appointment was held by Cornelius Palma, the general of Trajan. From the year 105 dates the so-called Bostrian era, which was long used by the towns of Peræa in their reckoning of time. The place probably owes its prosperity to an immigration from S. Arabia. It was also a centre of the caravan traffic. A road led hence direct to the Persian Gulf, and many roads constructed by the Romans are still traceable in the neighbourhood. Numerous coins of Roman emperors, some of which bear the name of the town, have been found here. The tutelary deities of the town were the Bona Fortuna Bostrenorum and Dhusâr (Dionysus). In the time of the Emperor Alexander Severus (222—235) a Roman military colony was sent to Bostra, and under Diocletian the place was still the capital of Arabia (comp. p. 55). In the time of Constantine it was a very flourishing place. It was also an episcopal see. Boṣra was chiefly important as a centre of the caravan trade of Arabia, and was visited by Arabian merchants, including Mohammed's uncle, who was accompanied by the prophet himself (p. 89). At Boṣra dwelt the monk Baḥîra, who is said to have recognised Moḥammed as a prophet, and who is supposed to have afterwards gone to Mecca and to have

exercised a great influence over the prophet. Even in the middle ages Boṣra was very important as a market and as a fortress. The Crusaders under Baldwin III. vainly endeavoured to take the town. Saladin, who was obliged to employ the country to the E. of Jordan as a basis for his attacks on the Franks, was well aware of the importance of Boṣra. The town at length fell to decay, partly owing to earthquakes (especially one in 1151), and afterwards in consequence of the weakness of the Turkish government. The Syrians have a saying that the prosperity of Boṣra is the prosperity of the Ḥaurân, and *vice versâ*. This is quite true at the present day, for a strong garrison at Boṣra would alone prevent the Beduîns from oppressing and ruining the peasantry. Since about the year 1863 several attempts have been made to maintain a garrison here, but the good intentions of the government have generally been frustrated by the obstinacy of the Druse chiefs. Another name still applied to Boṣra is *Eski Sham*, or Old Damascus.



At the present day Boṣra, which is occupied by some 30—40 families only, presents a melancholy appearance. The town wall is preserved on the W. and partly on the S. side also. The town is intersected by two main streets, one running from E. to W., and the other from N. to S. As we approach the town from the W. we observe some ruins on the left. In the open ground, near the N.W. corner, is an altar with an inscription. On the left, outside the W. gate, is a small guard-house. The *Gate* is well preserved. It consists of two arches, one above the other. In the wall adjoining the lower arch are several small shell-shaped niches, and above these triangular roofs. A little way to the left, inside the gate, is a spring, adjoining which is a low-lying meadow, probably once a

naumachia. In the vicinity are the small mosque of *El-Khiḍr* and an old tomb. Notwithstanding the sad condition of the ruins, the direction of several of the streets is still distinguishable. At the entrance to the third street diverging to the right (S.) from the main street stands a well preserved *Triumphal Arch.* The central arch of the three is about 41 ft. high. There are also transverse arches, and the whole structure appears to have stood on a pedestal 41 ft. long and 20½ ft. wide. One of the pilasters bears a Latin inscription. The street into which the gateway leads is entirely destroyed. The *Principal Street* of Boṣra, running from E. to W., seems to have been lined with columns, and is flanked with very imposing ruins. A little farther to the E., on the right, are the remains of *Baths*, from the vaulting of which a fine view is obtained. We now come to the point of intersection of the two main streets. Turning into the street to the N., we see on our left four large *Columns*, which cut off the corner of the street in an oblique direction. They are each about 47 ft. high, and have admirably executed Corinthian capitals. The space between the two middle columns is greater than the other spaces. These columns must have belonged to some magnificent public building, of which there is now no trace. — On the opposite (right) side of the street are remains of another beautiful *Building* (Pl. 1), of which two columns with bases of white marble are preserved; in the wall are three rows of niches, one above the other. Whether this building was a temple, or merely a colonnade, is a question which excavations alone could enable us to answer. Farther N., on the right, we come to a series of open vaults, which once evidently formed the *Bazaar* of Boṣra. On the left is a gateway. This, according to tradition, was the site of the *House of a Jew* (Pl. 2), who was unjustly deprived of it, but recovered it after the mosque erected on the spot had been pulled down by order of Khalîf 'Omar.

On the left we next see a deserted *Mosque*, the foundation of which is ascribed to Khalîf 'Omar. The materials are certainly ancient. One column bears the date 383 (of the Bostrian era), or A.D. 489. At the entrance is a kind of porch with columns. A small door leads into a quadrangle having a double open passage on two sides. The arches rest on antique columns, sixteen of which are monoliths of white marble, while the others are of basalt. The capitals are in different styles, two of them being Ionic. A handsome frieze in stucco runs round the walls. At the N.E. corner of the mosque stands a minaret with a handsome stone door, the ascent of which richly rewards the visitor. The view embraces the Nuḳra, an undulating plain, clothed with vegetation in spring; then the mountains on the Ḥaurân in the narrower sense, the woods on which are clearly distinguishable. To the E. we have a glimpse of the hill of Salkhad. Towards the S. lies a region recommended to the notice of travellers in search of dangerous

adventures, and almost entirely a 'terra incognita', although Umm Jemâl has been visited once at least (by Graham). To the S.W. a yellow strip of land near the Zumleh is visible, and adjacent to it rises the Jebel ʿAjlûn. This is also a good point from which to survey the extensive ruins of the town. — On the side of the street opposite the mosque are the ruins of a large bath, where the pipes of the water-conduits are still traceable.

Proceeding to the E. from the intersection of the main streets, we come to the quarter of modern Boṣra. Farther on, the street is spanned by a Roman arch, to the right (S.) of which are the ruins of a large house with several courts and many fragments of sculptures and columns. The street which diverges here to the left leads to the old '*Church of the Monk Baḥîra*' (Pl. 4), a square building externally, but a rotunda internally. The dome has fallen in, but the side niches are preserved. Several friezes have been built into the wall. According to an inscription on the gateway the church was built in 407 of the Bostrian era (i. e. 513). A building a little to the N. of this bears a beautiful Arabic inscription. Near the church the *Monastery of Baḥîra* (Pl. 5) is also pointed out. The roof has fallen in. The walls still contain a number of windows. On the N. side there is a vaulted niche, with a Latin inscription adjacent. Still farther N. the *House (Dâr) of Baḥîra* (Pl. 6) is shown; over the door is a Greek inscription.

Farther N., outside the town, is the mosque of *El-Mebrak*, or the 'place of kneeling', where, according to tradition, the camel of ʿOthmân which carried the Ḳorân, or according to other versions Moḥammed's camel, is said to have knelt. The marks left by the devout beast on a slab of dolerite are now shown in a small room here. The dome of the mosque of El-Mebrak was destroyed by the Wahhabites, but was restored in 1859 by Saʿîd Pasha of Egypt as a kind of monument to the son of his predecessor ʿAbbâs Pasha. According to an old Arabian custom the youth had been entrusted to the Beduîns (here the Ruwala) for the purpose of receiving part of his education, but died and was buried here in 1854.

Outside the wall on the E. side of the town lies a large reservoir, with tolerably preserved substructions. A larger reservoir near the S.E. corner of the town is in still better preservation. A stair descends into this basin; at its N.E. angle are the ruins of a mosque.

To the S. of the town rises the huge *Castle*, which was erected by the Eyyubide sultans during the first half of the 13th century. Its form followed that of a Roman theatre, semicircular towards the S., which constituted the nucleus of the building. The projecting towers give it an irregular shape. The castle is surrounded by a moat. A bridge of six arches leads to the iron-mounted door of the fortress, whence we enter a number of subterranean chambers with pointed vaulting. The whole building is divided into

very numerous irregularly shaped rooms in three stories, one and sometimes two of which are below the surface of the earth. Extensive vaults, store-chambers, stabling for horses and camels, and rooms for the garrison are still preserved, all of them with very massive walls. On the platform inside the castle are still seen the six tiers of seats which belonged to the *Roman Theatre* (Pl. 7), but that ancient edifice has been so disfigured by the Arabian superstructures that its arrangements are not now easily traceable. The stage, 12 paces in depth, was bounded by a wall in two stories, with a number of niches of different forms, and 66 paces long. On each side, and on both stories, were doors leading into a passage at the back of the stage. The theatre was about 79 yds. in diameter. The tiers of seats are partly concealed by the later buildings. Double stairs lead to a landing from which other stairs ascend to the seats. Between the lower double stairs are doors from which passages descend to the 'vomitoria' (approaches to the stage and the seats). Around the highest tier of seats ran a colonnade, a few columns of which are still preserved. Descending passages also ran below the landings of the stairs. — This very extensive theatre was situated so as to command a fine view, and here were probably celebrated games and festivals in honour of Dhusâr, one of the tutelary gods of the city (p. 407).

A tour in the Eastern Haurân can only be briefly indicated here.

From Boṣra to the E.N.E. to *Krêyeh* (2 hrs.), a town built by the Ghassanide King Jefneh I., who began to reign in A.D. 135. The town was very extensive, but little of it now remains except a few towers. One of the buildings has a triple colonnade of columns of a degraded style. A large reservoir lies in the middle of the village, which now contains few inhabitants. From Krêyeh the traveller may proceed in the direction of the Klêb, which is visible hence, to (1½ hr.) Ḥebrân (p. 413), crossing several deep watercourses on the way.

Salkhad lies 2 hrs. to the E.S.E. of Krêyeh, and halfway to it lies the village of *Munêdireh*.

History. The ancient *Salchah* is mentioned in the Bible as the frontier-city of Bashan (Deut. iii. 10; Joshua xii. 5). Its situation, like that of Boṣra, was very commanding, and under a good government it would still possess many advantages at the present day. It is doubtful whether the Crusaders penetrated as far as this point. In the middle ages Salchah was still an important place, and the vine was cultivated here at that period.

Salkhad possesses eight hundred stone houses, but owing to the want of water they are occupied by a few families only. Many of the houses, and several towers, are in admirable preservation. The castle probably owes its origin to a period earlier than the Romans. It stands on the top of a conspicuous hill. and is surrounded by a deep moat, now partly filled with fallen stones. The castle is entered by an arched bridge. On several of the portals there are still Roman eagles, but there are also embrasures and Arabic inscriptions, for the castle owes its mediæval restoration to the same policy which gave rise to the erection of the citadel of Boṣra (p. 410). The view hence embraces many ruined cities. The ancient Roman road from Boṣra to Baṣra on the Shaṭṭ el-ʿArab, near the Persian Gulf, turns here to the S.E.

ʿOrmân lies 1¼ hr. to the N.E. of Salkhad; or, by riding round the hill of *Sfêkh* and making a digression of ½ hr., the village of *ʿIyûn* may

also he visited. The latter derives its name from its numerous springs, around which a number of Beduins are usually encamped. The village contains the ruins of some handsome public buildings. About 2 hrs. to the N. of 'Iyûn is *Sahwet el-Khidr*, a dilapidated town with a castle and a church, where Khidr, or the Oriental St. George, is revered by all the religious sects. The country here is green and partly wooded.

From this point we may now return to Hehrân (about 2 hrs.). Or we may remain on the E. side of the hills and ride to *Sâla* (2½ hrs.), formerly a large town, and to (2 hrs.) *Busân*, whence the desert to the E. is surveyed as far as the inaccessible tract of the Harra. The stone houses of this town are well preserved, and so, too, are those of (1 hr.) *Mushennef*, which has a temple and many handsome doors of stone. We next come to (¾ hr.) *Umm er-Ruwâk*, and, passing *Tarba*, reach (1½ hr.) *Têmâ*, ½ hr. to the N. of which lies *Dûmâ*. Têmâ and Dûmâ are two large villages. If tradition is right in making the Haurân the scene of Job's history (p. 405), Têmâ may be the place of that name mentioned in the Bible (Job ii. 11; Jerem. xxv. 23), while Busân would perhaps be the ancient *Buz*. At Dûmâ there are subterranean vaults containing stone coffins. We may now ride hence in 1¾ hr. to Shakka (p. 420).

To the E. of 'Ormân an interesting excursion may be made to the troglodyte towns of *Hibikkeh* and *Tell Sha'f*.

From Bosra to Damascus. From Bosra a Roman road leads due N., past the W. base of the Haurân Mts., to 'Ireh and Suwêda. In ½ hr. it reaches the village of *Jemarrîn*, which contains several large buildings. To the N. of this a bridge of three arches (near which stands a watch-tower) crosses the *Wâdy ed-Deheb*, a valley containing water, and called the Wâdy Zêdi lower down (p. 406). The road traverses luxuriant fields, and next reaches (½ hr.) a large, square, isolated edifice with thick walls, called *Dêr Zubêr*, and probably, as its name imports, once a monastery. 'Ireh is still 1 hr. distant. Making a digression to the right we may visit the Tell and the ruins of *Weter*, whence the castle of 'Ireh is visible. On a neighbouring hill to the S.E. we see the (20 min.) ruins of the village of *Ghassân*. The ancient town, which is now a miserable heap of ruins, gave its name to a dynasty which once reigned over the Haurân (p. 402). Among the rank nettles are hewn stones, some of which are architecturally enriched, the ruins of a church, and a few dark vaults. The top of the hill commands a fine view. From Ghassân the stony route leads in 1 hr. direct to 'Ireh. From Weter to 'Ireh by the Druse village of *Mujêmir* is a ride of ¾ hr.

'Îreh lies on an eminence in the plain, between two water-courses running to the W., on the N. and S. side of the village. The ruins are extensive, but insignificant. The place derives some importance from being the residence of a Druse chieftain. The castle, fitted up in half European style, was erected by *Isma'îl el-Atrash*, the chief shêkh of the Druses of the Haurân.

This remarkable man through his great energy secured to himself a very distinguished position. He was almost entirely independent of the Turkish government, and his influence extended as far as the Jôf and the Wahhabites. He compelled the Arab shêkhs to bring him presents for permission to pass through his dominions to Damascus. He controlled the course of the brooks and levied heavy taxes for the use of the water which flows from the mountains to the Nukra. During his régime the Arabs were prevented from laying the peasantry of the Nukra under

contribution. When the Turks established a garrison at Boṣra it was quite as much for the purpose of watching the Druses as for that of keeping the Beduins in check. Isma'îl, a man of noble and commanding appearance, died in 1869, not without suspicion of foul play. Many fruit-trees were planted by Isma'îl in the neighbourhood of 'Ireh.

Leaving 'Ireh, we descend the hill to the N. and cross a small brook. To the left in the plain we observe *Kenâkir*, to the right on the hill the village of *Sahwet el-Blât*, and nearer us *Reṣâṣ*. We next cross a small valley, and in 1 hr. reach the thinly peopled valley of *Mujêdil*, near which, to the left, lies the building of *Dêr et-Trêf*. On the right we have a view of the *Klêb* (see below), the highest point of the Haurân. To the left (N.W.) snowy Hermon presides majestically over the landscape. We soon (½ hr.) begin to ascend from the plain. On the left we pass the building of *Dêr Senân*, and then reach (10 min.) the large village of *Suwêda* (p. 414).

A longer route, but more interesting than the direct road, crosses the hills from Boṣra to Suwêda. Luggage may be sent by the direct route. We ride towards the N.E., cross the *Wâdy Abu Hamâka*, and in ¾ hr. reach the *Wâdy Râs el-Bedr*. On the right lies the village of *Kéris*. Beyond the wâdy we observe the villages of *Madhak* on the right, and *Kirift* on a hill to the left. We then pass (¾ hr.) *Ghassân* (p. 412) on the left, *Dêr el-'Abûd*, which lies ¼ hr. to the right, and then *Huzhuz*, beyond which we ascend to (1 hr.) *'Afîneh*. The Druse inhabitants occupy about one-half of this village only. At the W. end is situated the medâfeh. According to a Greek inscription found there, Trajan caused an aqueduct to be conducted hither from Kanawât, and the arches of that structure are still to be seen to the E. of the village near a Roman road. The hill is stony, but not steep. In ¾ hr. we reach **Hebrân**, a Druse village situated on the summit and sides of a hill. A few of the houses only are inhabited. The hill commands a fine view, which however is obstructed by the Klêb rising near us to the N., and by ranges of hills to the S.E. The level top of the hill is covered with fruit and other trees. On a small hill to the S. of the village are the ruins of a castle, adjoined by those of a church which must once have been a very imposing edifice. The situation is very picturesque. The gate of the church is low. A colonnade which once stood here is now in ruins. A stone above bears a fine Greek inscription (of which three words are wanting), recording that the building was erected in 155 by Antoninus Pius, so that it was originally a heathen structure. In the middle of the village are the remains of another small church.

A pleasant route through well-watered meadows, commanding a fine view, leads in 40 min. from Hebrân to the large village of *El-Kefr*, where there is a handsome medâfeh, with stone walls, and open in front. The only inhabitants are a few Druse families. The houses, and even the narrow lanes with pavements on each side, are admirably preserved. On the W. side of the little town is a handsome gate with two stone side-posts 24 ft. in height. The courts of many of the houses contain mulberry trees. The visitor may ascend by a stair to the roof, and descend thence to other courts in order to make himself better acquainted with the architecture of the Haurân. Numerous lizards sun themselves on the stones, which are partly covered with lichens. The Roman road leading hence to Boṣra is visible for a long distance.

Proceeding to the N. of El-Kefr, we soon reach (10 min.) the copious *'Ain Mûsa* or '*Well of Moses*', which waters the village of Sahwet el-Khidr (p. 412) situated 3¼ hrs. below it. The **Klêb**, which rises 5640 ft. above the level of the Mediterranean, and is apparently, though not really, the highest mountain in the Haurân, may be ascended hence. The cone of

this mountain contains a wide cleft, to which we ride across a plain covered with volcanic substances and thus reach the extinct crater. consisting of an extensive wooded basin. The actual summit (1 hr. from the spring) can only be reached on foot, the branches of the buṭm trees frequently affording welcome aid. The outer side of this large volcanic cone is quite bare. A little below the summit are several caverns, probably used for collecting rain water. On the small height to the left are the ruins of a temple. The formation of the crater as viewed from hence is very interesting, and so also is the more distant view of the green slopes and the vast plain extending as far as Lebanon. In clear weather the Mediterranean is even said to be visible. Towards the E. the view is somewhat obstructed by near ranges of hills.

From the base of the Klêb to Suwêda is a ride of fully 2 hrs., at first across a plain, partly wooded, and beautifully green in spring. The meadows are watered by a number of small brooks. The Beduîns (ʿAgêlât) who are in possession of this district, as well as their dogs, sometimes molest travellers. The route afterwards turns to the N.W. into the valley of Suwêda. The growth of trees ceases at the point where the Nuḳra again becomes visible. The soil here consists of a firm kind of lava sand.

Suwêda lies on a terraced and cultivated slope of the Ḥaurân Mts., and is inhabited by about 500 Druses and a few Christians. We possess but scanty historical information about the place, and it probably had a different name during the Roman period. A Latin inscription of the year 103 records that Nerva Trajanus Cæsar constructed a nymphæum and an aqueduct here. To judge from the ruins, the town must have been of considerable extent.

Starting from the meḍâfeh, we first come to a small *Temple*, with thirteen columns still preserved out of the twenty-two which formed the peristyle. The Corinthian capitals, however, are stiff and in bad taste, and the cornice very poor. In the interior of the cella are some smaller columns. A street leads hence to a *Gate* resembling a triumphal arch. Farther down, near the centre of the little town, lie the ruins of a large *Basilica*. The three entrances on the W. side led into a vestibule, and on the N. side there are also three entrances. In the N. wall eight arched windows are preserved. The nave was 31 yds. wide and 46 yds. long, and was separated by columns from the aisles, which are smaller. The apse is a deep semicircle, adjoined by two deep, but narrower side apses. The principal apse has three semicircular windows. The roof, which was perhaps of stone, is gone. De Vogüé believes this basilica to have been erected as early as the 4th or 5th century.

We next come to a *Mosque*, the walls of which are preserved up to a height of about 12 ft.; the architectural fragments, columns, and inscriptions indicate that it occupies the site of an older public building. Near it is the so-called *Meḥkemeh*, or court-house, which is half buried below the present level of the soil. Over a gate in the interior is a Greek inscription which seems to contain the name of Marcus Aurelius. Ascending the hill from the mosque we reach a large semicircular reservoir, 102 yds. in diameter, and 29—39 ft. deep. A stair descends on each side. From the ruins on the top of the hill a fine survey of the town is enjoyed. — Another build-

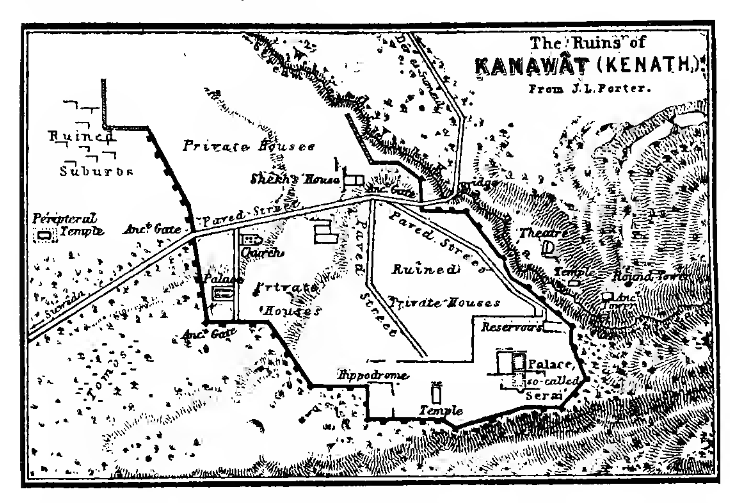
ing remains to be visited beyond the N. valley, on the road to Kanawât. Passing a smaller reservoir, we cross the valley by means of an ancient bridge. Having ascended the hill, we observe a square building to the left. Each side is about 12 yds. in length, and it is very massively constructed. It rises on a basement of two steps, and was originally about 40 ft. high. On each side stand six somewhat rude Doric half-columns, between which are curious round and oval knobs built into the wall, and above is a ribbed cornice. An inscription on the N. side informs us that this was a *Tomb*, erected by a certain Odenathus for his wife Chamra. De Vogüé assigns the monument to the first century of our era.

A road leads from Suwêda to the N.N.W. over the spurs of the Haurân Mts., which are covered with an undergrowth of oaks, hawthorn, and almond trees. We sometimes come to peculiar enclosures, from which peep white, dome-covered buildings. These are the chapels *(khalweh)* of the Druses. Kanawât is about 1½ hr. distant. A slight digression, leading direct to the N. from Suwêda, enables us to visit *'Atîl* (1 hr. 10 min.), a small Druse village in the midst of wood. On the S.E. side of the village stands a small, elegantly built temple (now a Druse dwelling), rising from a lofty substructure. The colonnade is formed by two Corinthian columns and two corner pillars, all of which have pedestals for statues, as is the case in the colonnaded street at Palmyra (p. 528). In the wall adjoining one of the doorposts which is still preserved is an arched window. On one side lies a fallen bas-relief, representing a female bust and a horse. According to the inscription the temple dates from the 14th year of the reign of Antoninus Pius (151). Passing an old church with a tower, we come to another temple, called *El-Kaṣr*, to the N. of the village, portions of whose central portal are still standing. The side portals are partly buried in rubbish. Over one of them a niche is preserved, and there is another in the wall at the back. Over the central arch rises a low gable. — From 'Atîl to **Kanawât** is a ride of 25 minutes.

History. Kanawât has been erroneously identified with the *Kenath* of the Bible (Num. xxxii. 42), a place which must have lain farther south. Josephus calls the place *Kanatha*. Herod was once defeated here by rebellious Arabs. The character of the buildings and inscriptions indicate that the town flourished during the Roman period earlier than Boṣra, and the name *Maximianopolis* appears to have been applied to it for a short period. It was an episcopal see during the Christian period. Coins have been found with the inscription 'Kanatenôn' ('of the Canatenians'), and a veiled head of Isis on the other side.

The traveller who approaches Kanawât from Suwêda (or from the N.), on emerging from the wood, will be much struck with the picturesque appearance of a beautiful little ruined *Temple*, standing on an eminence in the middle of a small valley which opens towards the S.E., and surrounded with vegetation. This peripteral temple stands on a terrace, 10 ft. in height, to which a broad flight of steps ascends from the N. There was a double row of columns

in front, each consisting of six; and on each side stood six columns, exclusive of the porch. The columns are Corinthian, 25 ft. in height, and standing on pedestals about 4½ ft. high. According to the inscription, the temple was dedicated to Helios. Its commanding situation is remarkably fine.



Turning hence to the right into the valley, we reach the lanes of the lower part of the town of Kanawât. It lies on the left bank of the brook, which was formerly crossed by several bridges. The streets are still well paved at places with large slabs of stone. Most of the houses are unoccupied, but are in good preservation, and have stone doors and windows. — Ascending the valley, we soon reach a handsome *Theatre*, to inspect which we must cross the brook lower down. It is almost entirely hewn in the rock, and is about 21 yds. in diameter. It contains nine tiers of seats, to which stairs ascend, and the lowest of which is 4½ ft. above the arena. In the centre of the arena is a cistern. The entrances were at the sides and in the middle of the proscenium. The view of the valley, the public buildings, and Hermon in the background doubtless led to the choice of this site (the case being similar to that of the theatre of Boṣra). — Farther up, on the same side of the brook, are the ruins of a small *Temple*, perhaps a *Nymphaeum*, situated over a spring. Steps hewn in the rock lead hence to a massive *Tower*, which was perhaps connected with the military defences of the defile below. The substructions are probably older than the Roman period. Fragments of handsome sculptures, doors, and other relics are still preserved. A little to the E. of this building rises a large round tower, 27 ft. in diameter, perhaps erected over a tomb.

The principal part of the ruins of Ḳanawât, presenting an extensive scene of desolation, is in the upper quarter of the town on the left bank of the river. Near the remains of a mill the town is entered by a beautifully preserved ancient aqueduct, adjoining which are fragments of huge walls, probably ante-Roman. The principal building, known as the *Serâi*, is an aggregate of several structures. On the W. side there is first a smaller building, the N. wall of which, with a portico of four columns in front, is in ruins. This building again consists of two independent edifices crossing each other; the older, to which the portico belonged, had an apse with three arches towards the S. Another building with an apse towards the E. was then erected across this older portion; and to this belongs the large W. façade with its three vine-wreathed portals. Among the vine wreaths of the chief portal is seen a cross of the usual form, above which is a round window with two square ones on each side. The interior was supported by eight pillars. — To the E. of this building is a long edifice which also has a fine colonnade on the N. side. This colonnade originally consisted of eight Corinthian columns, about 29 ft. in height, on which were placed pedestals for statues, and it stood on a raised basement, but is inferior to the colonnade of the building first mentioned. Three gates led into the vestibule of the *Church* within. The vestibule was borne by eighteen columns, placed in a square, 11 ft. from the walls. The capitals are unpleasing. On each side of this hall is a small gallery, covered with three arches above. A beautiful and most elaborately executed central portal, with a cross, leads into the church, which is 27 yds. in length. This part of the structure is also square in form and borne by eighteen columns. On the S. side is a large apse 14½ ft. in depth. In the W. wall there were two entrances, and in the E. wall one. The S. wall runs towards the W. far beyond the building. On the S.W. side of the building is a large paved open space. In the vicinity are deep vaults, once used as reservoirs. — Crossing heaps of ruins, we next come to a *Temple*, a 'prostylos', with a portico of four huge columns still standing and about 32 ft. high. In front of the entrance there are also two smaller columns. The walls of the building are partly in ruins. In the wall at the back are two niches, one above the other. Near this temple lie fragments of numerous roughly executed statues, and there seems to have been a *Hippodrome* here. Beyond the well preserved S. wall of the town, which is furnished with towers of defence, we soon reach several *Tomb Towers* (p. 421) concealed among oaks. We then re-enter the town by a gate on the S.W. side. On the left side of the street is the ruin of a handsome house, once adorned with a colonnade, and on the right are the remains of a large church of a late period. We then reach the broad paved road leading from Ḳanawât to Suwêda.

At *Siah*, about ½ hr. from Kanawât, stands one of the most interesting temples in the Haurân, resembling in style the Herodian Temple at Jerusalem, and indeed recording in its inscriptions the names of Herod and Herod Agrippa. The gazelles, lion's head, saddled horse, and other architectural enrichments, and the rather stiff capitals, are well worthy of inspection. The altar at the foot of the temple stair is still in its original position. The temple was dedicated to Baal Samin (god of heaven).

The route from Kanawât to Shobba leads round the mountains on the W. We ride towards the N., leaving the valley, cross a plain, little cultivated, and studded with black villages which stand on slight eminences, and in 2 hrs. reach *'Ain Murduk*, a pool below the village of that name.

A longer route from Kanawât to this point follows an old road through the underwood to the W., leading first to the ruin of *Dêr es-Sumeid* on the left-bank of the Wâdy Kanawât. This large square building was once a monastery. In the middle of the quadrangle, which is surrounded with a colonnade, are substructions of large hewn blocks. At the gate are beautiful decorations of wreathed vines in relief. — We then ride towards the W. through the oak wood, cross (10 min.) the bed of the brook, and (¼ hr.) reach a height commanding a view of the valley of Kanawât. The underwood gradually becomes thinner. We cross a small valley and come to (½ hr.) **Suleim.** This place is supposed to be the ancient *Neapolis*, as an episcopal see of that name must have lain near Kanawât, and as a 'Neopolites' is mentioned in a Greek inscription at Suleim. Suleim is now occupied by a few Druses. The ruins are for the most part shapeless. Near them are the remains of a small temple, which, as indicated by the surrounding fragments, was once sumptuously decorated, and was afterwards converted into a Christian church. In the vicinity are large subterranean vaults, once used as reservoirs. There are also some remains of baths.

The route from Suleim to Murduk leads to the N.N.E., and (1 hr.) crosses the *Wâdy Mif'âleh* which descends from a village of that name situated to the E. To the left, fully 1 hr. distant, lies the village of *Dêr el-Leben* ('milk monastery'), and farther N.W. *Rîmet el-Lohf.* In 25 min. we reach Murduk, which we then leave on the right.

Beyond Murduk our route ascends to the N.E. across a barren tract, still commanding, however, a beautiful view of the plain, the tints of which vary from violet to dark blue. To the S. we still see the Jebel 'Ajlûn, and to the W. the depression of the Jordan valley. Towards the N. the curious blunted cones of the *Gharâra* come in sight. Passing *Gharâret el-Kiblîyeh* ('the southern'), we next reach (40 min.) **Shohba.**

History. The ancient name of this town was *Philippopolis*, which it derived from having been the birthplace of the Emperor Philippus Arabs (p. 79). The extent of the ruins and the inscriptions indicate that it was an important place. It is situated on an elevated plain in the midst of a wilderness of lava, and is now inhabited by Druses. The stones are partly overgrown with red lichen. The word *Gharâra* signifies a heap of grain. A legend derives the name from a tyrannical act of Pharaoh, who, when building the Kanâtir (p. 404), is said to have forcibly taken corn from the peasants for the use of his workmen and to have heaped it up here. One day, however, when he had sent a large camel to carry away the heap, God changed both the corn and the camel into stone. The two Gharâras, the northern and southern, are volcanic peaks, covered with fragments of porous lava. The regularity of their shape is remarkable, and it is interesting to ascend them, as the openings of the craters at the top are still visible.

Shohba possesses beautifully preserved streets, broader than any others in the Ḥaurân (some of them 25 ft.), and paved with long slabs which are still generally visible. The two *Main Streets*, running from N. to S., and from E. to W., intersect each other in the middle of the town, where extensive remains of four *Pedestals*, finer than those at Jerash, are still to be seen (comp. Jerash, p. 395, and Palmyra, p. 528). From the numerous remains of columns one might almost infer that a colonnaded street ran throughout the whole length of the town. The *Town Walls* are preserved in many places. Each of the main streets terminated in a gate at each end; on the S. side of the town, however, the wall contained two gates. Each of the *Gates* consists of two arches, separated by a pillar. About 120 paces to the S. of the intersection of the streets are situated large *Baths*, containing lofty chambers of various sizes. The vaulting of some of them has fallen in, but beautiful fragments of sculpture are still to be seen. The entrances are also lofty. Gutters for the water, and earthen pipes for conducting it to the different rooms, are also still in existence. The hooks or cramps on the walls were used to secure the marble incrustation. The water which supplied the baths was conducted hither from a distance of about 12 M. by means of an aqueduct, five arches of which are still preserved. — About 230 paces to the E. of the intersection of the streets stand five columns, being remains of the colonnade of a *Temple*, of which a few fragments of walls are the only other trace. Near these are the remains of the *Amphitheatre*, which looked towards the plain. It was constructed on a slope, and its external walls are still well preserved. The niches, the passages to the seven tiers of seats, and the other arrangements resemble those of the other theatres of the Ḥaurân and the Belḳâ. Between the theatre and the principal street stands a small *Temple* with a kind of crypt, now filled with rubbish. — Proceeding towards the shêkh's dwelling, we now come to a curious building, lying deep in the ground. We descend 14 ft. into the court of an ancient house. Following the wall towards the E. we come to a modern wall built transversely. In the centre of the building is a round apse about 13 ft. broad, with niches on each side for statues. In front of the building is a large open space. The purpose of the building is unknown.

To the E. of Shohba runs the great *Wâdy Nimreh*, called *Wâdy el-Luwâ* in its lower part towards the N., and separating this district from the *Lejâ*. The Damascus road skirts this valley. Leaving Shohba, and crossing the ruins towards the N.W., we ride towards the valley. The *Gharâret esh-Shemâlîyeh* ('the northern'), an interesting crater, rises to the left, and beyond the wâdy we observe the *Tell Shîḥân* (3757 ft. above the sea) in the same direction, crowned with the Wely Shîḥân. This hill is also volcanic, but eruptions have taken place on the W. side only, so that it somewhat resembles a chair without arms. From its exten-

sive crater vast lava-streams once poured over the Lejâ. In 50 min. we reach the village of *Umm ez-Zeitûn*. The country bears traces of having been formerly better cultivated than now. In 1839 a hundred horsemen, who had been sent by Ibrâhîm Pasha to compel the inhabitants to submit to the conscription, were slain at Umm ez-Zeitûn by the Druses. The only antiquities are the unimportant ruins of a small temple.

The route skirting the Lejâ is exposed to danger from the Beduîns. Little water is to be found, and the heat is often oppressive. A few fields and many traces of former cultivation are passed. The villages on each side of the route present few attractions. On the right are *'Amra* and *Hît*, on the left (25 min.) *Es-Suwêmira* and (20 min.) *El-Murasras*. We next pass (20 min.) *Umm el-Hâretên* and *Tell Smêd*, farther W., (¼ hr.) *El-Imdûneh*, (25 min.) *Rijm el-'Is*, (10 min.) *El-Kusêfeh*, (25 min.) *Lâhiteh*, (25 min.) *Hadar*, (20 min.) *Radêmeh*, (25 min.) *Suwâret es-Saghîreh*, (½ hr.) *Dhekîr*, a larger place, (½ hr.) *Dêr Nîleh*, and (40 min.) *Khulkhûleh* and *Umm el-Hâretên*. In 2 hrs. more we reach *Suwâret el-Kebîreh*. To the N.E. lies the extensive tract of *Ard el-Fedayên*, extending to the S. from the meadow lakes (p. 488). After ½ hr. we cross the *Wâdy el-Luwâ* (see above), at the bottom of which there are generally a few pools and a little vegetation. To the N. lies *Jo'êdeh*. In 50 min. more we reach the large village of **Brâk**, now very thinly peopled, as it is much exposed to the attacks of the Beduîns. It lies among rocks at the N.E. angle of the Lejâ. Many old houses in the style peculiar to the Haurân are still well preserved, and there is a fine reservoir. There are, however, no buildings which require special mention.

From Shohba to Brâk viâ Shakka is a longer route than the above. It first crosses the *Wâdy Nimreh* and then runs towards the N.E. On the left, after 40 min., is seen the village of *El-'Asalîyeh*. On the hill to the right (S.) lies *Tafkha*. In 40 min. more we reach the large village of **Shakka**, the ancient *Sakkaia* (Ptolemæus). Among the ruins are several towers of different periods, but few buildings are preserved. Towards the N.E. are the ruins of a basilica of the 2nd or 3rd cent., with an E. entrance consisting of three portals, with cornices above them. Adjoining the principal entrance, about 10 ft. from the ground, are two arched windows, with gables, supported by columns. From the façade project four pedestals for statues. The interior is divided into nave and aisles by two rows of pillars, seven in each. Above the arches of the aisles are other smaller arches. The roof, consisting of large slabs, is also partly preserved. — On the E. side of the inhabited quarter of the town are remains of buildings which according to De Vogüé belong to a monastery of the 5th century (Arab. *Dêr esh-Sharkîyeh*). The adjoining tower, to judge from the ancient materials used in the construction of its upper stories, is ancient in its lower part only. The lower entrances to the tower, now deeply buried, are adorned with crosses. It is now no easy matter to find the church belonging to the monastery. Its apse was semicircular. In the interior are several niches and pedestals for statues on the walls. — Among the other buildings may be mentioned several *Kusûr*, or large houses, and *El-Kaisarîyeh*, a heathen temple with an old bazaar. To the N. is the *Mosque* or *Medreseh*, near which

rises an ancient tomb-tower. — To the N. of Shakka, about 100 paces distant, rises a square tower called *El-Burj*, in three stories, 19 ft. in width, and standing on a substructure of good masonry. In the interior a cornice runs round it, apparently for the support of beams. The upper parts of the building are more modern than the lower. A number of mummies and skulls have been found here. According to the inscription the tower was erected by a certain Bassos, in the year 70 of the Bostrian era (A.D. 176).

From Shakka we ride N.W., past *Tell 'Izrân*, to (¾ hr.) *Hît*, situated in the *Ard el-Betheniyeh*. The village contains several watch or tomb towers, resembling those which are common in the E. Haurân, as well as in other parts of that region. They are often richly decorated, and recall those of Palmyra (p. 531). The village contains a reservoir, and it is also passed by a large subterranean conduit from the Wâdy Luwâ, running from S. to N. — To the N.W. of Hît we next reach (½ hr.) the village of *El-Hêyât*, occupied by Roman Catholics, before entering which we observe to the E. of the road a large building with stone doors, well preserved chambers, and a terrace affording a fine view. El-Hêyât contains no ruins of great importance, but there is a fine reservoir on the E. side. In 2 hrs. more from this point we reach at Lâhiteh (p. 420) the road skirting the Wâdy el-Luwâ, described above. A shorter route to Brâk (7 hrs.) is by an old Roman road.

The direct route from Brâk to Damascus leads at first across a poorly cultivated plain, and then approaches a dreary range of hills which it gradually ascends. This region also is often rendered unsafe by Beduins. These hills belong to the *Jebel Mâni'a*, which looks so blue and attractive from Damascus. After 2¼ hrs. we pass, to the l., the *Tell Abu Shajara*, or 'hill of the tree', a name derived from the solitary terebinth which grows here out of the stony soil, and affording a significant indication of the general character of the country where scarcely a single blade of grass or shrub is to be seen. Beyond the pass, up to the summit of which the Jebel Haurân has continued in sight behind us, a beautiful view is revealed of the dark blue plain of Damascus, overshadowed by Anti-Libanus. Hermon and several other snowy peaks are also visible. Descending hence we reach (1¾ hr.) the green valley of the *Nahr et-A'waj* (p. 405), and near it the village of *Nejha*, which, being situated in the so-called *Wâdy et-'Ajem* (p. 405), presents fewer of the characteristics of the Haurân, and is inhabited by Muslims. This copiously watered green valley, in the upper part of which lie the villages of *Et-'Aditîyeh* and *Hurjitteh*, forms a pleasing contrast to the desolate mountains. We now enter the plain of the *Merj District* (p. 486). To the right (E.) we see the hills of the *Safâ* (p. 488). *Jebel et-Aswad* (p. 385) remains on the left. After spending two days among these inhospitable wilds the traveller will be better able to appreciate the eager delight with which Orientals welcome the view of the fruitful and well-watered plain of Damascus. After 1 hr. 20 min. we reach the village of *Kabr es-Sitt*, or 'tomb of the lady', so called from the fact that *Zeinab*, a grand-daughter of Mohammed, is buried in the mosque here. Trees begin to occur here. Travellers who do not wish to enter Damascus by the *Bawwâbet Attâh* (p. 478) keep more to the N. After 35 min.

we pass the village of *Babbîla* and enter olive groves. After ½ hr. we emerge from an avenue of walnuts, and reach the *Bâb esh-Shaghûr* (p. 477) on the left, or the *Bâb esh-Sherḳi* (p. 480) on the right.

The beautiful temple of **Musmiyeh**, 2 hrs. to the W. of Brâḳ, is well deserving of a visit. The route is very rough, as it skirts and partly traverses the lava plateau of the Lejâ. The place, now uninhabited, was important in ancient times. It was the *Phaenas* of the Romans, as Greek inscriptions testify, and an episcopal see. Many of the houses are well preserved. The only public building now standing was a temple (called by De Vogüé a prætorium), afterwards converted into a Christian church, and later still into a mosque, as the crosses and inscriptions indicate. It is one of the finest ruins in the Ḥaurân. The paved streets lead to an open space where six steps ascend to the temple. Three only of the six columns which formed the porch are now in their places. The central door of the building, now walled up, is without decoration. Over the two side doors are round niches with small columns and a triangular roof. The roof of the building, which rested on four large arches, has fallen in. The arches are supported by four Corinthian columns, which have lofty pedestals and rings below their capitals. At the back of the building is a large semicircular shell-shaped niche between two side-chambers. Over the doors leading into these there are also niches, and on the walls are pedestals for statues. The proportions of the whole are small, but elegant.

Beyond Musmîyeh we may proceed to the N.N.W. to the village of *Merjâneh*, prettily situated amidst its green environs. We then turn a little more to the W. instead of crossing the highest hill of the Mâni'a range (see above). We next reach (½ hr.) *Mezâr Za'ber*, (25 min.) *Dêr 'Ali*, (25 min.) *El-Mejdîyeh*, and then, proceeding more towards the N.N.W., (1½ hr.) the village of *Kesweh* (p. 405).

24. From Acre to Beirût by Ṣaida.

Phœnicia. Classical authors are unanimous in stating that the Phœnicians migrated from the Erythræan Sea (Persian Gulf) to the E. coast of the Mediterranean. Their settlements probably increased very gradually, having been at first merely commercial colonies. On the other hand, according to Gen. x. 15, they appear to have been Canaanites, while their language was akin to the Hebrew. It is therefore still uncertain what precise ethnographical position to assign to the Phœnicians, but they were perhaps merely an early settlement of Semites. The name Phœnicians, or Punians, was of later Greek origin, and perhaps had reference to the reddish colour of their skin. The whole coast district from Yâfa north-westwards was called Phœnicia by the Greeks. At an earlier period the Phœnicians had extended their colonies as far as Gaza. Their territory was narrow, but fertile, while at many places their possessions extended inland for some distance. Thus Laish (Dan, p. 382) is called a 'city of the Sidonians'. The impossibility of enlarging their borders, especially when they were driven towards the N. by the Philistine and Israelitish immigrants, at length induced them to found a number of distant transmarine colonies.

The early history of the Phœnicians, as narrated by themselves, is entirely mythical. and like the Greeks they trace the origin of their kings from the gods. There were several different Phœnician tribes, viz. the Sidonites, Arkites, Sinites, Aradians, Semarites, and Hamatites. At a very early period these tribes had formed themselves into states, with towns as their capitals, and were independent of each other, until the lead was taken by Sidon, the most powerful of these states. The Sidonians henceforth formed a kind of aristocracy, the other states being more or less subject to their supremacy. It was perhaps on this account that Sidon was called by the Israelites the first-born son of Canaan. At this early

period of the prosperity of Sidon (about B.C. 1600—1100) a number of colonies were founded by the Phœnicians on the coasts of the Mediterranean. Tyre, however, also a very ancient city (comp. Isaiah xxiii. 7), was a rival of Sidon, and was chiefly celebrated as the founder of many colonies on different parts of the Mediterranean, while its commerce and influence were very widely extended. In 761, in consequence of party dissensions at Sidon, a number of the citizens colonised the island of Aradus, and we soon hear of Aradus as an important city, mentioned along with Tyre and Sidon.

Like the rest of Syria, Phœnicia was at length incorporated with the great Asiatic empires, and the vessels and nautical experience of its inhabitants were afterwards found very useful by the Egyptians, and at a later period by the Persians. The Phœnician sarcophagi, mummies, and even idols bear distinct traces of the influence of Egyptian and Assyrian art. Though under a foreign yoke, the people nevertheless retained their peculiar municipal constitution. The aristocracy was presided over by a king, or at Tyre and its colonies by 'sufets' (Hebr. shôfeṭîm, judges). The king held the supreme judicial and military power. The high priest also enjoyed great influence. The senate, formed of priests, was superior even to the king, while a national assembly controlled the action of the senate. Deputies from the three principal states also formed a confederate diet, which constituted the supreme court of justice and determined questions of peace and war.

The religion of the Phœnicians consisted in the worship of the personified powers of nature. As was everywhere the case in the East, an active, creative, but also destructive (Moloch) masculine power (Baal) was coordinated with a passive, but also creative feminine power of nature. The sun is mentioned as the representative of the former, the moon as that of the latter. The sun is spoken of under different names in accordance with its relations to the seasons of the year or the hours of the day, as, for example, the awakening power in spring (Adonis). Astarte, the moon, derives light and strength from the sun, and diffuses them over the earth. The constellations, as the authors of creation and destruction, were worshipped as the almighty (Kabires), and were regarded as the organisers of the universe. Their chief was Saturn (Bel), but his character was usually transferred to another divinity, who, while resembling him in every respect, at the same time acts as a mediator between him and the world, and appears mythically as a champion. This was Melkart, a creative god, who commands the signs of the zodiac, and brings back the sun, with its beneficent influence, from the ends of the earth. The Greeks identified him with Hercules.

The commercial expeditions of the Phœnicians were important as a means of disseminating *Civilisation* and *Artistic Taste*. The Phœnicians were engaged in wholesale as well as retail traffic. They transported goods from Arabia and from the Persian dominions to the most distant lands of the West, and *vice versâ*, and they held important fairs. There is now probably no doubt that the Phœnicians were the first to circumnavigate India and Africa, and to penetrate northwards as far as Britain and the coasts of northern Europe, but their ships never ventured far from the land. They also carried on an extensive slave trade. The word 'Phœnician' was even regarded as synonymous with 'merchant' or 'shopkeeper'. For several centuries they enjoyed a monopoly of maritime trade, and all the most precious products of foreign countries passed through their hands. Their own manufactories, too, produced excellent tools and other implements, the metal for which was chiefly yielded by their own mines. Among other things, the invention of glass is attributed to the Phœnicians. At the same time they were zealous in the practice of various arts, they understood shipbuilding, and catapults and balistæ are said to have been first invented by them.

The Phœnician *Literature* was rich, but none of it has been handed down to us except a few fragments translated into Greek (Sanchuniathon). Many Phœnician inscriptions and coins, however, are still extant,

although, curiously enough, Phœnicia itself has hitherto yielded much fewer inscriptions than the Phœnician colonies, especially those of N. Africa. The character closely resembles the Hebrew. The Phœnician language, however, like the Hebrew, was afterwards superseded by the Greek, although it maintained its footing in N. Africa down to the 4th or 5th century after Christ.

Literature: Movers, 'Die Phœnicier', Bonn 1841—56; Duncker, 'Geschichte des Alterthums'; Renan, 'Mission en Phénicie'.

From Acre to Tyre (about 7½ hrs.). Outside the gate of Acre, and beyond the walls of the fortifications, we turn to the left and ascend slightly. Towards the left we survey part of the walls of the town and the aqueduct of Jezzâr Pasha (p. 356); to the right, in the direction of the mountains, are the villages of *Jedeideh*, *El-Mekr*, *Kefr Yâsîf*, and others. We leave (20 min.) the village of *Baḥjeh* on the right and pass under an arch of the aqueduct. On the right is the château of ʿAbdallah Pasha, Jezzâr's successor, by whom the beautiful orchards were planted. The aqueduct turns to the N.E.; many of its arches are still preserved. After ½ hr. the road crosses the *Wâdy es-Semîrîyeh* by a bridge, and in ½ hr. more reaches the village of that name, probably the ancient *Shimron-Meron* (Joshua xii. 20), and the *Casale Somelaria Templi* of the Crusaders, where a solemn conference took place in 1277. The country is richly cultivated. On the right lie the villages of *Ḳwêkât*, *ʿAmka*, *Shêkh Damûn*, *Shêkh Dâûd*, *El-Ḳahweh*, and *El-Kabîreh*, at the last of which the aqueduct begins. Towards the N. the white rocks of Cape Naḳûra (see below) become more conspicuous. We next cross the watercourse of (¼ hr.) *ʿAin ed-Dîn*, and pass the village of (18 min.) *Mafshûr*. The village of *Mezraʿa* remains on the right. After 37 min. we turn to the left and in ¼ hr. reach *Zîb*. (Or we may leave this village, which is uninteresting, to the left, and ride on in a straight direction.) The village, which stands on a heap of debris, was the ancient *Achzib* (Josh. xix. 29), and the classical *Ecdippa*. To the N. of Zîb we cross a brook, then (¼ hr.) the *Nahr Herdawîl*, and (20 min.) the *Wâdy Kerkera*. After 10 min. we see on the right *ʿAin Mesherfeh*, perhaps the ancient *Misrephoth-Maim* (Josh. xi. 8). To the right lies the village of *Bassa*. The chain of the *Jebel Mushaḳḳa* now approaches the coast.

We now ascend the steep rocks of the **Râs en-Naḳûra** by a tolerable road, lately improved. This promontory, according to Josephus (Jew. War ii. 10, 2), is identical with the *Scala Tyriorum*. Its extremity (13 min.) affords an excellent view. Towards the S. we obtain a last glimpse of the great plain of Acre and of Carmel. On the coast to the left, below us, are remains of an old watch-tower, or tower of customs. The road then crosses the cliff and leads inland. The hard rock contains numerous fossil star-fish. We next reach (35 min.) an old bridge, beyond which Tyre, 3 hrs. distant, comes in sight. To the right on the hill is *Ḳalʿat esh-Shamʿa*, a castle probably of recent origin (containing Arabic inscriptions still undeciphered). After ½ hr. more we perceive

below us, to the left, between the road and the beach, the *Khân en-Naḳûra*, where there is a good spring (Arabian fare may also be obtained). The rough and sharp rocks on the beach render it unsuitable for a bathing-place. By a watercourse on the right we pass (22 min.) the ruins of *Umm el-ʿAmûd* (or *ʿAwâmid*), where there is a kind of acropolis with remains of columns, the Ionic capitals of which belong to a good Greek period of art. The ruins of ancient buildings, however, are very scanty. Renan excavated sphinxes and rudely executed figures here. The older name of the place seems to have been *Turân*. Phœnician inscriptions have also been discovered here. The brook which falls into the sea here comes from *Ḥamûl*, which is supposed by some to be the ancient *Hammon* (Joshua xix. 28). After 10 min. a column is passed on the road-side, and on the right are rock-tombs. After 32 min., on the right, are the ruins and spring of *Iskanderûna*. Alexander the Great is said to have founded the town of *Alexandroskene* here, and his tent is supposed to have stood on this spot during the siege of Tyre. The town of Tyre is not visible hence, and this was perhaps merely the first resting-place of the monarch after the conquest of the city. In 1116 Baldwin I. restored the fortifications, with a view to attack Tyre from this point. The place was then called *Scandarium* or *Scandalium*. On the hills to the E. lies *Ḳalʿat Shamʿa*, about 1 hr. distant; nearer are *Tell eḍ-Ḍabaʿ* and *Tell Irmid*, forming a complete girdle of ancient fortifications.

We next cross the **Râs el-Abyaḍ**, the *Promontorium Album* of Pliny, so called from its hard white clay, containing a few streaks only of dark pebbles. For about ¼ hr. the path is hewn in the projecting rock; on the right rises the cliff, on the left is a precipice of nearly 200 ft., descending to the sea. At the top of the pass stands the *Khân el-Khamra*, probably an ancient watch-tower. The passage of the promontory occupies 40 min. from Iskanderûna. The road is ancient, and waggon-ruts in the stone are still traceable. At the end of the pass there are some artificial grottoes on a level with the sea. On a hill to the right are the ruins of *Shiberîyeh*. Farther distant are *Biyûd es-Seid* and *Asîyeh*. After ½ hr. we cross the *Nahr el-Asîyeh* near an ancient bridge, beyond which we see the village of *Kleileh* on the right. We next cross (20 min.) the *Nahr el-Manṣûra* near the village of *Dêr Ḳânûn*, and pass (25 min.) *Râs el-ʿAin* (p. 429), from which Tyre is reached in less than 1 hr. more. Time and energy permitting, the traveller may now visit Râs el-ʿAin, and perhaps Dêr Ḳânûn also (comp. p. 430 and Plan). Outside the town are several cafés on the left. In the handsome gateway lounge Turkish custom-house officers, who ask for bakhshîsh.

Tyre. Accommodation may be obtained at the house of the American consular agent, at those of other Christians, and sometimes at the Latin monastery.

America, Great Britain, and France have consular agents here, and there is a Turkish telegraph station.

History. According to Phœnician and Greek tradition, Tyre is a very ancient city, and with it are associated many interesting old myths. Astarte is said to have been born, and Melkart to have reigned here; and the Tyrians are credited with the development of agriculture, the production of wine, and many important inventions. Tyre is mentioned as early as the time of Joshua (xix. 29), and we therefore infer that, when it is stated that Tyre was afterwards colonised by Sidonians, it is meant the city was then repeopled, but not fonnded for the first time. The ancient and the present name is *Sûr*, after which the Romans sometimes called the purple shell for which the place was famous 'Sarranus murex'. Tyre was a double, or even a triple city. It consisted in the first place of the town on the mainland, which was considered the oldest part (*Palaetyrus*). On two bare rocky islands in front of this town, opposite the coast, lay the seaport with its warehouses. Hiram, the contemporary of Solomon, as we are informed, extended the E. part of the island next to the mainland, and conducted water to it; he also connected a smaller, more western island, with the larger by means of an embankment. This smaller island is said to have been afterwards washed away by the sea, and as late as the middle ages Benjamin of Tudela states that he saw its ruins and remains in the sea to the W. of the town. Renan, however, has made excavations here tending to show that the smaller island, on which stood a temple to a god called Zeus by the Greeks, lay at the S.W. end of the larger, and still exists in connection with it, as in ancient times. The ruins visible in the sea are merely the remains of overthrown mediæval walls (comp. p. 121). On the larger island lay the so-called old town with the royal palace, the shrine of Agenor Baal, the temple of Astarte, the open space of Enrychoros, the forum, and the bazaar. On the highest ground (behind the modern Serai erected by Ibrâhîm Pasha) probably stood the temple of Melkart, the central sanctuary to which pilgrimages were made from the Tyrian colonies. This island was, therefore, Tyre's most cherished possession (comp. Ezek. xxviii. 2). The dominions of the princes of Tyre extended as far as Lebanon. Hiram, the son of Abibaal, furnished Solomon with cedar and fir-wood for the building of the Temple (1 Kings v. 8), as he had already sent carpenters and masons to assist in the building of David's palace (2 Sam. v. 11), and for this service Solomon ceded to him the Galilæan district of Cabul with twenty cities. The territory of Tyre was contiguous to that of the tribe of Asher. The luxury of the great mercantile and worldly city contrasted strongly with the simple habits of the Israelites, to whom its influence appeared to the prophets to be fraught with danger, thus giving rise to the prophetic warnings and denunciations of Ezekiel (xxvi—xxviii) and Isaiah (xxiii). Shalmanasser besieged the city for five years, but was probably unable to take it, although Sidon and Palætyrus were obliged to aid in attacking the island city, the inhabitants of which dug cisterns when their supply of water from the mainland was cut off. After a siege of thirteen years Nebuchadnezzar captured Tyre and destroyed it about the year B. C. 592. While under the Persian yoke the Tyrians furnished their conquerors with a large fleet, and Alexander was therefore especially anxious to destroy the power of the city. Palætyrus was still a very large town at that period, though already beginning to decline, and some authorities state that it extended from the present Nahr Ḳâsimîyeh on the N. to Râs el-ʿAin on the S., a distance of about 5 M. Alexander is said to have destroyed this part of the city entirely, and to have used the building materials in the construction of his celebrated embankment, 60 yds. wide and ¼ M. long, by means of which he was enabled to approach the island city. From the time of Ezekiel, Tyre, and probably Palætyrus also, had been furnished with walls; the island of Tyre had also been fortified shortly before the approach of Alexander. Notwithstanding the aid rendered by the fleet, the siege lasted seven months. The island city was not entirely destroyed, and

seventeen years later, in the time of the Ptolemies, it resisted the attacks of Antigonus for eighteen months. — The district of Tyre and Sidon was afterwards visited by Christ (Mark vii. 24). During the Jewish war the Tyrians were hostile to the Jews. A Christian community sprang up here at an early period, and St. Paul spent seven days at Tyre (Acts xxi. 3, 4). The town then became the seat of a bishop, and it is called by St. Jerome the first and greatest city of Phœnicia.

During the Roman period Tyre was still a very important city, and even in the middle ages it was a place of some consequence, and was regarded as well-nigh impregnable. On the side next the sea it had a double, and on the land side a triple wall. In 1124 the Crusaders under Baldwin II., aided by the Venetian fleet, and favoured by the dissensions of the Arabian governors of the city, succeeded in capturing the place. Tyre was at that time still wealthy; it was the centre of the coast traffic, and still possessed glass works and sugar manufactories. Saladin besieged the city unsuccessfully. In 1190 Frederick Barbarossa was buried here (p. 429). A year later the Muslims under Melik el-Ashraf entered the town, which, notwithstanding its quadruple defence of towers on the land side, was obliged to surrender after the fall of Acre. The Franks, who had been in possession of it for 167 years, seeing the impossibility of a longer defence, quitted the place by sea. It was then destroyed by the Muslims. Since that period Tyre has never recovered any of her ancient importance, although Fakhr ed-Dîn endeavoured to restore it. In the 18th cent. it fell into the hands of the Metâwileh (p. 99).

Modern Tyre is an unimportant place, its trade having been almost entirely diverted to Beirût, but it still exports cotton, tobacco, and millstones from the Ḥaurân. It contains about 5000 inhab., about half of whom are Muslims or Metâwileh (p. 99), while the other half consist of Christians and a few Jews. A Franciscan monastery and a convent of the French order of the Sisters of St. Joseph are established here, and schools have been founded by the English Mission (Mr. Mott, p. 442). The streets are miserable, and the houses dilapidated. A few conspicuous palms and the view of the mountain slopes, however, give a degree of picturesqueness to the place. Few antiquities are now to be found. Numerous ancient hewn stones have been, and are still in course of being removed hence to Acre and Beirût. In 1837 Tyre suffered severely from an earthquake.

The present town lies at the N.W. end of the former island, which lay in a long line parallel with the mainland. The island now has an area of about 125 acres, being almost as extensive as in ancient times, when it afforded space for about 25,000 inhabitants. The W. and S. sides of the island are now used as arable land and burial grounds. The large embankment thrown up by Alexander has been widened by deposits of sand. The embankment itself, which probably crossed a shallow strait, and perhaps also started from a natural promontory on the mainland, doubtless now lies in the middle of this long neck of land, which at the point where it leaves the coast is upwards of 1 M., and where it reaches the old ramparts on the island is 600 yds. in width. Approaching from the S.E., we reach the well built so-called *Algerian Tower*, situated in a garden, and once belonging to the ancient and still partly traceable fortifications of the Crusaders. In this neighbour-

hood Renan supposes the southern (Egyptian) harbour of Tyre, now entirely choked with sand, to have been situated. It was formerly believed to have lain on the S. side of the island, as an ancient wall is traceable in the shallow water from what was formerly the S.E. end of the island as far as a cliff to the W.S.W.; but this wall contains no opening which could have formed the entrance to the harbour, and it is therefore probable that land belonging to the island, or artificially added, lay on this S. side. The course of the mediæval walls follows the present bank, and remains of towers still exist. The rocky conglomerate of the bank contains fragments of glass which have been consolidated with the sand into a hard mass. Here, on the S. side of the island, are a number of cells, lined with very hard stucco, which are perhaps older than the middle ages, and may have been tombs, workshops, or chambers for the preparation of the purple dye obtained by crushing the shell of the murex. According to Renan, the smaller island lay at the S.W. end of the larger. Along the W. side we can follow the ruins of the mediæval fortifications, of which fragments of columns and other remains are visible under water. Several islands and peninsulas also extend towards the N. The wall at the extreme N. end of the town contains an enormous hewn stone, accessible only when the sea is smooth.

The modern town of Ṣûr contains few attractions. Reminiscences of the ancient popular religion are afforded by the festival of St. Mekhlar (Melkart) which takes place in July, when the saint's devotees fish for purple shells on the W. coast where the temple once stood, and by the festival of St. Barbara, when 'Adonis gardens' are arranged in her honour. The present harbour occupies the site of the ancient 'Sidonian' N. harbour of Tyre, and is only slightly choked with sand. Traces of ancient harbour structures are still seen here. The most interesting of the old buildings is the *Crusaders' Church* (see Plan), which was founded by the Venetians and dedicated to St. Mark. According to De Vogüé, it was begun about 1125 and completed at the beginning of the 13th century. The E. part only is preserved, and the three apses are built into the modern walls of the town. The windows are enriched outside with a kind of moulding in rectangular zigzags. The church was about 77 yds. long and 24 yds. wide, and the transepts projected 5 yds. from each of the aisles. In the interior handsome columns of rose-coloured granite lie scattered about; these were used in the decoration of the pillars, and were perhaps taken from some older building. The church possibly occupies the site of the basilica of Paulinus, which was consecrated by Bishop Eusebius in 323. Bishop William of Tyre does not mention the church in his work on the Crusades, as it was not within his jurisdiction, but was immediately dependent on the metropolitan church of Venice. The church is also interesting as the burial-place of the German emperor Frede-


ENVIRONS OF ṢÛR (TYRE).
From Gaillardot (Renan) & Mansell.
1:50.000
Paces.
Yards.
Depth-line of 3 Fathoms.
MEDITERRANEAN SEA
ṢÛR
Fort
Anc. Mole
Anc. Harbour
Church of Crusaders
Causeway constructed by Alexander the Great?
Birket el-Ghuêr
Swamp
Ruined arches of ancient Aqueduct
Tombs
Bostan es-Saudi
Ancient Aqueduct
Tell Ma'shuk
El-Awâtîn
Necropolis
Borj esh-Shemâl
Sheâra
Direct Road from Akka to Saida
Tombs
Borj el-Kibli
Kabr Hîrân & Kana
Arab Land
Wel-el-Mezra'a
Mogharet es-Sûk
Damascus
Saida
Khân
Mill
Tell Habesh
Reshidiyeh
Gardens
Mills
Chief Reservoir
Râs el-'Ain
Dêr Kânûn
Drawn, engraved & printed by
Wagner & Debes, Leipzig

rick Barbarossa (d. 1190), whose brain and intestines were buried at Antioch, while his body was interred here. In 1874 Sepp and Prutz made excavations here, but were unable to find Barbarossa's tomb. Conrad of Montferrat was also interred here. He had been attacked by two Assassins (p. 68) in the streets, carried into the church, and there slain by one of his assailants (1192).

On the way from Tyre to the hill of *El-Maʿshûḳ*, towards the E., Renan has discovered a number of sarcophagi. The rock of El-Maʿshûḳ was undoubtedly the centre of the suburbs of Tyre which lay on the mainland. Water was conducted to it from Râs el-ʿAin and other places. The conduits above ground are modern, those under ground ancient. At the foot of the rock towards the S. and S.E. are remains of large reservoirs, whence Tyre formerly derived its chief water supply. The site of the present *Wely Maʿshûḳ* was probably once occupied by a temple, and an attempt has been made to identify Maʿshûḳ ('beloved') with Astarte, the beloved of Hercules, who, approaching from the island, brings to her the purple treasures of the ocean. The slopes of the hill are covered with ancient ruins. On the N. side is a stair in the rock. Sarcophagi and oil presses have also been found here. At the back of the hill lies a small necropolis, but the chief burial-place of Tyre extends over the whole chain of hills to the E., and is most interesting at *ʿAwwâtîn*, situated in a line with Tyre and Maʿshûḳ. Many of the rock-tombs have fallen in, and are empty and destitute of inscriptions. Proceeding towards Ḳabr Ḥîram (p. 379), we come to some tombs on the right and ascend the hill to this necropolis.

The chief water-conduits at Maʿshûḳ come from *Râs el-ʿAin*, 1 hr. from Tyre, and ¼ hr. from the sea. The route to them leads from Tyre along the coast. Leaving El-Mâʿshûḳ we follow the Acre road to the W. and then to the S., passing several gardens on the right. In 35 min. we reach the estate of *Er-Reshîdîyeh*, founded by Reshîd Pasha, with two large reservoirs a little above the ground, from which a water conduit issues. There are remains of old mills here. In order to raise the water to the height of the aqueduct, lofty reservoirs with thick walls have been constructed around the spring. In 10 min. more we reach the octagonal chief reservoir of **Râs el-ʿAin**, the sides of which are of unequal length, and of different ages. In the interior it is lined with cement. The water has, however, undermined its barriers and now flows unutilised into the sea. The visitor may ride up as far as the level of the water. — This reservoir was connected with others situated towards the S.W.; the aqueduct is at places 10—14 ft. above the ground, and stalactites have been formed where the water has overflowed. The reservoirs to the S. are two square wells, lying together, with enclosures 14 ft. high. The larger is 33 ft. square, the smaller 12 ft. square only. The wall consists partly of large hewn blocks. An aqueduct with pointed

arches, of the Arabian period, runs hence towards the sea. The reservoirs are probably all of the Roman period. In the middle ages they were ascribed to Solomon (on the authority of Song of Sol. iv. 15). The sugar-cane is planted in the vicinity, and the country here is well clothed with verdure.

The environs of Tyre towards the S.E. also abound with antiquities. Near the village of *Dêr Ḳânûn*, about ½ hr. to the S.E. of Râs el-'Ain, there are curious figures hewn in the rocks. This neighbourhood is full of rock caverns, and farther on, towards Kleileh, are numerous burial-places and sarcophagi, most of which are of simple workmanship. No temples or important architectural remains are to be found here. This is accounted for by the fact that the whole of the environs of Tyre were inhabited by wealthy villagers only, whose rock-cisterns, olive-presses, and tombs were in keeping with the condition of their owners. The same remarks apply also to the contiguous Jewish territory, for, after the Babylonian captivity, Asher and part of Naphtali seem to have been completely under Tyrian supremacy.

From Acre to Tyre by Kal'at Karn (2 days). From Acre we ride to the N.E. in about 2 hrs. to *'Amḳa*, whence Kal'at Karn may be reached in about 3 hrs. (Guide necessary. A good walker will easily accomplish this part of the journey on foot, in which case the horses should be sent on to El-Bassa.) The road passes the insignificant ruin of *Kal'at Jedîn*, called *Judin* in the Crusaders' time. The hills are partially wooded. **Ḳa'lat Ḳarn**, which lies on the *Wâdy el-Karn* (*Herdawîl*), is a large fortress of the Crusaders' period and has hitherto been little visited. The building of the castle, formerly called *Mons Fortis*, was begun in 1229 by Hermann von Salza, Grand Master of the Teutonic Order. This 'Montfort', the chief possession of the order in Syria, was destroyed by Bibars in 1291. The situation is imposing. The castle stands on a rocky neck of land between two valleys, which are nearly 600 ft. in depth. The rock is artificially separated from the hill towards the E. by a moat, out of which the building material was quarried. The rocky slopes are rendered inaccessible in many places by buttresses of masonry. The castle is built of huge drafted blocks, and leans outwards so as to render it inaccessible to climbers. Along the N.E. side run several vaults. On the N.W. side a large gateway is preserved, and on the S.E. side another. Near the latter is a kind of crypt or cistern. The arches are all pointed. Towards the N.W. stands an octagonal pillar, 6 ft. in diameter, once connected with the walls by a series of eight arches, the remains of a former chapel or hall. — The interior is partly overgrown with underwood. Towards the E. the view embraces wooded heights, towards the W. the vast expanse of the sea. — The road now descends the Wâdy el-Karn to the (2½—3 hrs.) Christian village of *El-Bassa*, near the *Râs en-Nâḳûra* (p. 424).

From Tyre to Sidon (about 7 hrs.). The road skirts the coast, but leaves it after 32 minutes, traversing a fertile plain. On the right are the villages of *Nehari*, *Dibbal*, *Tûra*, and *Bediâs*. We pass (10 min.) *'Ain Babûk*, an excellent spring on the left, and proceeding N.N.E. reach (55 min.) the dilapidated khân of *El-Ḳâsimîyeh*. About ¼ hr. above the bridge, on the left bank of the stream, are the ruins of *Burj el-Hawâ*. By a very ancient building here lies a huge, richly decorated sarcophagus, near which are others, one of them being still undetached from the rock. This

necropolis is called *Kubûr el-Mulûk* ('tombs of the kings'). In 3 min. we descend to the two-arched bridge over the *Lîtâny*, which is here called *El-Kâsimîyeh* (p. 449). The river is of considerable depth at this point, and flows hence to the sea in a very serpentine course.

The road continues to traverse the undulating plain of the coast, with villages lying on the low slopes of the hills towards the E. After 25 min., near a khân, a white rock becomes visible to the right of the road. There are two curious grottoes here. The walls of the smaller are enriched with crosses, and the other contains a Greek inscription. On the wall adjoining the caverns are triangles and figures, some of them of childish rudeness, with inscriptions in Greek and Phœnician. (Triangles and palms were probably emblems of the worship of Astarte.) After 27 min. we cross the brook *Abu'l Aswad*, and soon reach a series of ruins. On the right, after 22 min., we see the *Wely Neby Seïr*, and on the left several columns near some rock tombs. We next reach, on the right, (18 min.) the village of **'Adlûn**, probably a corruption of *ad nonum* (i. e. at the ninth milestone), and supposed to be the *Ornithopolis* of Strabo. In the shelving side of the projecting hill is a large necropolis, consisting chiefly of chambers, 6 ft. square, with tombs on three sides, which Renan believes to be post-Christian. On the left of the road is a larger cavern, called the *Maghâret el-Bezêz*, and a little to the N. of it an Egyptian 'stele'. 'Adlûn also possesses several sarcophagi and a handsome rock-hewn basin near the sea. Renan found some interesting figures here.

On the right we soon see the village of *El-Ansârîyeh*, and then cross (38 min.) the *Nahr Haisarâni*. Near the village of *Es-Seksekîyeh* are caverns with paintings and other antiquities. To the left, after 22 min., we see more ruins, and to the right, on the hill, the village of **Sarfend**, the ancient *Zarpat*, or *Zarephath* (1 Kings xvii. 9), the *Sarepta* of the New Testament (Luke iv. 26). The Crusaders founded an episcopal see here. A chapel once stood on the spot where Elijah is said to have lived, but has been displaced by the *Wely el-Khidr*. On the old harbour are traces of ancient buildings, and among the ruins are a number of sarcophagi. To the N. of this point are numerous rock-tombs.

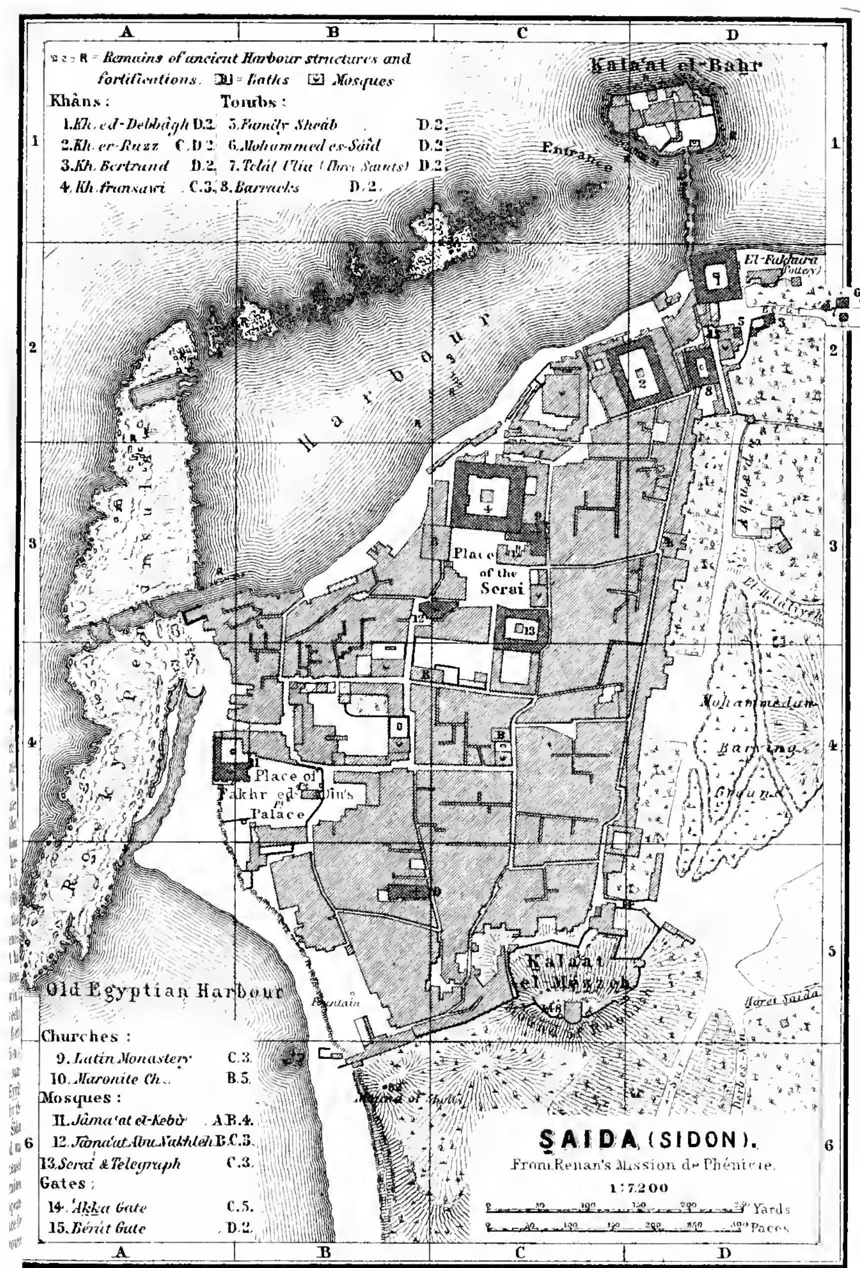
Sidon now soon comes in sight. We pass (18 min.) the spring *'Ain el-Kantara*, and cross (18 min.) the *'Akbîyeh* watercourse. Below us, on the coast, stands the old tower of *Burj el-Khidr*. We next cross (13 min.) the *Nahr el-Jesarîyeh* near a ruined bridge. The watercourses are overgrown with oleanders. Near the (9 min.) *Nahr el-'Adasîyeh* are the *Tell* and *Khân el-Burak*, with a good spring. Traversing sand, we next come to the brook of *Ez-Zaherâni*, beyond which lies a Roman milestone. Beyond the 25 min. *Wâdy et-Teish* we pass another milestone. On the right lies the village of *El-Ghazîyeh*. The plain expands. We then cross (40 min.) the broad *Nahr Senîk* (p. 435) near a khân, and pass another

milestone on the left. On the right are the villages of *Derb es-Sîn* and *Miûmîyeh.* We soon reach the gardens of Sidon, cross (20 min.) the brook *Nahr el-Barghût* (p. 435), and (5 min.) arrive at Sidon, which we enter by the gate of Acre (Pl. 14) on the S.W. side.

Sidon. Accommodation may be obtained at the houses of the consular agents and those of other Christians, and in case of necessity at the large French Khân (p. 433).

Vice-Consulates. America, *Shibli Abêla*; Austria, *Iskender Catafago*; Belgium, *Jabûr Bek Rizkallâh*; France, *Durighello*; Germany, *Eyyûb Abêla*; Great Britain and Spain, *Habîb Abêla*; Italy, *Antûn Khallât.* — Sidon also possesses a Turkish *Telegraph Office* (in the Serai).

History. In Gen. x. 15, Sidon is spoken of as the 'first-born son of Canaan' (p. 422). In the book of Joshua (xix. 28) the city is called Sidon the Great, and in the Homeric poems Sidon is spoken of as rich in ore, and the Sidonians as experienced in art. In the native traditions, however, Berytus and Byblus are mentioned still earlier than Sidon. Tyre was repeopled from Sidon (p. 426), and in B. C. 761 a second party of emigrants left the city in consequence of party struggles and founded the city of Aradus. Sidon was so important that its name is sometimes used to designate the Phœnicians in general (e. g. Judges iii. 3). Although Sidon had sent out colonies at an earlier period than Tyre (e. g. Hippo, Carthage etc.), it afterwards became less enterprising in this respect than the sister city, and even seems to have acknowledged her supremacy (1 Kings v. 6; Ezek. xxvii. 8), while always retaining a certain degree of independence, as kings of Sidon are spoken of (1 Kings xvi. 31; Jerem. xxv. 22). The Sidonians are said to have been versed in astronomy, arithmetic, and nocturnal navigation. During its dependency on the Asiatic empire, Sidon continued to be an important commercial town. In consequence of a revolt against Artaxerxes III. Ochus, it was destroyed in the year 351. After the city had at first fought victoriously with the aid of Greek mercenaries, it was betrayed by Tennes, the commander of its own army, and set on fire by the inhabitants themselves. No fewer than 40,000 persons are said to have perished on that occasion. Thenceforth Sidon was reduced to the position of a provincial capital, and afterwards willingly opened her gates to the Greeks. Even in the Roman period the city had its own archons, senate, and national council. At a still later period it was famed for its glass works. Sidon was sometimes dignified with the title of *Nauarchis* (commander of ships), and was also called *Colonia Augusta* and *Metropolis.* Christianity appears to have been introduced here at an early period (Acts xxvii. 3), and a bishop of Sidon attended the Council of Nicæa in 325. After the conquest of Syria by the Muslims (636) Sidon surrendered to her new masters without resistance, as it was then in an enfeebled condition. In the Crusaders' period the town experienced terrible vicissitudes. When the Franks first passed near the place it had an Egyptian garrison. In 1107 it purchased immunity from a threatened siege, but owing to a breach of faith was in 1111 besieged by Baldwin I. with the aid of the Norman and Venetian fleets and taken in six weeks. In 1187, after the battle of Hattîn, Saladin caused the town and its fortifications to be razed. In 1197 the Crusaders again obtained possession of the place, but it was once more destroyed by Melik el-ʿAdil the same year. In 1228 the town was rebuilt by the Franks, again razed by Eyyûb in 1249, and refortified by Louis IX. in 1253. It was then purchased by the Templars, but in 1260 it was devastated by the Mongols. In 1291 Sidon at length came permanently into the possession of the Muslims, and was razed by Sultan Ashraf. For several centuries the town had almost ceased to exist, but at the beginning of the 17th cent. (p. 440) it gradually regained importance as the residence of the Druse Emîr Fakhr ed-Dîn. The Europeans were favoured, and trade revived. That prince erected a handsome palace for himself and khâns for the merchants, and the silk trade became a source


Remains of ancient Harbour structures and fortifications. Baths Mosques
Khâns:
1. Kh. ed-Debbâgh D.2.
2. Kh. er-Ruzz C.D.2.
3. Kh. Bertrand D.2.
4. Kh. Fransawi C.3.
Tombs:
5. Family Sheâb D.2.
6. Mohammed es-Sâid D.2.
7. Telât Tlia (Three Saints) D.2.
8. Barracks D.2.
Churches:
9. Latin Monastery C.3.
10. Maronite Ch. B.5.
Mosques:
11. Jâma'at el-Kebîr A.B.4.
12. Jâma'at Abu Nakhleh B.C.3.
13. Serai & Telegraph C.3.
Gates:
14. 'Akka Gate C.5.
15. Bêrût Gate D.2.
Kal'at el-Bahr
Entrance
Harbour
El-Fakhura (Pottery)
Place of the Serai
Place of Fakhr ed-Dîn's Palace
Old Egyptian Harbour
Kal'at el-Mezzeh
Mohammedan Burying Ground
Fountain
Mound of Shells
Hâret Saida
ṢAIDA (SIDON).
From Renan's Mission de Phénicie.
1:7200
Yards
Paces
A B C D
1 2 3 4 5 6

of great profit. Sidon was at that period the seaport of Damascus. Even after the fall of the Druse prince, the commerce of Sidon, promoted by the European consulates, continued to thrive, until about the end of last century it was annihilated by the ill-judged measures of Jezzâr Pasha. European consulates with a jurisdiction of their own had been founded here, the example having been set by France, but Jezzâr banished all the French merchants. Under the Egyptian supremacy Sidon again revived, and was enclosed by a wall. In 1840 the harbour fortress was destroyed by the allied European fleet. In 1860 the Christians here were persecuted at the instigation of the Turkish governor (p. 464), and no fewer than 1800 Christians are said to have been massacred on that occasion in the district of Ṣaida.

The present town of Ṣaida occupies the site of ancient Sidon, but the latter extended still farther towards the E. Like most of the Phœnician towns Sidon lay on a promontory, in front of which lies an island. The N. harbour, protected by a ledge of rock, still exists, while the larger S. harbour (formerly called the 'Egyptian') is now abandoned. The trade of Sidon was injured by the rise of Beirût, and is now unimportant. The anchorage, moreover, is very bad. The environs are fertile, and bananas and palms flourish in the orchards. The town is beautifully situated. Beyond the green plain, above the lower spurs, tower the snowy peaks of Lebanon, the Jebel Rîḥân and the Tômât Nîḥa (p. 447). The town now contains about 10,000 inhab., of whom about 7000 are Muslims and Metâwileh; the Christians are of the Greek Catholic and Maronite sects. (The French map gives the following statistics: 8000 Muslims, 300 Metâwileh, 1800 Greek Catholics, 1000 Maronites, 200 orthodox Greeks, 700 Jews.) Sidon possesses a Franciscan monastery, a school of the Jesuits, and a Roman Catholic orphanage and school of the Sisters of St. Joseph. The American missionaries also have a station at Sidon (p. 441).

The little town contains few attractions. There are, however, several large and well-built houses, particularly along the W. wall, which forms part of the houses. The top of the wall affords pleasant views of the sea. There are nine mosques in the town, the largest of which, the *Jâmiʿ el-Kebîr* (Pl. 11), was formerly a church of the knights of St. John. In the space in front of the mosque once stood the palace of Fakhr ed-Dîn, and it is now occupied by the serai of Solimân Pasha. To the S.E. of the principal space in the town stands the present *Serai* (Pl. 13), and to the S.W. of it the mosque of *Abu Nakhleh* (Pl. 12), formerly a church of St. Michael. To the N. of this is the *Khân Fransâwi* (Pl. 4), a handsome building erected by Fakhr ed-Dîn at the beginning of the 17th century, in which since the explorations of Renan a collection of Sidonian antiquities has been preserved. The town contains five other large khâns.

The *Harbour* is interesting. By the khân *Ed-Debâgh* (Pl. 13), at the N.E. end of the town, an embankment with arches crosses to the small island of *Ḳalʿat el-Baḥr*, where there are ruins of a castle of the 13th cent., with large drafted blocks which probably once

belonged to an earlier structure. The style of the present walls, with the inserted fragments of columns, as well as the pointed arches, are mediæval.

Around the island, particularly on the S.W. side, are remains of quays built of large hewn stones, and similar remains flank the whole of the ridge which forms the N. harbour. In ancient times this harbour was capable of being closed. Fakhr ed-Dîn, however, caused the entrance to be filled up in order to exclude the Turkish fleet. The handsome blocks of which the quays had been constructed were then removed for building purposes, the consequence of which is that the sea washes over the rocks into the harbour in stormy weather. The broad tongue of land which bounds the harbour on the W. also bears remains of ancient walls, and on the E. side there are two artificial square basins (comp. Plan). To the S.E. of the town rises the citadel of *Kal'at el-Mezzeh*, standing on a heap of rubbish in which layers of the purple shell are visible.

The Environs are more important than the town itself, but the tombs have unfortunately been extensively pillaged and damaged by treasure-hunters. Renan, the chief of the French expedition, succeeded nevertheless in making important discoveries. Antiquities, chiefly of the Christian period, consisting of sarcophagi, cippi, statuettes, trinkets, and tear-vases, are frequently dug up in the gardens around the town.

The Necropolis of Sidon is situated in the limestone rocks, but slightly elevated above the plain, which were once washed by the sea, and are now covered with a layer of earth. Several of the vaults have fallen in, while others have long been filled with earth. Gold has occasionally been found here, causing great excitement among the treasure-seekers.

According to Renan, there are several different kinds of tombs: —

(1). Rectangular grottoes, entered from the surface of the earth by a perpendicular shaft of 10—13 ft. in depth and 3—7 ft. wide. The visitor descends by steps cut in the sides of the shaft, and reaches two doors leading into unadorned chambers which are rarely connected with each other. Similar tombs occur in Egypt, and Renan considers this kind the oldest.

(2). Vaulted grottoes with side niches for the sarcophagi, or merely with square holes in the ground, and with round air-holes communicating with the surface of the ground above. These are entered by flights of steps, and they occur chiefly at the S.E. angle of the necropolis.

(3). Grottoes cemented with lime, painted in the Græco-Roman style, and generally furnished with Greek inscriptions. These also have air-holes.

Lastly, grottoes of the earlier kinds have sometimes been remodelled in the later style.

The sarcophagi are also in different styles. The grottoes of the first kind contain marble sarcophagi of the specifically Phœnician style, i. e. so-called anthropoïde receptacles, accurately fitted to the shape of the mummy, which the Phœnicians were in the habit of embalming. At a later period the receptacle assumed a more simple form, the position of the head only being indicated by a narrowing of the space at one end. Sarcophagi in lead, and others with simple three-edged lids, also occur. The sarcophagi in the second kind of grotto are generally of clay, while those in the third kind resemble baths in shape, and are highly decorated with garlands and other enrichments (comp. p. 117).


ENVIRONS of SAIDA (SIDON).
From Gaillardot's Survey in Renan's 'Mission de Phénicie.'
Depth line of 3 Fathoms.
MEDITERRANEAN SEA
El-Jezîreh
Light
Kalaat el-Bahr
SAIDA
Anchorage for large Vessels
Nahr el-Awwali
BOSTRENUS
N. el-Ghias
Khan
Bridge
Mills
El-Makaser
Shekh Habib
Khan Abu Shaka
Tomb Caverns
El-Hebbabîyeh
Baramiyeh
Tomb Caverns
El-Helalîyeh
Abra
Tahûnet el-Merâh
El-Merâh
El-Kamleh
Jezzin
Neby Yahya
Mar Elias
Maronit Chapel
Shekh Abarôn
Roman Milestone
Minat er-Rummân
Mogharet Ablûn
Phoenician Necropolis
Mill
Jezzin
Nahr el-Barghût (ARDUPIA)
Jeba'a
Miumiyeh
Ain ez-Zeitûn
Mogharet ez-Zeitûn
Roman Milestone
Khân es Senîk
Nahr es-Senîk
Khân
Derb es-Sîm
Neby Daûd
Ruined Castle
Grotto
Saidet el-Mantara
Maghdusheh
Burying Grounds.
1. Foreigners' (Turbet el-Kuffâr)
2. Old Greek
3. New
4. Israelitish
5 Latin
6. Maronite
7. Metuali
8. Mohammedan
9. Bostân el-Amaid
10. el-Bobbu
11. el-Kanâtir
12. Mekhedeh
13. Mohamm Antar
14. Garden of the St. Joseph Sisters.
15. Roman Milestone
16. Spinning Mills
17. Tahônet Mekhedeh (Mill)
18. Remains of anct. quay and mosaic pavement
Drawn, engraved & printed by
Wagner & Debes, Leipzig.
1:50.000
Paces
Yards

a. We quit Sidon by the Acre gate, leave the Tyre road to the right, and follow the road to Derb es-Sîn (p. 432). In 3 min. we reach the *Wely Neby Seidûn* on the right, in the name of which is preserved that of the ancient city. The Jews make pilgrimages to this wely, which they call the *Tomb of Zebulon*. The outer wall is built of large stones, and Renan believes that excavations here would lead to important discoveries. After 1 min. we leave two roads to the left, and in 3 min. more cross the *Nahr Barghût*, the ancient *Asclepios*. We next pass (2 min.) important burial places on the right and left, named *Maghâret Ablûn*, which has been translated 'cavern of Apollo', and perhaps correctly, as Renan discovered figures of Apollo in the necropolis of Sidon. The tomb chambers here contain several sarcophagi and a few rude wall paintings. Here, too, in 1855 was discovered the basalt sarcophagus of the Sidonian king Eshmunazar, now in Paris, which, as rarely happens, is furnished with a long Phœnician inscription. In this epitaph a curse is invoked on any one who disturbs the tomb of the deceased monarch.

Proceeding to the right from this necropolis we may reach the Tyre road near the *Nahr Senîk* in 18 min. (p. 431). If we follow the road to the left still farther, continuing at the cross-road to pursue the same direction, we also reach the Nahr Senîk in 18 min., beyond which is a khân. In 10 min. more we reach *Seyyidet el-Mantara* (view), with the ruins of a castle, perhaps the mediæval *Franche Garde*, the platform of which is reached by a flight of steps about 325 ft. in length and 10—13 ft. wide. A grotto a little to the S. of the ruins, now a chapel of St. Mary, was probably once a temple of Astarte. A similar temple is situated near the village of *Maghdûsheh*, 10 min. to the S.; the cavern here is called the *Maghâret el-Maḳdûra*, and contains an unpleasing female figure sculptured on the left side. Near *Maghâret ez-Zeitûn* there is another grotto containing a medallion.

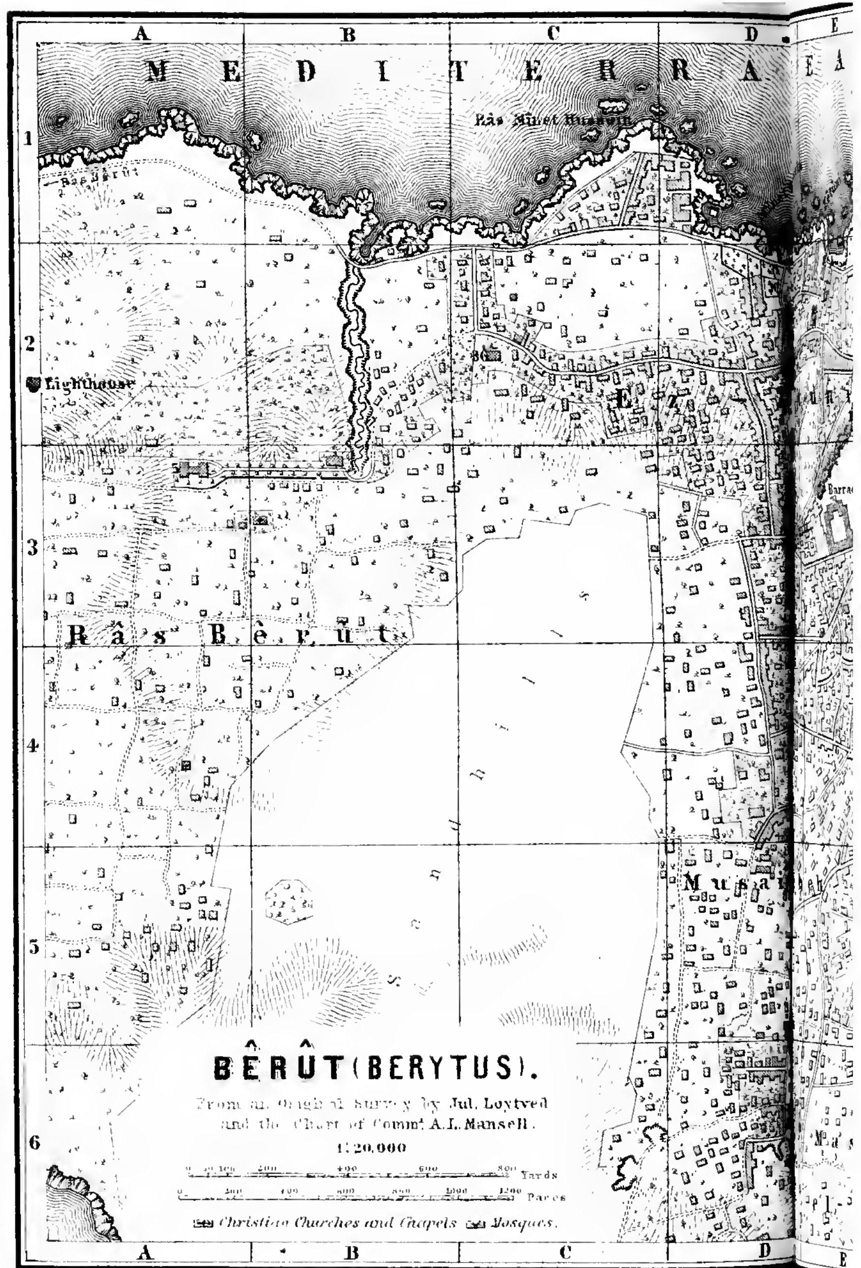
b. Leaving the Acre gate and proceeding towards the N., we pass a Muslim burial-ground, beyond which we take the road to the right (E.). The gardens here contain numerous remains of ancient buildings, fragments of columns, and tombs. On the left is the *Garden of the Sisters of St. Joseph* (Pl. 14), then the ***Bustân el-ʿAmûd*** (Pl. 9); on the right is the ***Bustân el-Ḳanâtir*** (Pl. 11), with vaults; on the left the ***Bustân Moḥammed ʿAntar*** (Pl. 13); a little farther E. is a Roman milestone (Pl. 15), near which is the ***Bustân el-Bobbu*** (Pl. 10), with a Græco-Roman necropolis; 4 min. farther E. lies the ***Bustân Mekhedeh*** (Pl. 12), containing shaft-tombs (p. 116). Close to this point is an aqueduct coming from the N. We may now proceed to the S. in 5 min. to the village of ***El-Hara***, and in 3 min. more reach the *Neby Yaḥya*. This monument, as well as the Maronite chapel of *Mar Elyâs* farther up, probably occupies the site of a Phœnician temple. (Fine view.) — Following

the aqueduct, which is crossed here by the brook *Kamleh*, we reach the village of *El-Halâlîyeh* (10 min.), beyond which begins a new series of tombs, extending as far as *Baramîyeh*. A few of the grottoes are painted (that of Psyche is the finest), but they are unfortunately much exposed to damage. Renan thinks that ancient Sidon once extended as far as these villages.

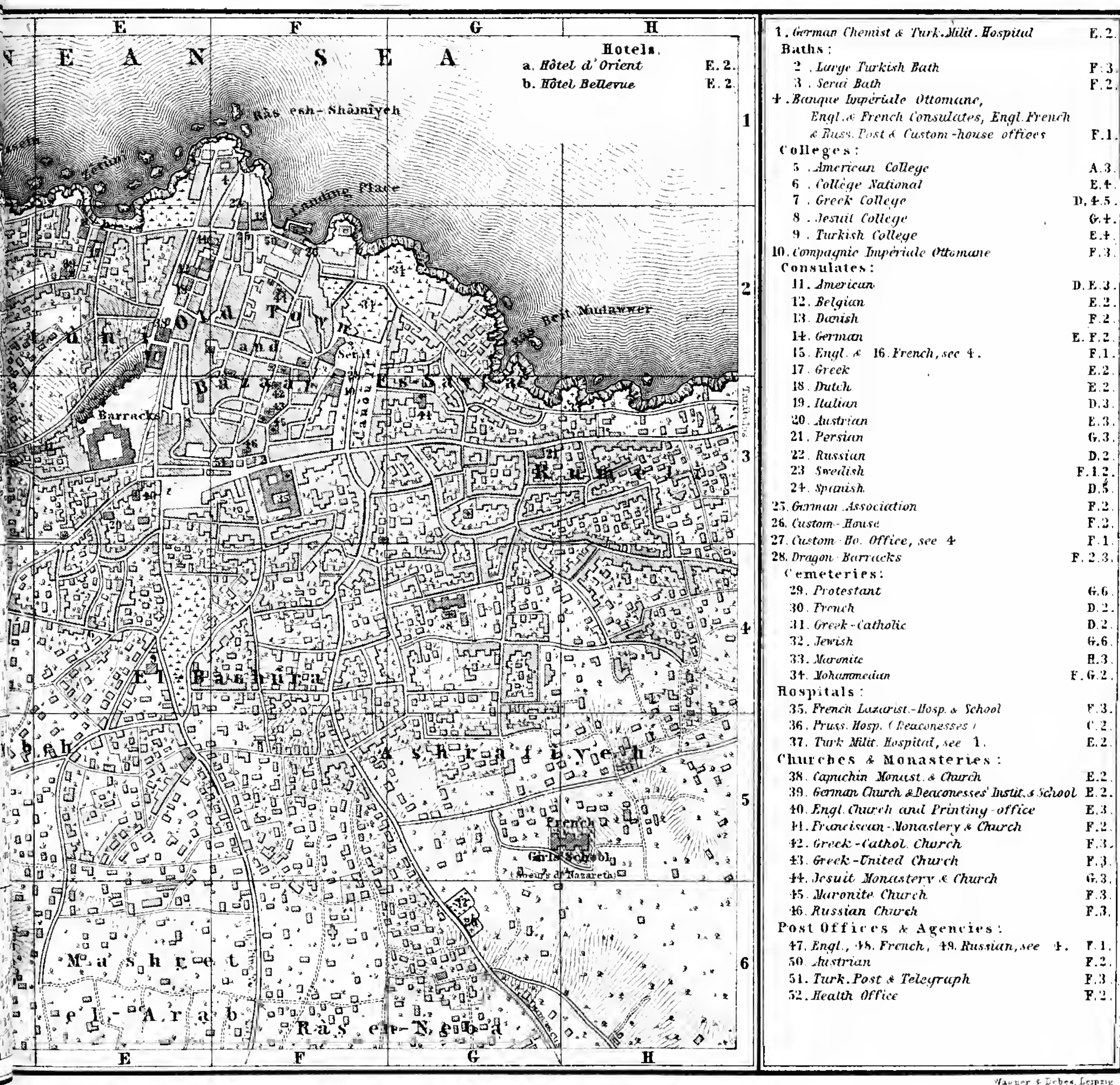
From Sidon to Beirût (about 8 hrs.; part of the road very stony and fatiguing; Arabian fare procurable at the khâns on the route). After leaving Sidon we find the ground covered with fragments of mosaic for a short distance. Fine retrospective view of the town, the citadel, and the numerous rocky islands. Skirting the beach, the road reaches (10 min.) the *Nahr el-'Awali*, which rises near Bteddîn (p. 459), and was anciently called the *Bostrenus*. (Ancient Sidon is said to have lain on this river!) It now separates the district of *Teffâh* on the S. from that of *Kharnûb* on the N. An aqueduct diverges from the river at the point where it leaves the mountains. If the stream is high, we ride to a handsome bridge farther up (8 min.), which was built by Fakhr ed-Dîn. The road becomes rough and stony, and the plain ends here. After ½ hr., having regained the coast, we leave the village of *Rumeileh* on the right (below which is a necropolis), and cross the *Nahr el-Burj*, and then (40 min.) the *Wâdy es-Sekkeh* (with a khân on the right). The promontory here is called **Râs Jedra**. In ¾ hr. we reach the *Khân Neby Yûnus*, nestling amidst vegetation; on the right lies the village of *El-Jîyeh*, and farther distant *Barja*. According to the Muslim tradition, Jonah (Dhu'nnûn, 'fish man') was either cast ashore here by the whale, or was interred in this neighbourhood.

Under the sand near Neby Yûnus a handsome mosaic pavement, like that of Kabr Hîram, has been found. Near this spot the city of *Porphyreon* must have stood in ancient times. In B.C. 218 the armies of Ptolemy IV. (Philopater) and Antiochus the Great fought a battle here. The Egyptian army extended as far as the Râs Damûr, the promontory near Platanon, while the Syrians were encamped on the Damûr (Tamyras). Antiochus drove back the Egyptians to Sidon, having attacked them in the flank from the mountains.

After 18 min. we cross a brook. On the hill to the right lies the village of *Maksaba*. In 10 min. more we pass a milestone in the sand. We have now to pass the spur of the **Râs Damûr**. The road is bad. A ruined watch-tower stands here (25 min.). We soon reach the bank of the opposite bay (12 min.), and cross the river *Damûr* (9 min.), bordered with oleanders. As there is no bridge, the river is impassable after heavy rains. Beyond are mulberry plantations. The village of *Mu'allaka* remains to the right. In 1 hr. we come to the *Khân el-Ghafar* (khân of customs), or to the village of *Khân en-Nâ'imeh*, on the hill to the right. The road, strewn with sand and gravel, next leads to (½ hr.) the **Khân el-Khulda**, the *Heldua* of the 4th cent., and apparently never a place of any importance. There is, however, an extensive necropolis here. On the slopes above the khân lie numerous sarcophagi of all



Drawn engraved & printed in



E
F
G
H
1
2
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4
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6
Hotels.
a. Hôtel d'Orient E. 2.
b. Hôtel Bellevue E. 2.
N E A N S E A
Râs esh-Shâmîyeh
Landing Place
Old Town
Barracks
Serai
Râs Beirût
El Bashûra
Ashrafîyeh
French Girls' School (Soeurs de Nazareth)
Râs en-Neba
1. German Chemist & Turk. Milit. Hospital E. 2.
Baths:
2. Large Turkish Bath F. 3.
3. Serai Bath F. 2.
4. Banque Impériale Ottomane, Engl. & French Consulates, Engl. French & Russ. Post & Custom-house offices F. 1.
Colleges:
5. American College A. 3.
6. Collège National E. 4.
7. Greek College D. 4. 5.
8. Jesuit College G. 4.
9. Turkish College E. 4.
10. Compagnie Impériale Ottomane F. 3.
Consulates:
11. American D. E. 3.
12. Belgian E. 2.
13. Danish F. 2.
14. German E. F. 2.
15. Engl. & 16. French, see 4. F. 1.
17. Greek E. 2.
18. Dutch E. 2.
19. Italian D. 3.
20. Austrian E. 3.
21. Persian G. 3.
22. Russian D. 2.
23. Swedish F. 1. 2.
24. Spanish D. 5.
25. German Association F. 2.
26. Custom-House F. 2.
27. Custom-Ho. Office, see 4 F. 1.
28. Dragon-Barracks F. 2. 3.
Cemeteries:
29. Protestant G. 6.
30. French D. 2.
31. Greek-Catholic D. 2.
32. Jewish G. 6.
33. Maronite H. 3.
34. Mohammedan F. G. 2.
Hospitals:
35. French Lazarist.-Hosp. & School F. 3.
36. Pruss. Hosp. (Deaconesses) C. 2.
37. Turk. Milit. Hospital, see 1. E. 2.
Churches & Monasteries:
38. Capuchin Monast. & Church E. 2.
39. German Church & Deaconesses' Instit. & School E. 2.
40. Engl. Church and Printing-office E. 3.
41. Franciscan-Monastery & Church F. 2.
42. Greek-Cathol. Church F. 3.
43. Greek-United Church F. 3.
44. Jesuit Monastery & Church G. 3.
45. Maronite Church F. 3.
46. Russian Church F. 3.
Post Offices & Agencies:
47. Engl., 48. French, 49. Russian, see 4. F. 1.
50. Austrian F. 2.
51. Turk. Post & Telegraph F. 3.
52. Health Office F. 2.
Wagner & Debes, Leipzig

shapes and sizes, many of which are barbarously carried away to be used for building purposes or to be burned for lime.

After ¼ hr. the road begins to quit the coast. It crosses (35 min.) the *Wâdy Schuweifât*, called after a large village of that name to the right. Near it is the *Khân el-Kasîs*. The scenery improves, and a charming view is obtained of the slopes of Lebanon, studded with houses. After 10 min. we avoid a road to the right, and in 22 min. reach the *Nahr el-Ghadîr*. A khân near it is left on the right. After 18 min. we turn to the right, and in 17 min. reach the well *Bîr Huseini* (chapel of St. Joseph). We soon enter (20 min.) the well-watered gardens of Beirût, enclosed with their lofty cactus hedges, traverse pine plantations (the Pineta, see p. 443), and at length (40 min.) reach the town (see below).

25. Beirût.

Arrival. The entrance to the bay of Beirût is magnificent. In the background towers the majestic Lebanon, with the snow-clad Sannîn (p. 501). The hotels send their agents on board, and to them luggage had better be entrusted for clearance at the custom-house (comp. p. 9). The landing is conducted in a more orderly way than at Yâfa. From the douane the traveller turns to the right and ascends the street of the Christians.

Boats to and from the steamers charge 1 fr. for each person when several are taken together, in addition to which a trifle is given for heavy luggage. A boat for several persons may, however, be hired for 2½—4 fr. — The *Douane* is open from 6 a. m. till sunset. A fee of 1—2 fr. will enable the traveller to escape the formality of opening his luggage. Passports are unnecessary, though sometimes asked for. If travellers about to leave Beirût by steamer get their luggage conveyed through the douane to the steamer during the day, they may embark at a later hour, or even at night, from any point of the coast, without farther formality.

Hotels. *Hôtel d'Orient (Pl. a), kept by *Niccolas Bassul*, an obliging Arab, who speaks a few words of many different languages; *Hôtel Bellevue (Pl. b), the property of *Andrea Bucopulos*, a Greek. Both these houses are beautifully situated on the coast, at the S. end of the town. The accommodation and wines are good at both. Charge 15 fr. per day. — Of the second class, frequented by Levantine merchants: Hôtel de l'Europe or *Derricadère* (Pl. d), also a restaurant, kept by a Frenchman, in the house of Bustros.

Beer and Coffee Houses, chiefly situated on the coast near the hotels, and kept by Greeks, not recommended. Their visitors are frequently enlivened by Bohemian bands of music. *Pross*, the restaurateur of the German club, keeps the best café in the place.

Of the *Arabian Cafés* one on the Râs Beirût near the Prussian hospital and those near the douane may be mentioned, owing to their fine situation. Cup of coffee 20—30 paras; nargîleh the same. Those near the douane afford the best opportunity for observing the habits of the native population.

German and Swiss Club (Pl. 25), with newspapers, and refreshments according to tariff. Travellers may easily obtain an introduction.

Money.	Piastres.	Paras.		Piastres.	Paras.
1 Pound Sterling	= 126,	10	1 Five-franc piece	= 25,	—
1 Pound Turkish	= 115,	—	1 Silver mejîdi	= 22,	30
1 Russian Imperial	= 102,	—	1 Silver rouble	= 19,	30
1 Napoleon	= 100,	—	1 Austrian florin	= 12,	20
1 Ducat	= 59,	—	1 Shilling	= 6,	—
1 Colonnato	= 26,	20	1 Franc	= 5,	—

The small Turkish coins of 10 and 20 paras and 5 and 6 piastres are worth 10—12½ per cent less than the European coins. The latter, as well as the Turkish silver coins, realise 14—15 per cent more than the government rate of exchange (sagh).

Bankers. *Banque Ottomane* (Pl. 4). Most of the European firms also transact banking business, such as *Amsler & Hülse*, *Weber & Co.*, *Lütticke & Co.*, *Kläsi Speich & Co.*, *F. Leithe*, and *F. Wehner*. Beirût is the centre of the Syrian trade, and is therefore an excellent point for obtaining letters of credit for any part of the interior.

Consulates. Beirût, being the principal commercial town of Syria, has the most important consulates (comp. p. 9).

America (Pl. 11), *Fisher*. Austria (Pl. 20), *Zwiedinek v. Sydenhorst*. Belgium (Pl. 12), *Amsler*. Denmark (Pl. 13), *Nixon*. France (Pl. 16), *Tricou*. Germany (Pl. 14), *Herzbruch*. Great Britain (Pl. 15), *Eldridge*, presideut of the corps of consuls; *Jago*, V. C. Greece (Pl. 17), *Metaxas*. Holland (Pl. 18), *Sayur*. Italy (Pl. 19), *Maccio*. Portugal. *Laredo*. Russia (Pl. 22), *Petkowitsch*. Spain (Pl. 24), *Quintana*. Sweden and Norway (Pl. 23), *Altina*, V. C.

Carriages and Horses. Carriages have come much into vogue of late, although there are few roads practicable for driving. Drive in the town, and as far as the foot of the hills, 10 piastres per hour. To Baabda and Hadeth 70 piastres. Other drives according to bargain. — Muleteers are to be found near the hotels; their horses are generally good. The average charges are 5 fr. for a day, 3 fr. for ½ day, but less for prolonged tours. The muleteer cannot hold the hirer responsible for any accident to the horses, provided the bargain distinctly specifies the route, and earnest money has been paid. A boy sent by the muleteers to attend to the horses receives 1 fr. per day and food.

Steamboats, see p. 10. Beirût being the usual point at which a tour in Syria terminates, the steamers are apt to be crowded towards the end of the season, and it is therefore advisable to secure berths in advance by letter or telegram, as soon as the traveller has arranged his plans. Those who are bound for Smyrna and Constantinople should observe that the vessels of the Austrian Lloyd go direct to Smyrna viâ Cyprus in four days, while those of the Messageries Maritimes go by Tripoli, Lâdikîyeh, Alexandrette, and Mersina, taking eight days to Smyrna. The former vessels enable the traveller to save time, but are often crowded; the latter afford him an opportunity of seeing the coast towns, opposite which they generally lie at anchor during the day, but leave him less time at Smyrna (comp. pp. 11, 13). — The fares by the Messageries should be paid in French gold, those by the Austrian Lloyd's in Austrian notes or in English or French gold. If payment is made in any other coin, there will be a considerable loss in the exchange.

Post Office. Letters are posted at the offices of the steamboat companies. The Russian post is chiefly used for letters to that country only. The offices are closed, strictly speaking, 1 hr. before the departure of the steamer, or for registered letters 2 hrs., but letters may be handed in down to a few minutes before the departure of the small post boat, or carried on board the steamer even later. Postage, see p. 38.

Provisions and Wine. **Charles Trouyet* (on the way to Râs Beirût), good choice, and reasonable; **Ercole Belloni*, corner of the Christians' Street. Others on the quay: *Hanna Lyan*, *C. Berand*, *Rocco Camillerio*, and *Farugia*.

Dragomans (comp. p. 15) at Beirût: *Hâneh*, *Nakhleh Sha'ya* (a beginner), *Daibis*, *Gantiri*, *Amatori*, *Elyas Delhemi*, *'Abdulla Durzi*, *Tamolyan*, **Antonio*, *Yûsef Mesâleh*.

Baths. *Turkish* (comp. p. 30), near the telegraph office (2 fr., and 1 fr. to be divided among the attendants). *Sea Baths* of Dr. Steliani near the Hôtel Bellevue, a small establishment (50 c.; less to subscribers). Towels, etc., had better be taken. Sharks are not uncommon in the bay of Beirût, and swimmers should therefore not venture far from the shore.

Barbers in the 'Frank Street'. They also come to the hotels (shaving 70 c., hair-cutting 1 fr.).

Shops. The prices are moderate owing to great competition and to the fact that the supply is almost greater than the demand. Tailors: *Bianchi*, *Beck*, and *Melki*, all in the Christians' Street, where there are also hosiers and shirtmakers. Ready-made clothes at *Zizzias & Goldenberg's*. Boots at *Aubin's*. Saddlers: *Stefanski* and *Laufer*.

Arabian Wares. Silk keffîyehs (p. 473), quilted table-covers, slippers, cushions, and tobacco-pouches may be advantageously purchased at Beirût. Bargaining and caution are necessary, both in the bazaar and with traders who come to the hotels. Commissions are generally executed with tolerable promptness. — The filigree work made here is exported even as far as Egypt. The shops are in the upper part of the Ṭawîleh (Street of the Franks). — *Lütticke* keeps a stock of the articles usually purchased by travellers, and also undertakes to pack and despatch them to their destination. The inexperienced traveller will deal with him more advantageously than with the native traders. — *Cigars* may be bought at the German club (p. 437), but are not easily procured elsewhere. — *Washing* is done by people connected with the hotels at 2 fr. per dozen.

Booksellers. *Charles Bêzier, Fils*, a French firm in the Christians' Street (Ṭawîleh), is the only shop which keeps European books. Beirût is the centre of the Oriental book-trade of Syria. Several new printing-offices have sprung up within the last few years. The best are those of the Americans and the Jesuits, but they are chiefly occupied with the printing of religious and controversial works. The fact that there are also several private printing-offices, and that numerous Arabic newspapers find readers, augurs well for the intellectual progress of the natives.

Photographers. *Dumas*, in the street leading from the two principal hotels into the town. The photographs, generally good and cheap, should be bought of the photographers themselves, and not from the dealers who offer them at the hotels. Unmounted photographs should be rolled on a piece of wood, or packed in a tin box which may be bought at the bazaar for a few piastres.

Physicians. *Dr. Brigstock*, English; *Dr. Van Dyck*, *Dr. Wartabet*, and *Dr. Post*, attached to the American mission, by which a medical school for Arabs has been established; *Dr. Lorange*, a German; *Dr. Bassili*, a Greek. — Dentist: *Mr. Slama.* — Prussian *Pharmacy* the best.

Hospital of the Prussian Order of St. John (Pl. 36), erected on the Râs Beirût in 1866, beautifully situated and well fitted up, attended by the physicians of the American mission. The nurses are deaconnesses of Kaiserswerth. There are 60 beds, and some handsome separate rooms. Germans pay 5 fr., strangers 10 fr. a day for everything, besides a voluntary contribution for the poor. Incurables are not received. The establishment is deserving of the highest praise.

The French *Lazarist Hospital* (Pl. 35; physician Dr. Suquet) is managed by the Sisters of St. Vincent de Paul. The arrangements here too, are excellent. Charges according to bargain.

History. In the midst of the Phœnician states were situated the ancient dominions of the Canaanitish 'Giblites', or dwellers on mountains, with their two towns of *Berytus* and *Byblus*. The Giblites had different gods from the Phœnicians. Their chief deity was 'El', besides whom they revered Baaltis and Adonis or Hadad. It is uncertain whether the name of the town is derived from its fountains (beerôt). This place must not be confounded with Berothai (2 Sam. viii. 8; Ezek. xlvii. 16), which has been identified with the village of Brithên in the Beḳâ'a (p. 492). The town seems originally to have been unimportant, and although mentioned by the Greeks before the time of Alexander, is not named in the history of the campaigns of that monarch. In the second century before Christ Berytus is said to have been entirely destroyed in consequence of a rebellion against Antiochus VII., but the Romans afterwards rebuilt it, introduced a colony, and named it *Augusta Felix* after the Emperor Augustus. With a view to please his friends the Romans, Herod

Agrippa embellished Berytus with baths and theatres, and caused gladiator combats to be exhibited there. After the destruction of Jerusalem Titus also caused numerous Jews to enter the lists against one another at Berytus. In the middle of the 3rd cent., a Roman school of law, which afterwards became very celebrated, began to flourish here. The trade of the place was also considerable, and the Roman empire was at that time furnished with silk fabrics from Berytus and Tyre. The silk manufacture for which these towns were famous was thence carried to Greece, and afterwards from Greece to Sicily (12th cent.). It is, however, unknown at what period the silk culture and the plantation of mulberry trees (morus alba) was first practised in Syria, although it is certain that in the middle ages this branch of industry was already of long standing. In 529 Berytus was destroyed by an earthquake, after which the town was never rebuilt in its ancient magnificence, and its school of law was not re-established. In 600 it was still in ruins, and in 635 it was taken with ease by the Muslims. In 1125 it was captured by the Crusaders under Baldwin, and continued in their possession with little intermission down to the battle of Ḥattîn (p. 366). As the seaport of Damascus, and owing to its tolerable anchorage, which is at any rate the best on the Syrian coast, the town always recovered from its disasters.

Beirût was for a time the residence of the Druse prince Fakhr ed-Dîn (1595—1634). This able man, by abusing the confidence of the Porte, succeeded in founding an important kingdom for himself. He banished the Beduîns and allied himself with the Venetians, the natural enemies of the Turks. Beirût was his favourite residence, and the environs are said to have been his gardens. He favoured the native Christians and promoted trade. He afterwards went to the court of the Medicis at Florence to beg for assistance against the Turks. He remained nine years in Italy, during which period his son ʿAli kept the Turks in check. On his return he made many enemies by his innovations, and by erecting a number of buildings in the European style. ʿAli was defeated and slain by the Turks at Ṣafed, and Beirût was taken. Shortly afterwards the emîr himself was taken prisoner, and was strangled by order of Sultan Amurat at Stambul. In 1694 the Maʿanîdes, the family of the emîr, were deposed and banished, after which the Shehâbides came into power. The gradual withdrawal of power from these native princes proved a salutary policy on the part of the Turks. ʿAbdallah Pasha (p. 355) afterwards took Beirût from the Druses (Emîr Beshîr, p. 458), and under its altered circumstances it at length became an important seaport, while Sidon and Tripoli declined. In 1840 the town was bombarded by the English fleet and recaptured for the Turks, but sustained no great damage. Numerous Christians have settled at Beirût, especially since the massacre of the Christians in 1860, and the place has since then greatly increased in extent.

Beirût (or Bêrût) is the most important seaport and commercial town in Syria, and the large bay looking towards the N. affords the best anchorage on the Syrian coast. The town, beautifully situated on a slight eminence, occupies a considerable part of the S. side of this bay. Beyond the narrow plain of the coast the mountains rise rapidly, and beyond them rises the broad, snow-clad Jebel Ṣannîn. They are furrowed by several deep ravines, but are cultivated to a considerable height. The rosy tint of the mountains contrasting with the deep blue of the sea presents a most picturesque scene by evening light.

While the scenery resembles that of Italy, the climate of Beirût is genial and seldom oppressively hot (33° 50′ N. lat.). Much rain falls in winter, but the crocus, cyclamen, and other flowers thrive at that season, and palms are frequently seen in the neigh-

bouring gardens. The mean temperature and average number of rainy days are as follows: — January 57° Fahr.; 11 days of rain. February 58°; 11 days. March 63°; 9 days. April 66°; 5 days. May 73°; 2 days. June 77°; 1 day. July 82°; 0 days. August 83°; 1 day. September 81°; 1 day. October 78°; 3 days. November 66°; 7 days. December 61°; 12 days. The heat is always tempered by a fresh sea breeze; and, as the nights are mild, sleeping with open windows is not attended with the same risk as in many other places. Many of the Europeans settled at Beirût remove to ʿAleih, Bhamdûn, or other heights of Lebanon for the summer months, where they sometimes camp in tents.

Beirût, though a rapidly increasing place, was until recently very ill supplied with water. In ancient times an aqueduct conveyed water to it from the neighbouring river, but of that structure a few arches only are now standing. The new waterworks of the 'British and Foreign Water and Gas Works Co.' by which the town is supplied from the Dog River (p. 516), were opened on 12th May, 1875.

About the year 1850 Beirût contained 20,000 inhab. only, but the number is said now to amount to 80,000. The official statistics for 1874, however, would give a much lower number: families 5023, Muslim males 5979, non-Muslim males 7183 (comp. p. 85).

The walls of the old town, with the exception of a few remains in the E. quarter, have fallen, and a number of suburbs with pleasant gardens and villas, some of which are tastefully built, have lately sprung up, and are annually extending. The Muslim element is gradually being displaced by the Christian. The Christians of Beirût are very industrious, apparently possessing a share of the commercial enterprise of the ancient Phœnicians. Many of the firms have branches in England, Marseilles, and elsewhere, and compete successfully with the European merchants settled in Syria. Italian was formerly the commonest language here, next to Arabic, but it is now being displaced by French, as many of the Roman Catholic Christians have their children educated in the Lazarist and other good French schools. The percentage of persons who cannot read or write is comparatively low at Beirût, and the highly important work of educating the female sex has been efficiently begun.

Missionary Institutions. The *American Mission* (Presbyterian) has laboured in Syria for nearly 50 years, and the centre of its sphere of operations is Beirût. In 1872 there were 320 members of this community. The *Church*, the service in which is generally in Arabic, is adjoined by a printing-office. Many eminent scientific men, such as Eli Smith, Van Dyck, and Thomson, have been connected with this mission. The theological seminary at ʿAbeih, and the medical faculty and commercial school at Beirût, bear testimony to the wisdom of the mission in appreciating the requirements of the country. The handsome new buildings (Pl. 5) are situated on the road to Râs Beirût (p. 443). The pupils of the medical school, where they receive a four years' training, become, it need hardly be said, much more skilful physicians than the native

doctors. The printing-press also provides an abundant supply of instructive literature. The mission has also founded schools in many of the villages of Lebanon, and its principles are farther disseminated by a weekly newspaper.

The *British Syrian Schools*, supported by contributions from England, also have their head quarters at Beirût, where they are presided over by Mr. and Mrs. Mott. They are admirably organised. According to the last report, there were 89 orphan and other pupils at Mrs. Mott's school, and that lady also manages ten other schools, including classes for the blind, and numbering in all 671 pupils. In Lebanon there are also six schools, with 403 pupils (comp. also Tyre and Damascus). — The *Church of Scotland* has a school for Jews at Beirût.

The *French Institutions* of the *Sœurs de Charité de St. Vincent de Paul*, embracing an orphanage fitted up for about 600 pupils, and a day school and boarding school, occupy an extensive pile of buildings, and exercise a widely extended influence. The *Dames de Nazareth* have also lately erected a large house on the Dimitri hill, to the S.W. of the Damascus road, for their girls' school, which at present educates about 130 pupils. The *Franciscans* of the Terra Sancta possess a monastery (Pl. 41) and a handsome church near the douane. Since the expulsion of the *Jesuits* from Germany, the institutions of the order. which already flourished in the East, have considerably increased, and they possess a printing-office at Beirût (Pl. 8), and a college transferred hither from Ghazîr, both well deserving of a visit. The only native school worthy of mention is the *Collége Patriarcal Grec Catholique* (Pl. 7).

The *German Orphanage and School* (Pl. 99), a handsome and well conducted institution on the road to Râs Beirût, near the hotels, can accommodate 130 pupils, and also contains a *Protestant Chapel*, where service is performed alternately in German and French.

A *Protestant Boys' School* at Beirût is conducted by Butrus Bistâni, a learned Arab, who is the author of a copious Arabic dictionary, and at whose printing-office one of the best Arabic newspapers is published.

The *Scuola Reale Italiana Elementare* is supported by the Italian government.

The situation and climate of Beirût render it a pleasant place. The old town is uninteresting, and contains very few antiquities. The streets, with the exception of that of the Franks, are narrow. ill-paved, and dirty. The **Bazaar** (Pl. F, 3), compared with that of Damascus, is unattractive to visitors, as European influence has deprived it of many Oriental characteristics. Adjacent to the bazaar is the **Chief Mosque** of Beirût, to which admission is not obtained without much difficulty. It was originally a church of the Crusaders' period, and the walls are now adorned with rude arabesques. The building is in the pointed style, and has a vaulted roof, but no dome. De Vogüé thinks that it was erected, immediately after the capture of the town by Baldwin I. in 1108, by Frank architects who were as yet uninfluenced by Arabian or Byzantine influence.

Fragments of columns are scattered throughout the town, and others have been used in the construction of the *Quay*. Mosaics are often found in the course of excavations, and rock-tombs and sarcophagi have been discovered in the direction of the cape, but none of these objects are of any importance. Near the harbour is an ancient *Tower*, one of the landmarks of Beirût, with substructions which perhaps date from the time of the Crusades.

The roads in the suburbs and environs are broad and open,


ENVIRONS
of
BÈRÛT (BERYTUS).
1:100,000
1000 2000 3000 Paces
English Mile
Depth-line of 3 Fathoms.
MEDITERRANEAN SEA
S^t GEORGE'S BAY
BÊRÛT
Ras Bêrût
Râs Mukerben
Râs Minet Hussein
Râs esh-Shamîyeh
Landing Place
Lighthouse
Ras Bêrût
Mosque
Râs el-Ghara
El-Ghazûl
El-Mejaneh
Sandhills
Quarantine
St Dimitri
Reservoir
Barracks & Powder Mag.
Mâr Mitr
Nahr Bêrût
(MAGORAS)
Ed-Debîyeh
Boshrîyeh
Mâr Ekedi
Burj Hamud
El-Kabbarîyeh
Jisdeky
Nahr Anteliâs
Khân
Jelledîn
Road
Tarabulus
Mâr Antûn
Nahr el-Kelb
(LYKOS)
Zûk Musbeh
Zelkat
Kiahul
Hadîre
Wagner & Debes, Leipzig

affording charming views enhanced by the vegetation of orange and lemon trees, sycamores, and palms.

Excursions. The favourite walk and drive at Beirût is the road of the French Company as far as the **Pines** ($1\frac{1}{4}$ M.), where there are numerous cafés. The most frequented is by the second group of pines, where a Lebanese band plays every Friday in winter. This 'Pineta', or grove of pines (pinus halebensis) bounds the S. side of the town, affording a protection against the encroachment of the sand from the S., and is said to have been planted for that purpose by the Druse prince Fakhr ed-Dîn. The French troops were encamped here in 1861. — For the continuation of the *Damascus Road*, see R. 26.

A beautiful walk of $\frac{1}{2}$ hr. may also be taken to the hill which extends across the plain from the sea near the quarantine to the pines. At the S.E. end of the extensive *Place des Canons* we leave the Damascus road to the right, and proceed towards the E. in a straight direction. After 6 min. we avoid a road ascending to the left to the villa of the Pasha and other country residences, and soon reach a path between cactus hedges ascending the hill (10 min.), on the top of which there are a few houses. We turn to the left. About 2 min. from the town a carriage-road diverges to the left from the Damascus road, leading in 5 min. to the covered reservoirs of the new waterworks, whence an admirable view of the town, sea, and mountains is obtained. The hill is cultivated and overgrown with trees and shrubs. It commands a delightful view of the bay of Beirût and the extensive town stretching towards the promontory. In the opposite direction rises Mt. Lebanon. The most northern part of the hill, where a more open space is reached (5 min.) near a cemetery and some pines, affords the finest view. We may return thence to Beirût ($\frac{1}{4}$ hr.) by the road leading to the river.

The **Râs Beirût** is reached by a road passing the *German Orphanage* (Pl. 39), at first practicable for carriages, and bordered with country houses, and leading past the *Hospital of the Knights of St. John* (Pl. 36), situated above the road to the left (12 min.), to the (20 min.) new buildings of the *American Mission* (p. 441). A rather stony path leads thence towards the N.W. (right) to (8 min.) the small, but well arranged *Lighthouse (Fanâr)*. Proceeding thence to the S.W., we next reach ($\frac{1}{4}$ hr.) the brink of cliffs descending abruptly to the sea. On the coast here, opposite the small rocky island, are the extensive so-called *Pigeons' Grottoes* (which may be reached by boat in fine weather in $\frac{1}{2}$ hr.; fare 6 fr.). They are well worthy of a visit. The hill above them commands a charming view.

An excursion to the *Dog River* by boat takes about $1\frac{1}{2}$ hr.; charge about 6 fr. (comp. p. 516). A small Arabian café is the only place of refreshment. It is safer to return on horseback, as the wind in this direction is generally unfavourable, in which case the voyage takes 3 hrs., and is sometimes impracticable.

Most of the hill paths near Beirût are very steep and stony, but they afford delightful views of the green terraced slopes, luxuriantly planted with the vine, the fig, the mulberry, and groups of pines. The valleys are narrow and picturesque, and the climate most enjoyable. On the N. side of the river of Beirût a bad road leads to the monastery of *Dêr el-Kalʿa*, with famous ruins. About 12 min. from the beginning of the Damascus road our route diverges to the left, and after ½ hr. crosses the river. We then traverse two low hills and begin to ascend, leaving the valley below to the right. The path often leads across smooth and slippery rocks passing numerous terraces and remains of an aqueduct in the valley. We first reach the monastery of *Mar Rokus*, then the village of *Mezraʿa* and *El-Mansûriyeh*, and lastly, about 1¼ hr. from the river, **Dêr el-Kalʿa.** The monastery is situated 2200 ft. above the sea-level, at the end of the narrow crest of a hill which commands the ravine of the Nahr Beirût. The view embraces the valleys of the rivers, which unite far below, the hilly district of *El-Gharb* to the S., and that of *El-Metn* to the N.E., overtopped by the summits of the Sannîn and the Keneiseh. The country is thickly sprinkled with villages. To the W. lies the plain of Beirût (district of Es-Sâhil). The view is finest from the roof of the monastery church. The monastery belongs to the Maronites. In and around the building are numerous sarcophagi and other relics of antiquity. The substructions of an ancient temple which once stood here, 35 yds. long and 17½ yds. broad, still exist. The front was turned towards the plain. Fragments of the columns of the great colonnade are also still preserved. The large drafted stones testify to the great antiquity of the building, which, according to an inscription, was dedicated 'Jovi Balmarcodi', or as it has been translated, to the 'Lord of the Dancing Festivals'. — The traveller may, for the sake of variety, return to Beirût by making a digression to the N. by the large village of *Brummâna.*

Baabda, 6½ M. from Beirût by a good carriage-road (p. 438), is the seat of the government of Mt. Lebanon, an old emîr's castle on a picturesque height to the W. of the village having been fitted up for the purpose. We follow the Damascus road as far as the tomb of Franko Pasha (p. 446), where we diverge to the right. Before reaching *Hadeth*, the road leads towards the E. in a rocky valley, destitute of water, to the foot of the castle. Here, on the left, is the copious village spring, whence a road ascends in windings to the castle (794 ft. above the sea). Adjoining the large and plain building in which the pasha holds his court daily, are smaller buildings containing the offices of the various authorities, the rooms occupied by the garrison (160 men), and the prisons, which are situated in a deep moat. The soldiers are volunteers from all parts of Lebanon, and consist of infantry only, as cavalry and artillery would be useless among these fastnesses. They are armed with percussion guns and bayonets. — From Baabda, which lies in a somewhat dreary steppe, a road commanding a delightful view towards the S. ascends to the hill of Shamûr, whence Beirût may be regained by the Damascus road.

26. From Beirût to Damascus.

A substantial memorial of the French expedition of 1860 is formed by the diligence road from Beirût to Damascus, a distance of 70 miles, the only one of the kind in Syria. It was undertaken by the *Comte F. de Perthuis*, and constructed chiefly with French capital. The road traverses one of the most barren parts of Lebanon, generally running parallel with the old bridle-path, which is still used by the Arabs in order to avoid the toll levied on the carriage-road. The diligence service is punctual and rapid, but the vehicles are too small for comfort, and the passenger will feel excessively cramped before the end of the journey. After a fall of snow the service is often interrupted for weeks together. In the height of the season all the seats are sometimes taken four or five days in

advance, particularly by travellers from Damascus desirous of catching the steamer at Beirût. The journey may, if necessary, be made on a good horse in a day and a half. The night diligence has five seats only, one of them beside the driver.

Fares between Beirût and Damascus by day: coupé 145 piastres, intérieur or banquette 101 piastres. By night: 145 piastres for each seat. For the intervening stations the charge is 1½ piastre per kilomètre (five furlongs) for the coupé, and 1 piastre for the intérieur or banquette; travellers, however, are only taken up when there is room, and through-passengers always have the preference over others. From the interior no view is obtained, from the coupé it is limited, and even from the banquette, owing to the narrowness of the seats and the difficulty of turning, it is not easy to see all round. The coupé is the only place suitable for ladies, and the banquette is the pleasantest for gentlemen. The night diligence should be avoided, except in case of necessity. — By the day diligence 6 kilogrammes (12½ lbs.) only of luggage are free (luggage had better be booked the day before), by the night diligence half that quantity only; the quantity of overweight allowed to each passenger is also limited.

The *Exchange* given by the company is as follows: 1 napoleon 95 piastres, 1 franc 4¾ p., 1 silver mejîdi 22½ p., 1 pound Turkish 108½ p., 1 pound sterling 119½ p.; small Turkish coins are taken at their nominal value. — The formalities of the *Douane* at Damascus, as well as at Beirût, may be avoided by payment of ½—1 franc.

The following table gives the distances, hours of departure and arrival, and length of halts: —

From Beirût to	Distance in miles	Day Diligence: Departure	Day Diligence: Length of Journey	Day Diligence: Halt	Night Diligence: Departure	Night Diligence: Length of Journey	Night Diligence: Halt
Beirût		4 a. m.	—	—	6 p. m.	—	—
			hrs. min.	min.		hrs. min.	min.
Jemhûr	6¾	5.20	1.15	5	7.30	1.20	10
Bûdekhân	5½	7.10	1.45	5	9.25	1.45	10
Sôfar	5	8.25	1.10	5	10.45	1.10	10
Khân Murâd	6¼	9.40	1.10	5	12.15 a. m.	1.20	10
Shtôra	5½	10.55	— 45	30	1.25	— 50	20
Cistern	9¼	12.20	1.20	5	2.55	1.20	10
Jedeideh	5¾	1.40 p. m.	1.15	5	4.20	1.15	10
Khân Meiselûn	8¼	3 —	1.15	5	5.45	1.15	10
Khân Dîmes	5	3.50	— 45	5	6.40	— 45	10
Hemeh	5¾	4.40	— 45	5	7.35	— 45	10
Damascus	6¾	5.30	— 50	—	8.30	— 55	—
From Damascus to Beirût.							
Damascus	—	4.30 a. m.	—	—	6 p. m.	—	—
Hemeh	6¾	5.35	1 —	5	7.10	1 —	10
Khân Dîmes	5¾	6.35	— 55	5	8.20	1 —	10
Khân Meiselûn	5	7.35	— 55	5	9.30	1 —	10
Jedeideh	8¼	9 —	1.20	5	11.10	1.30	10
Cistern	5¾	9.50	— 45	5	12.15 a. m.	— 55	10
Shtôra	9¼	11.30	1.10	30	1.55	1.20	20
Khân Murâd	5½	1.20 p. m.	1.45	5	4 —	1.55	10
Sofâr	6¼	2.25	1 —	5	5.20	1.10	10
Bûdekhân	5	3.20	— 50	5	6.20	— 50	10
Jemhûr	5½	4.15	— 50	5	7.30	1 —	10
Beirût	6¾	5.20	— 55	—	8.30	1 —	—

There is no tolerable restaurant on the road, except at Shtôra (p. 447); at the other stations there are poor cafés only.

Besides the regular diligences, there are also private post vehicles, with five seats, which for parties are very much preferable to the public conveyances. They must be ordered 36 hrs. beforehand of the Chef de l'Exploitation, at the office in the Place des Canons at Beirût, or at the agency of the company at Damascus. They may also be had for intervening stations. Particulars as to fares, etc., are contained in the '*Tarif des Voitures de la Compagnie Ottomane de la Route de Beyrouth à Damas*' (e. g. from Beirût to Shtôra 460, to Damascus 1125 piastres; from Damascus to Shtôra 660, to Beirût 1125 piastres).

The *Luggage Waggons*, which few travellers will care to patronise, spend three days on the journey between Damascus and Beirût; fare 52 piastres. Luggage by these conveyances is forwarded with tolerable punctuality at the rate of 85 piastres for 115 Kilogrammes (240 lbs.).

Starting from the Place des Canons (Pl. F, 3), the road runs to the S.E. between pretty country-houses, and then passes the Pineta (p. 443). On each side are large mulberry plantations. At the 8th kilomètre-stone (5 M.) are the remains of an ancient aqueduct. At the end of the plain rises the monument of the greatly respected Franko Pasha. The road winds up the well cultivated slopes of Lebanon, affording, as it ascends, the most delightful views of the blue sea and the promontory far below with its numerous houses. On the left is the deep ravine of the *Nahr Beirût*, which becomes visible farther on. A little to the left, below —

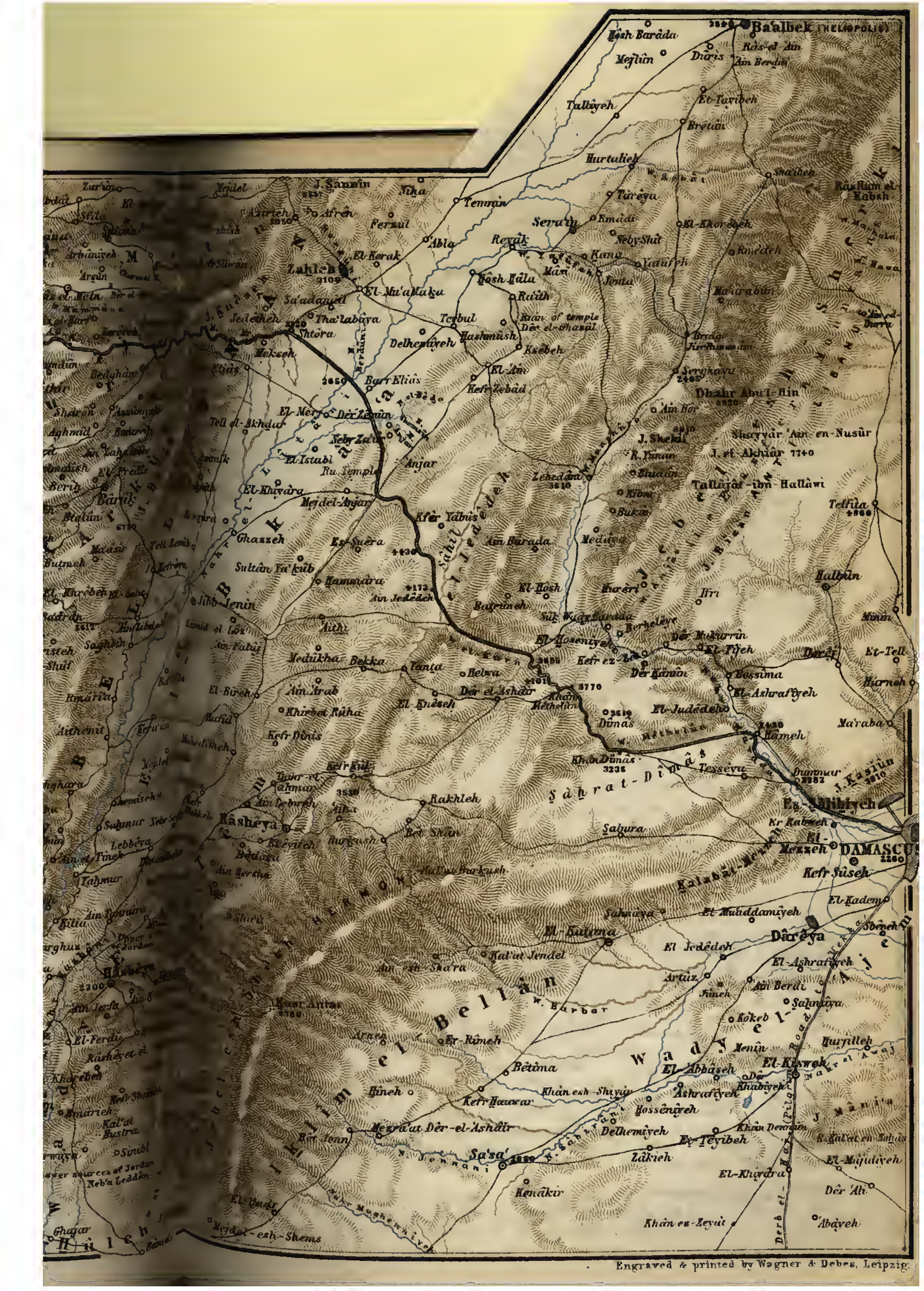
(7 M.) **Khân Jemhûr**, lies *'Arêya*, a favourite summer resort of the Beirûters. This mountainous district is called *El-Gharb*, and we still see the plain and the sea hence. At the —

(5½ M.) **Khân Bûdekhân** a road diverges to the right to *'Aleih*, another summer resort. Our route passes *Khân Ruweisât*, and then (5 M.) **Khân Sofâr**, where there is a good spring. The road is hewn in the rock at places. It now soon quits the S. side of the green ravine of the *Wâdy Hammâna*. On the left is the village of that name, with a silk-spinning manufactory. The road passes the *Khân Mudêrij*. Vegetation ceases, the country is barren, and after a drive of ¾ hr. from Khân Sôfar we reach the top of the *Lebanon Pass*, on which stands the *Khân Mizhir* (5060 ft. above the sea-level). On the left rises the *Jebel Keneiseh* (6660 ft.), and on the right the *Jebel el-Bârûk*, both barren mountains. Looking back, we see the Mediterranean for the last time, and in the opposite direction we soon obtain a survey of the broad valley of the *Beḳâ'a* (see below). Beyond it rises the *Anti-Libanus*, and to the S. the *Jebel esh-Shêkh* (9383 ft.), the snowy peak of *Hermon*. To the N. the eye ranges as far as the region of Ba'albek (p. 494). The diligence now drives into the large court of the —

(6¼ M.) **Khân Murâd**, whence it drives rapidly down the long windings of the road into the valley. On the right, at the mouth of a small valley, lies *Ka'b Elyâs*, and to the left, at about the same distance, is *Jedîdeh*. We then pass the village of *Mekseh*, and soon reach —



SOUTHERN LEBANON.
Scale of 1 : 500.000
English Miles
Kilometres
Khân Stations of the Great Road between Bèrût and Shtôra.
I. Khân Jemhûr 1250 Feet
M. " Shêkh Mahmûd 2560
A.D. " Abu Dokhân 3222
K. " El-Korêyeh 3524
R. " Ruêset el-Hamra 3957
S. " 'Ain Sofar 4249
Md. " Mdêrij 4403
M. " Murâd 4583
Mr. " El-Mrêjât 3773
BÊRÛT (BERYTUS)
MEDITERRANEAN SEA
Râs Dâmûr
Maksaba
El-Jiyeh
Râs Jedîreh
Wardanîyeh
Râs er-Rumêleh
Sâida (SIDON)
Der el-Kamr
Jezzîn
Sarafend (SAREPTA)
Nabatîyeh
Ez-Zerârîyeh
Sûr (TYRUS)
Belâd Beshâra
Lower sources of Jordan
Drawn by H Kiepert


Ba'albek (Heliopolis)
Hosh Barâda
Mejlûn
Dûris
Râs el-Ain
Ain Berdai
Talliyeh
Et-Taiyibeh
Bretân
Hurtalieh
Sha'ibeh
J. Sannin
Niha
Temnîn
Ferzul
Ablaḥ
Zahleh
El-Kerak
El-Mu'allaka
Sa'adanail
Tha'labâya
Shtôra
Jedêdeh
Mekseh
Elias
Serain
Rayâk
Rmâdi
Tûreya
Neby Shit
Kana
Mâm
Jenta
Yahfûfeh
El-Khodêdeh
Hôsh Hala
Raith
Terbul
Hashmush
Delhemiyeh
Ksêbeh
El-Ain
Kefr Zebâd
Barr Elias
El-Merj
Dêr Zenûn
Neby Zaûr
Tell el-Akhdar
El-Istabl
Anjar
Ru. Temple
El-Khiyâra
Mejdel-Anjar
Ghazzeh
Kefr Yabûs
Es-Suêra
Sultân Ya'kûb
Kâmmâra
Ain Jedêdeh
Jibb-Jenin
Zebedâni
Ain Barada
El-Hosh
Batrûneh
Medâiyeh
Sûk Wady Barada
El-Hoseinîyeh
Kefr ez-Zeit
Dêr Kânûn
Dêr Mukurrin
El-Fijeh
Bessima
El-Ashrafîyeh
El-Judêdeh
Hâmeh
J. Shekîf
Dhahr Abu'l-Hin
Sergháya
'Ain en-Nusûr
J. el-Akhdar 7740
Tallûjât ibn Hallâwi
Tellfûta
Halbûn
Ma'raba
Et-Tell
Harneh
Medûkha
Bekka
Yanta
Belwa
Dêr el-Ashâir
El-Knêseh
Khirbet Rûha
Kefr Dinis
Ain Arab
Khân Meithelûn
Dimas
Khân Dimas
Tesseya
Dummar
J. Kasiûn
Es-Sâlihiyeh
Kefr Kuk
Rakhleh
Bêt Tîma
Râsheya
Sahrat-Dîmâs
Sahura
El-Mezzeh
DAMASCUS
Kefr Sûseh
El-Kadem
Sahnâya
El-Muaddamiyeh
Dâreya
El-Kutana
Kal'at Jendel
El-Ashrafiyeh
Ain Berdi
Kasr Antar
Er-Rimeh
Betîma
Wady el-'Ajam
Jebel el-Bellân
El-Kisweh
El-Abbâseh
Khân esh-Shiyâr
Kefr Hauwar
Hosseniyeh
Delhemiyeh
Ashrafiyeh
Mezra'at Dêr-el-Ashâir
Bêt Jenn
Sa'sa'
Zâkieh
Et-Teyibeh
Khân Denûn
El-Khiyâra
Kenâkir
Khân ez-Zeyût
Derb el-Hajj (Pilgrim Road)
Dêr 'Ali
'Abâyeh
Hermon
Hâsbeya
El-Ferdis
Kal'at Bustra
Mejdel-esh-Shems
Lower sources of Jordan
Neb'a Leddân
Ghajar
Hûleh
Engraved & printed by Wagner & Debes, Leipzig.

(5½ M.) **Shtôra**, the only place where a halt of any duration is made (20—30 min.)

A tolerable INN is kept here by a Greek with an Italian wife, both of whom speak French. The landlord also lets horses, and has lately set up a printed scale of charges.

Shtôra consists of several substantial farm-buildings. An extensive property on the right, beyond the village, belongs to the Jesuits. Ba'albek (p. 494) may be reached hence in 7 hrs.: to Mu'allaka, see p. 501.

The **Bekâ'a** ('cleft'), which we now traverse, is a broad valley, resembling a table-land, between Lebanon and Anti-Libanus. Towards the S. it is bounded by the spurs of the *Tômât Nîha* ('twins of Nîha), and through the rocks of which the *Lîtâny* forces its way with difficulty. The valley was anciently called *Cœlesyria* ('hollow Syria'), a name which however is generally used by the classical authors, in the book of the Maccabees, and in the 3rd book of Ezra, to designate all the district to the S. of Seleucia, with the exception of Phœnicia. The Bekâ'a is much less richly cultivated now than in ancient times. The diligence gallops across the plain, constantly commanding a view of the snow-clad Hermon, and crosses by a bridge (2858 ft. above the sea-level) the *Nahr el-Lîtâny* (p. 449), the chief stream in the valley, the bed of which is often nearly dry, notwithstanding its supplies from the mountains on each side. The road soon afterwards crosses a small tributary of the Lîtâny, beyond which it turns more to the S. and reaches the —

(9¼ M.) **Cistern** station, at the entrance to the small *Wâdy el-Harîri*. On the right is a long, low hill; on the left, towards the mountain, ¼ hr. distant, are the ruins of *'Anjar*, the towers, walls, columns, and other remains of which indicate that an important town and fortress must have stood here in ancient times. Josephus calls it *Chalcis*. To the E. of it is a large spring. To the right, at about the same distance from the station, is situated the handsome village of *Mejdel 'Anjar*.

About 10 min. above the village, on a broad, green hill about 15 M. in width, are situated the remains of a temple, the colonnade of which, facing the N.E., is in ruins. Fragments of the columns and pediment are scattered around. The W. side is the best preserved. The stones are drafted, and some of them are of very large size. Along the W. wall runs a narrow band of moulding near the ground, and a second halfway up. The portal is 47 ft. high, and has enriched side entrances, 23 ft. high. On each side there is a small gateway. The height of the temple as far as the cornice, part of which is preserved, is 40—43 ft. Between the half-columns of the interior were placed niches. — The view from this point is very fine. To the N. rises the snow-clad *Jebel Sannîn* (8557 ft.), and to the S. of it the *Jebel Keneiseh* (6660 ft.); to the W. is the *Jebel Bârûk* (p. 446); to the S. the whole mass of Mt. Hermon (p. 453); to the N. E. the lofty Anti-Libanus (*Jebel esh-Sherki*), with the *Dahr Abu'l-Hin* (8661 ft.), its highest peak, in front of which are the hills of Zebedâni (p. 491).

Near the village of *Zekweh*, ¾ hr. to the S., is another temple, near which sarcophagi and rock-tombs have been found.

The road now ascends the unattractive *Wâdy Harîri*, the head

of which (4430 ft.) forms a watershed, and leads through bushes across the long and narrow plain of *El-Jedeideh*, which is bounded on the N. by the hill of Zebedâni (p. 491). Beyond the station—

(5¾ M.) **El-Jedeideh** (4173 ft.) begins the pretty *Wâdy el-Karn*, which afterwards becomes monotonous. The road quits it at the point where another valley from the S. unites with it, and again ascends a little.

(8¼ M.) **Khân Meiselûn.** Then (5 M.) **Khân Dîmes** (on the barren slope to the left of which is the village of that name), at the beginning of the *Sahret-Dîmes*, a dreary elevated plateau, on which the garrison of Damascus encamps in detachments and is reviewed during several months in the year. The diligence traverses the plateau in a due E. direction, reaches the end of it in 35 min., and, turning to the right, suddenly enters the *Wâdy Barada*. The floor of the valley is overgrown with poplars and other trees, and presents a striking and most pleasing contrast to the wilderness just quitted. The passengers, driver, and even the horses are inspired with new life, and exclamations of delight and praises to Allah are frequently heard. The vegetation becomes more and more luxuriant, and the road passes through rich, park-like scenery, which extends as far as the water of the Barada reaches, beyond which the desolation of the wilderness again asserts its dismal sway.

(5¾ M.) **Hemeh**, a village where the diligence is provided with fresh and good horses with better harness. About 2 M. farther we pass *Dumar* (p. 488), a place consisting of villas. The first on the right beyond the bridge is that of a wealthy Damascene Jew; on the left is that of a pasha. On an eminence, also to the left, is the small villa of 'Abd el-Kâder, whose name figured so conspicuously in the battles of the Algerian Beduîns against the French, and who, after his capture, was pensioned by the French government and permitted to reside here on condition of his not quitting the district of Damascus (comp. p. 464). Numerous conduits are seen in every direction. Near a mill on the right the trees become thinner, and the road now leads for a long distance between gardens, until at length it comes in sight of the distant minarets of Damascus. On the left rises the *Jebel Kâsiûn* (p. 487). The first building in a straight direction, with its numerous black domes and minarets, is the *Tekkîyeh* (p. 488), formerly a monastery of dervishes. On the right, before the place where the diligence turns into the yard of the company's buildings, lies the *Merj* (p. 488), which always presents a busy scene, especially in the evening.

(6¾ M.) **Damascus** (p. 460). The Hôtel Dimitri is close to the diligence office.

27. From Sidon to Ḥâsbeyâ and Râsheyâ (*Damascus*). Mount Hermon.

From Sidon to Ḳal'at esh-Sheḳîf ($8\frac{1}{4}$ hrs.). Quitting Sidon by the S.E. gate, we ride in 40 min. to a bifurcation of the road on the coast. Here we turn to the S.E., and in 55 min. reach a ford across the *Nahr ez-Zaherâni*, where the ascent begins. We pass (50 min.) *Khân Moḥammed 'Ali*, which commands a fine view of Jebel Rîḥân (p. 457), and traverse a stony table-land, with traces of a Roman road where several sarcophagi have been found. The village of *Zifteh* remains on the right. The road descends, enters another valley, and ascends to ($2\frac{1}{2}$ hrs.) the Metâwileh village of *Nabatîyeh*, and (1 hr. 25 min.) *'Arnûn*. About 20 min. to the S., on a precipitous rock rising above the deep ravine of the *Lîṭâny*, stands the castle of **Ḳal'at esh-Sheḳîf.**

History. The castle is first mentioned in 1179 as a stronghold of the Christians, but it is probable that this advantageously situated point was fortified at an earlier period, and perhaps as early as the time of the Phœnicians. It was called *Belfort* by the Crusaders, and the troops who were defeated at Bâniâs (p. 382) found refuge here. Saladin besieged the castle for a whole year (1189—90), and compelled the garrison, under Raynold of Sidon, to surrender. In 1240 the castle was purchased, along with Sidon, by the Templars, but was stormed in 1280 by Sultan Bibars, after which it was rebuilt by the Muslims.

The castle (2199 ft. above the sea-level), which is so situated as to command the whole surrounding district and particularly the mountain pass between Sidon and Damascus, was once a very strong place. On the S. and W. sides it was protected by a moat hewn in the rock to a depth of 48—115 ft., in which again were hewn chambers and cisterns. The wall rises 58—78 ft. above the moat. On the S. side only the castle is connected with a narrow mountain ridge. On the S.E. side is an entrance by a bridge which crosses the tremendous abyss of the Lîṭâny, 1500 ft. in depth. The building is 130 yds. long (from N. to S.) and 33 yds. wide. At the N. end the rock projects 23 yds. towards the E. The court on the E. side is about 16 yds. wide, and the outworks are about the same width. The walls slope outwards to a distance of 10—11 yds. The S. wall was lower than the others, but was defended by two semicircular towers. Before the time of firearms the place must have been impregnable, unless reduced by famine, and whoever was in possession of this castle and those of Tibnîn (p. 378), Hunîn (p. 381), and Bâniâs (p. 384) was master of the whole country. There is no trace of any building here earlier than the later Roman period. Most of the remains are mediæval Saracenic, as the arches and vaulting indicate. In the centre of the E. side is a mediæval chapel. — The view is magnificent. Far below is the Lîṭâny, a mountain torrent of green water, dashing over its rocky bed. (The name signifies 'the accursed'.) On the opposite slope, which is less precipitous, lie several villages in the midst of vegetation.

Beyond the plain of 'Iyûn (see below) towers Mt. Hermon, adjoining which is the magnificent stronghold of Es-Subêbeh (p. 384). Towards the S. lies the hill country of Naphtali as far as the neighbourhood of Ṣafed. On the right rises the Jebel Jermak; Hunîn is also visible. To the N.E. we look up the valley, above which rises the Jebel Rîḥân. Opposite lies the Wâdy et-Teim, with Râsheyât el-Fukhâr and other villages. To the W. of the castle is the hamlet of El-Ḥamra (p. 379).

From 'Arnûn we descend in 40 min. to the *Jisr el-Khardeli*, a bridge across the Lîṭâny, near which there is the best camping ground in the neighbourhood.

From Jisr el-Khardeli to Bâniâs. The route leads in 1 hr. S.E. to the village of *Khirbeh*, which is inhabited by Greek Catholics, and in 1 hr. more to the neighbourhood of the Druse village of *Metelleh*. It then crosses the plain, leaving *Abîl el-Kamḥ*, the ancient Abel (p. 381), to the right, and reaches the bridge of El-Ghajâr (p. 382).

From Jisr el-Khardeli to Ḥâsbeyâ (3½ hrs.). We first ride to the N. in 1¼ hr. to the large village of *Jedeideh*, which possesses a school of the American mission, and then to the E. in 1 hr. to *Sûḳ el-Khân*. The broad and beautiful valley is covered with olive groves. The green tract of *Merj 'Iyûn* lies on our right. This was anciently *Ijon*, which is mentioned in the campaign undertaken by Benhadad, king of Syria, against Baasha, king of Israel, in which the Syrians marched through the Beḳâ'a (1 Kings xv. 20). A weekly market, chiefly for cattle, is held at Sûḳ el-Khân (whence the long rows of small stalls at the khâns).

Travellers who do not care to visit Ḥâsbeyâ may proceed from Sûḳ el-Khân across the Hasbâny river to *Shebâ* (about 3 hrs., viâ *Râsheyât el-Fukhâr*, p. 451), and there spend the night. The ascent of Mt. Hermon from Shebâ is gradual.

From Sûḳ el-Khân the road leads to the N., following the course of the *Hasbâny*, to (¾ hr.) a bridge, and thence to (½ hr.) **Ḥâsbeyâ** (2200 ft.), a small town situated on the W. side of an amphitheatre of hills, from which a brook descends to the Hasbâny. On both sides of the valley are terraces luxuriantly planted with olives, vines, and fruit-trees. The grapes are either converted into raisins or into syrup *(dibs)*. The little town is said to contain 5000 inhab., of whom 4000 are Christians. There is also a Protestant community, with a school and church of the American mission. In 1860 no fewer than 1000 Christians are said to have been massacred here by the Druses. Ḥâsbeyâ is supposed to be the ancient *Baal Gad*, a town which lay at the foot of Hermon and was taken by the Israelites (Joshua xi. 17, etc.). In the passage 1 Chron. v. 23, *Baal-Hermon* is distinguished from Mount Hermon (Judges iii. 3). Baal Gad and Baal Hermon were perhaps identical, and both probably meant the '*House of Baal*', and this is the more likely as there are still several temples in the vicinity. The castle, once occupied by the Druse emîrs of the Shehâb family (p. 458), is now in possession of the Turkish authorities. — In the environs of Ḥâsbeyâ

are numerous bitumen pits, which are let by government. At the source of the Hasbâny, ½ hr. to the N. of Ḥâsbeyâ, the ground is partly of a volcanic character.

The *Wâdy et-Teim* has always been the headquarters of the Druse sect, as its founder Ed-Darazi is said to have lived here. About 20 min. above the town is the *Khalwet el-Biyâḍ*, a central shrine of the sect. The religious books once preserved here were carried off by the Egyptians in 1838. The spot deserves a visit owing to its beautiful situation. The view embraces the Wâdy et-Teim and the course of the Jordan down to the vicinity of Lake Ḥûleh, and to the W. Ḳal'at esh-Sheḳîf and a wide expanse of country nearly as far as the sea. — The shrines of the Druses consist of an extensive pile of buildings.

From Bâniâs to Ḥâsbeyâ. The road leads to the N. from that which leads to *Tell el-Kâḍi* (p. 382), reaches (¼ hr.) the W. margin of the terrace, and descends, passing small streams which are conducted to the plain. After 12 min. it crosses the *Wâdy el-'Asal*, and then proceeds towards the N.W., but after 23 min. more turns more to the N., towards the *Wâdy et-Teim*. It then passes (20 min.) a spring on the left, and reaches *'Ain el-Khirwa'a* near a small village, where there is a fine view. On the hill, about 50 min. to the right, lie the ruins of *Kal'at Bustra*. About ½ hr. beyond 'Ain Khirwa'a we begin to ascend the hills on the E. side of the Wâdy et-Teim, reach the (10 min.) *Wâdy Serayib*, cross a hill, and gradually descend thence into the *Wâdy Khureibeh*. The village remains on the left. The direct route hence to Ḥâsbeyâ follows the river, crosses (1 hr.) the *Wâdy Shebâ*, and leads round the hill in 1 hr. more to Ḥâsbeyâ.

A more interesting route leads across the mountains. After ½ hr. it crosses the *Wâdy Khureibeh*, and then ascends to the large village of *Râsheyât el-Fukhâr* (35 min.), surrounded by mountains, where, as the name imports, there are numerous potteries. After 25 min. we begin to leave the hill and to descend into the *Wâdy Shebâ*. Far below us to the left lies the village of *Fardis*. In 40 min. we reach *Ḥibberîyeh*. The views towards the S. and W. are beautiful; towards the E. we look into the gorge of the Wâdy Shebâ. Among the fields below the village stands a tolerably well-preserved temple (comp. p. 119). All its walls, except those on the N. side, are still standing. The building stands on a basement 7½ ft. high, with a cornice running round it. On the N. and W. sides are entrances, probably once leading into vaults whence the cella could be reached. The temple is 'in antis', and faces the E. It is 54 ft. long, 29 ft. wide, and from the platform to the cornice 26 ft. high. At the corners are pilasters in the wall with Ionic capitals, between which on the E. side the portico was formed by two columns. The portal of the cella, 15 ft. in height, bears an architrave with a cornice above it. On each side of the portal are two niches, the lower being shell-shaped. The arch above is borne by pilasters. The upper niches are crowned with pediments. The interior of the temple is buried in rubbish. At the S.W. corner of the cella a staircase leads through the wall. In the interior of the pronaos and the cella a moulding runs round the whole building. On the outside the stones are drafted.

In ¼ hr. from this point we cross the brook of the Wâdy Shebâ, and in ¼ hr. more reach the dale at the foot of the hill on the W., whence we ascend by a rough and steep path to (¼ hr.) the village of *'Ain Jurfa*. Following the course of the *Hasbâny Valley* we ascend to the (¼ hr.) table-land, which is planted with vineyards. *Khalwet el-Biyâḍ* (see above) remains to the left. After 10 min. we begin to descend the steep slope, and in 10 min. more reach Ḥâsbeyâ.

From Ḥâsbeyâ to Râsheyâ (6 hrs.). The road crosses a small valley to the N. by a bridge, and ascends to the top of the hill

($\frac{1}{4}$ hr.). It then crosses another valley, and leads to the villages of (1 hr.) *Mimâs* and ($\frac{3}{4}$ hr.) *Kufeir* (with a 'khalweh'). In 20 min. it reaches the top of the hill, which it follows to the right. To the left below is seen the *Wâdy et-Teim* (40 min.). We then descend (25 min.), having the village of *Es-Sefîneh* on the right, and enter the mountains towards the E., in the direction of *Bêt Lâya* (1 hr.).

About 40 min. to the S. of Bêt Lâya lies the village of **'Ain Hersha,** 20 min. above which stands one of the best preserved temples of the Hermon district. It is a very small building, 'in antis', facing the E., 39 ft. long and 26 ft. wide. The height from the platform to the cornice is 19 ft. The pronaos is 8 ft. by 19 ft., and the cella 26 ft. by 16 ft. The W. side of the cella is 4½ ft. higher than the others. There are here four pedestals with colnmns built into the wall. The bases of these are Attic, the capitals Ionic. Above is a cornice running round the wall of the cella. The roof of the temple has fallen in. The building stands on a basement which is 7½ ft. high on the W. side. It possesses a beautifully enriched gate, on one side of which there is a niche. On the cornice, on each side, are three heads, viz. two lions' heads with a tiger's head between them. In the tympanum at the W. end there is a bas-relief bust of a woman with two small horns (resembling a Cyprian Venus).

To the N. of *Bêt Lâya* we next reach ($\frac{1}{2}$ hr.) *Bekêyîfeh* and (35 min., bad road) **Râsheyâ,** where the traveller should be on his guard against thieves. The village has about 3000 inhab., including a few Protestants, and rises in terraces on a steep slope in the midst of orchards. Towards the S., above the lofty castle, Hermon rears its majestic head. The people here look strong and healthy.

From Jisr el-Khardeli to Râsheyâ (about 10 hrs.). This is a beautiful ride, ascending the course of the stream (guide necessary). The Lîṭâny has here worn for itself a deep and precipitous channel through the high ground descending to the E. of Lebanon. It resembles a wild mountain torrent, dashing between precipices sometimes nearly 1000 ft. in height. The banks are generally overgrown with sycamores, myrtles, and other shrubs. Eagles build their nests on these grand and inaccessible cliffs, and conies also occur (p. 287). In 1 hr. 10 min. we reach the village of *Buwêda*, and in 1 hr. more *Belât*, a little to the W. of which a fine view over the valley is obtained. To the S. of Belât the gorge is very narrow at a place called *El-Khaṭwa* ('the step'). At *Burghuz*, which we reach in 1 hr. more, we obtain another charming view of the deep abyss of the river. The road from Jezzîn (p. 457) to Ḥâsbeyâ crosses a bridge here. Passing *Kilya*, we next reach (1½ hr.) *Yaḥmûr*, both Metâwileh villages, whence we proceed to visit the *Natural Bridge of El-Kûweh* (which may also be reached by a direct path from Burghuz). The descent to it must be made on foot. The bridge is formed by a number of fallen rocks, which have left a passage about 100 ft. in height for the stream below. The rocks are overgrown with bushes and grass. The view from the bridge, a road across which ascends to Lebanon, is very grand; to the S. Kal'at esh-Shekîf is visible. We next ride N.E. towards *Sumâhr*, but in 10 min., after leaving the ravine, we turn into the vineyards, whence we see the village of Sumûhr and the monntain to the N. which extends here from Lebanon to Anti-Libanus. Crossing the low, furrowed hills towards the N.E., we reach the top of the *Jebel ed-Daher*, in about 1 hr., and obtain a fine view. In 10 min. more we reach a second height, and then the villages of (¼ hr.) *Libbeya*, and (¼ hr.) *Neby Safa* or *Thelthatha* (3783 ft.) to the N.E. Near the latter are the picturesque ruins of a temple turned towards the E.; it stood on a platform, to which, however, no steps ascended. The colonnade and corner pilasters were of the Ionic order with Attic bases. The N.E. corner, with a fragment of a pediment, shows that the mural pillars were 6½ ft. high and consisted of nine courses of stone. Some remains of the pediment also exist.

The whole bnilding was 24 yds. long and 11½ yds. wide. The interior was divided into a pronaos and cella. The altar stood on a basement 6 ft. high, in the S.W. angle of the cella. Below the cella are chambers, now filled with rubbish, entered by a gate at the side. Within are niches and a stair ascending to the raised part of the cella.

From Neby Safa we proceed in ½ hr. to the artificial hill *Tell Thatha*, and descend thence to the *Wâdy et-Teim*. In 50 min. we pass *Bêt Sahia*, in ¼ hr. a spring, and pursuing an E. direction reach Râsheyâ in 1 hr. 10 min. more.

Mount Hermon *(Jebel esh-Shêkh)*.

The ascent of Hermon is best undertaken in the middle of summer or in the early autumn, when it is free from snow, but it may be made with tolerable ease as early as June. The expedition takes a whole day. Those who intend to spend a night in a tent on the top should take a supply of fuel. The nsual starting-points are Ḥâsbeyâ (p. 450) and Râsheyâ (p. 452).

Numerous guides proffer their services, one of whom is sufficiently rewarded with 6—8 fr. The mountaineer will gladly embrace this opportunity of making the finest Alpine tour in Syria, and notwithstanding the prejndices of the natives in favour of riding, will dispense with the aid of a horse. The ascent takes 6, the descent 4 hours. Provisions should not be forgotten, and a supply of water must be taken from a point halfway up, unless the traveller be content with snow-water.

Those who prefer to ride shonld see on the previous day that the horses and their gear are fit for this unusually rough work, and that they are thoroughly well fed and rested. If a night is to be spent on the top, luggage should be sent to the place to which the descent is to be made.

History. As a landmark of Palestine, and indeed of Syria also, Mt. Hermon is frequently mentioned in the Old Testament. It formed the boundary of the dominions of the Israelites (Joshua xii. 1). The name comes from the same root as 'harem', and signifies 'the unapproachable', or 'the holy'. In the apocryphal book of Enoch, Hermon is mentioned as the scene of the incidents mentioned in Gen. vi. 2. It was probably called the 'boly mount' from the ancient worship once celebrated here, of which nnmerous ancient temples situated on and near the mountain serve as a memorial. The name *Baal-Hermon*, however, seems to have had a different meaning from *Mount Hermon* (1 Chron. v. 23). This passage again seems somewhat at variance with Deut. iii. 9; but the Sidonians called Hermon '*Sirion*', and perhaps the name *Shenir* was applied to part of Hermon only. The Hebrews called it *Mt. Sion* (Deut. iv. 48), and extolled its majestic height (Psalm lxxxix. 12). They valued it, too, as a collector of clouds (Psalm cxxxiii. 3). It is spoken of by Solomon as a haunt of wild beasts (Song of Sol. iv. 8), and its snow was used in ancient times, according to St. Jerome (comp. Prov. xxv. 13), as at the present day, for cooling the beverages of the wealthy. Hermon is not mentioned in the New Testament, but one of its slopes was probably the 'higb mountain' on which the Transfiguration took place (Mark viii. 27; ix. 2).

In Arabic Mt. Hermon is called *Jebel esh-Shêkh*, i. e. 'mountain of the aged', or 'of the white-haired', or *Jebel et-Telj*, 'snow mountain'. It extends from N.E. to S.W. for a distance of about 20 miles. Its rock formation is hard limestone, covered at places with soft chalk, while basalt makes it appearance in the S. spurs and near Ḥâsbeyâ. Hermon is separated from Anti-Libanns by a ravine on the N. side. In winter the mountain is covered with heavy masses of snow, and even in summer patches of snow are to be found in shaded hollows. Bears are still frequently seen on Mt. Hermon; the species is called 'Ursus Syriacus', but it resembles the brown bear of other countries. Foxes, wolves, and various kinds of game also abound. The flora has been described by Kotschy. The industrial crops are the same as in other mountain districts of Syria, and the culture of the vine, which above Râsheyâ ascends to a height of

4727 ft., is of considerable importance. Above the cultivated land are a few thin and scattered groups of oaks (*Quercus cerris*, Look & Mellul). About 500 ft. above the vines begins an extensive growth of tragacanth bushes with prickly leaves, and at a height of 3770—5420 ft. several edible wild fruits occur. The almond abounds, and is the commonest tree on the W. slopes of the mountain at this considerable height, whence this region is sometimes called *'Akabet el-Lôzi* (almond mountain). There are three kinds of almond trees, two large plums, a cherry, and a pear. This region of wild frnit-trees, which is easily accessible from Râsheyâ, is chiefly interesting to botanists at the blossoming season in April, or in autumn when the fruit is ripe. If the explorer proceeds from Râsheyâ in the direction of Ḥâsbeyâ, through the 'Akabet el-Jenîna to the Jebel Khân, he will meet with a dense growth of two interesting conifers, viz. the thin-branched *Juniperus excelsa M. Bieb*, or dwarf tree-juniper, which occurs on all the higher mountains in the East, and the *Juniperus drupacea Labill*, a much rarer shrub. The latter, called *dufrân* by the Arabs, bears berries as large as plums with blue streaks, the largest of the kind. The only other regions in which it occurs are the Cilician Taurus and the Peloponnesus. — Above this scattered, but very interesting growth of trees, we find a poor and insignificant growth of prickly and other shrubs, all belonging to the flora of the Oriental steppes, some of which however are pecnliar to this region, as *Astragalus*, *Acantholimon*, *Cousinia*, and others. Near the snow-fields occurs also the *Ranunculus demissus*, which is found in all the countries of S. Europe, from Spain to Syria. On the S. side of the mountain, which is greener than the others, occur large patches of the large umbelliferous *sukerân*, a kind of *ferula*.

The start should be made if possible before sunrise. From the camping ground near *Ḥâsbeyâ* we ascend the opposite slope of the valley to (½ hr.) the villages of *'Ain Ḳanya* and (¼ hr.) *Shwêya*, and reach (¼ hr.) the watershed between the *Wâdy Beni Ḥasan* on the left and the *Wâdy Ḥibberîyeh* on the right. The former of these valleys is wooded. The path, which passes five handsome old oaks, is broad and level here, and affords a pleasing view of the neighbouring valleys. The ruins which we soon reach are called *Khirbet esh-Shwêya*. Huge blocks of rock are piled together here, and steps have been rudely cut in an isolated rock. We next pass (¼ hr.), on the left, the *Maghâret Shwêya*, or ancient tomb-caverns of *Shwêya*. The ascent of the height which conceals Mt. Hermon from view is fatiguing. Beyond it we enter the *Wâdy 'Ain 'Atâ*, and now see the summits of the mountain before us. In about 3 hrs. we reach the crest of the mountain and follow it towards the N. to the (1½ hr.) barren summit.

Mount Hermon culminates in three peaks, consisting partly of rubble; the northern and southern, about 500 paces apart, are each 9053 ft. in height; the western, about 100 ft. lower, is separated from the others by a small valley, and is 700 paces distant from it. The *View is of vast extent, embracing a great part of Syria. In the distance to the S. we see the mountains of 'Ajlûn, extending in the direction of Moab; then the course of the Jordan, with the basins of the lakes of Tiberias and Ḥûleh, to the W. of which are Samaria and Galilee extending towards Carmel, and the Mediterranean from Carmel to Tyre; next to this part of the landscape rises the range of Lebanon in a wide curve from Jebel Riḥân

and Jebel Keneiseh to the lofty peaks of the Ṣannîn and the Makhmal to the N. (p. 503); between these lies the valley of the Lîṭâny, from Ḳalʿat esh-Sheḳîf upwards, extending far into the Beḳâʿa; we next perceive Anti-Libanus; then to the N.W. stretches the plain of Damascus, as far as the 'meadow lakes', to the S. of which rise Jebel el-Aswad and Jebel el-Mâniʿa; next to these is seen the whole range of the Ḥaurân, in front of which are the Lejâ and Jêdûr. In the foreground to the W. lies the Wâdy ʿAin ʿAtâ, to the E. the Wâdy ʿArni, and to the S.E. the Wâdy Shebâ.

On the S. peak are some ruins, probably belonging to a temple which is mentioned by St. Jerome as having stood on Mt. Hermon. On the summit is a hollow, bounded by an oval enclosure of stones which are placed close together. The well-hewn blocks are inserted in the uneven surface of rubble or rock. A stone bearing a Greek inscription was carried off by some travellers in 1869. To the S. of this elliptical enclosure stood a building, now entirely destroyed, which was probably a sacellum, of quadrangular shape and without a roof. The entrance was on the E. side. The rock which formed the foundation has been hewn for the purpose. To the N.E. is a rock cavern with traces of columns. — Crystals of limestone spar are occasionally found on Mt. Hermon.

The descent from Mt. Hermon to Râsheyâ (4 hrs.) should not be undertaken without a guide, as there is at first no proper path. For the first thousand feet we descend across detritus from which rocks protrude. After 50 min. we pass a cavern, and after crossing stony ground for 1 hr. 50 min. more we reach vineyards and gardens. We then descend a broad valley and pass a pond (25 min.), beyond which the path to (55 min.) Râsheyâ is level.

Another route (guide necessary) descends from the summit to *Kalʿat Jendel* on the E. side in about 4 hours. This village contains a ruined castle, and at *ʿArni*, 3 hrs. to the S.S.W., are the ruins of a temple. From Ḳalʿat Jendel the traveller may proceed to Ḳatana (p. 386) in about 2½ hrs.

From Râsheyâ to Damascus. a. *Direct to the Damascus Road.* We first ride in 1 hr. to *Kefr Ḳûk*, situated on the slopes of two hills at the E. end of a basin-like plain, which is cultivated in summer, but in winter forms a lake without any outlet. The village contains a few relics of antiquity. Râsheyâ is visible high above it. After 10 min. we ascend a steep hill, on the top of which (20 min.) we traverse a lofty, furrowed plateau, and bear towards the mountain on the right, the base of which is reached in 25 minutes. In 10 min. more we reach a kind of watershed, and descend thence into the valley. After 20 min. the valley turns towards the N.E., and leads to **Dêr el-ʿAshâir** in about 1 hr.

Dêr el-ʿAshâir lies at the E. end of a small plain, on which a small lake without an outlet is sometimes formed. The village is inhabited by Druses and Christians. In the midst of the houses stands an ancient temple the walls of which are preserved. It rests on a basement, 10 ft. in height, and this again stands on a substruction which at one point is 6½ ft. in height. Around the platform runs a cornice, and around the basement a moulding. Along the edge of the platform runs a balustrade. There is no flight of steps ascending to it. The interior probably contains vaults. The columns were Ionic. The pronaos was 32 ft. long and 12 ft. wide, the cella 47 ft. by 32 ft. At the W. end the cella is raised. In the

interior are pilasters, and on these probably stood the small Ionic colnmns which are lying around.

From Dêr el-ʿAshâir we descend to the plain on the E.N.E., cross (25 min.) a low watershed, attain the high-road, and reach (25 min.) the spring and khân of Meiselûn (p. 448).

b. *From Râsheyâ to Damascus by Katana* (guide necessary). We cross a narrow plateau to the W., obtain a view (¼ hr.) of the deep basin of the plain of Kefr Kûk, and reach (¼ hr.) the village of *ʿAiha* on the slope of the hill. A little to the N. of the village once stood a temple, of which few remains are left, as the stones have been carried off for other buildings.

From ʿAiha we ascend the side of the wâdy to the N. E.; in 1 hr. 10 min. we come to the top of *Thughra* ('hollow way'), descend a little, pass between the rocks to the left and near some ruins, and in 1¼ hr. reach **Rakleh.** The village stands in a small plain 4783 ft. above the sea, and is snrrounded by ruins. Two temples once stood here. The higher, sitnated in the village, is completely ruined (several Greek inscriptions). The other, better preserved, is about 100 paces below the village, to the N.E. It is difficult now to form any accurate idea of what this building may once have been, as none of the walls, except the N. W. angle, appear now to be *in situ.* It is noteworthy that this temple faced Mt. Hermon towards the W., while the other temples around the mountain face the E. The interior contained rows of Ionic columns. Outside the S. wall, near the S.E. corner, is a large block of stone, on which there is a kind of medallion with a human face in relief; the upper part has been blown away by gunpowder. On the lower part of two stones near the gate are figures of a bird with outspread wings, probably from the architrave of the temple. — There are also a few rock-tombs at Rakleh.

From Rakleh we may proceed direct to Dêr el-ʿAshâir. After ½ hr. we begin to descend into a valley running towards the N., which afterwards expands into a plain. A view (¼ hr.) is here disclosed of the plain of Zebedâni (p. 491). After ½ hr. we turn towards the N.E., and in another half-hour reach Dêr el-ʿAshâir.

About 1 hr. 20 min. to the S.E. of Rakleh are situated the ruins of **Burkush,** 5203 ft. above the sea-level. The most interesting part of them is the skilfully executed substrncture of a large platform, about 52½ yds. long (from N.E. to S.W.) and 39 yds. wide. On the S. side the wall is 39 ft. high; on the N. side the rock has been artificially levelled. A large chamber, 17½ yds. wide, extends along the whole length of the substructure. Above it is a series of arches, of segment shape in the inside. Adjacent are several chambers, one of which seems to have been used as a bath. A large Byzantine basilica seems once to have stood on the platform, perhaps on the site of an earlier edifice. Many capitals of different forms lie scattered around. — About 58 yds. to the N. of this building are the rnins of another, evidently once adapted for use as a Christian church, but the original pnrpose of which is unknown. We may now descend hence to the plain towards the S.E., and reach the village of Katana (p. 386) in 3½ hrs. (guide necessary).

28. From Kalʿat esh-Shekîf to Beirût by Jezzîn and Dêr el-Kamar.

This beautiful, but fatiguing route, which crosses the hills from Kalʿat esh-Shekîf to Beirût, cannot well be undertaken earlier than the middle of May (guide necessary). The scenery is very characteristic of Syria, and sometimes resembles that of Switzerland. Numerous Metâwileh are settled in this region.

Starting from the W. side of the *Jisr el-Khardeli* (p. 450), we follow for a short distance the windings of the *Lîtâny* across the

cultivated plain. The banks of the river are bordered with sycamores and oleanders. Entering the *Wâdy Jermak*, we reach in 1½ hr. the Druse village of that name. To the right of the village begins the chain of the *Rîḥân Mts.*, which are wooded and become grander as we ascend the wild and rugged path. After ½ hr. we pass on the left the ruins of *El-Medîneh*, and in 1 hr. more wade through the brook *Zaherâny* (p. 431). We then ascend to (40 min.), the considerable Christian village of *Jerjû'a*, shaded by walnut-trees. It lies very high, commanding a view of the sea-coast with Tyre and Sidon to the W., while to the S., beyond the wild ravine of the Zaherâny, are seen the fortress of Sheḳîf, the ravine of the Lîṭâny, Tibnîn, the mountains of Ṣafed, and in the extreme distance the Lake of Tiberias and the Ḥaurân. The scenery becomes wilder, and the path passes several formidable precipices. The steep slopes on the right are partly wooded, and partly laid out in terraces planted with luxuriant vines, mulberries, poplars, and walnuts. In the valleys the prevailing rock formation is sandstone. In 1 hr. we reach the beautifully situated village of *Jebâ'a*, with a modern castle. We still ascend, and the wood soon ceases. The next hamlet is *Zehalteh* (1 hr. 25 min.), beyond which there is still a steep ascent, whence Sidon continues visible. Following the barren mountain, we reach **Jezzîn** in about 50 min. more. This small town, now the capital of a district of the same name, and seat of a ḳaimmaḳâm, was named in mediæval times *Casale de Gezin*, and lies in a rocky basin surrounded by green gardens (2723 ft. above the sea). The Christians who compose the entire population are chiefly occupied with the vine and silk culture. The houses are well built, and a government school is established here.

At the foot of a rock behind the town, which ascends almost perpendicularly to a height of 650 ft., rises one of the principal affluents of the 'Awali. A fatiguing path ascends this cliff to a cultivated plain 1¼ M. in width, beyond which rises the lofty *Nîḥa* (or *Tômât Nîḥa*, 6070 ft.). The summit of the mountain, which is easily reached in 1½ hr., commands a fine distant view, particularly towards the S. and towards the Great Hermon. The ruins of the temple standing here, for which a Phœnician origin is claimed, are uninteresting. The mountain is generally rendered inaccessible by snow down to the middle of May. — About 5 min. to the S. of Jezzîn the brook falls to a depth of 130 ft. over an amphitheatre of rocks and unites about 3 M. farther down with the 'Awali (see below), which comes from the N.E., and is called *Nahr Bârûk* in the upper part of its course, but loses its name here. At their confluence, in the midst of the luxuriant vegetation of the gardens, stand four columns of Egyptian granite, 4 ft. thick and 13 ft. high, which doubtless belong to an earlier period than the Greek.

From Jezzîn we descend by the brook in about 50 min. towards the 'Awali, passing a number of villages. This river (p. 436) is probably identical with the ancient *Bostrenus*. It now separates the districts of *Teffâh* and *Jezzîn*, to the E. of Teffâh, from that of *Kharnûb*, situated farther to the N. The region in which it rises is called *Esh-Shûf*. Our route does not cross the 'Awali, but follows its left bank, and leads round a small valley. We next reach (25 min.) *Bêter* and (1 hr. 10 min.) *Hâret el-Jenêdleh*, and then proceed past (50 min.) *'Ain Matûr* and *'Ain Kanyeh* to the large village of *Mukhtâra*, situated on a lofty mountain-spur at the confluence of the 'Awali with the *Kharâbeh*, which comes from the E. This was the *Casale Maktara* of the Crusaders, and Shêkh Beshîr (see below) once built himself a palace here in the midst of beautiful grounds. Below the village a bridge crosses to *Jedeideh* (left), and the road then leads past *'Ain es-Sûk* and *Sûkanîyeh* to (1½ hr.) *Bteddîn*, situated ¼ hr. from *Dêr el-Kamar* (see below).

Another route, lying more to the W., also leads from Jezzîn to Dêr el-Kamar. It descends to *Dêr el-Mishmûshy*, where there is a Maronite monastery. The eccentric Lady Hester Stanhope, the niece of Pitt, once resided and held her fantastic court here, where she was revered and dreaded as a princess by the natives. — We then cross the 'Awali by the bridge *Jisr el-Jebel*, and ascend by a zigzag path on the right bank through well cultivated land to *Mezra'at esh-Shûf* and *Bteddîn* (4½—5 hrs. from Jezzîn).

The *History of the Druses* during the two last centuries consists chiefly of a narrative of the party struggles of the Jambelât, Shehâb, and other powerful noble families. Towards the end of last century (1789) Emîr Beshîr, of the Shehâb family (p. 440), became chief shêkh of the Druses. The beginning of his career was sullied by the cruelties with which Oriental rulers usually inaugurate their reign, and he was constantly carrying on warfare with his opponents. After Jezzâr Pasha's death in 1804 the emîr established himself at Dêr el-Kamar with the aid of Sir Sidney Smith, the admiral of the English fleet. A pecuniary claim made by Jezzâr against Beshîr having been reduced by the government to one-fourth of the sum, the emîr allied himself more closely with the Turks with a view to strengthen his hands against his antagonist the Shêkh Beshîr at Mukhtâra, of the Jambelât family. He privately professed to be a convert to the Maronite church in order to ensure the support of the clergy, but this was a mere political step, and he did not venture to favour the Christians openly. While Shêkh Beshîr, a wealthy and shrewd man, enjoyed an income of about 2000 purses (about L. 50,000) and held a brilliant court, the revenues of the emîr did not amount to a fifth of that sum, and he was moreover considered avaricious. The political aim of the emîr was to render himself independent of the pashas, and dependent on Stambul alone. With this object in view he undertook a journey to Egypt in order to secure the cooperation of Ibrâhîm Pasha, but when he attempted on his return to levy new taxes in his mountainous territory a revolt broke out at the instigation of Shêkh Beshîr. In 1824 the emîr at length succeeded in causing his enemy to be banished and slain, and his estates to be confiscated. When Ibrâhîm Pasha of Egypt disarmed the Druses, with the aid of the Emîr Beshîr, and introduced the military conscription, it was with the utmost difficulty and by means of most cruel measures that the Egyptians succeeded in putting down the opposition they met with; and with a view to keep the Druses in check, arms were placed in the hands of the Maronites. The Druses at that period attended the American missionary schools in great numbers, as they hoped for aid from the Protestants, and particularly from

England. When the Druses were afterwards armed by the allies of Turkey for the purpose of revolting against the Egyptians, Emîr Beshîr remained faithful to the latter; and having been obliged to take refuge on board an English vessel he was banished to Malta at the age of eighty years. Anarchy now prevailed in this mountain region. The Maronite patriarch used the money, which he had received from the allied powers for the relief of the distressed, in furthering his political objects, and in 1841 the Drnses revolted and defeated the army of the Maronites. The Turkish government rejoiced to see the rival sects thus destroying one another, but in 1843, owing to the intervention of the European powers, the chief authority was so divided that the Maronites and Druses each had a shêkh of their own. This distribution of power, however, led to new disturbances, and the shêkhs (ḳaimmaḳâm), being elected by the Turks, lost their influence. In 1859 a revolt broke out among the Maronites, and the government, with its nsual barbarons policy, availed itself of this opportunity for more or less directly causing the cruel massacres of 1860 (p. 464). It is well known that the Turkish soldiers disarmed the Christians throughout the whole of Lebanon on pretext of making peace, but really with a view to expose them without means of defence to the fury of the Druse assassins. At Dêr el-Ḳamar alone 1200 Christians were thus massacred, and the little town has but slowly recovered since that revolting tragedy.

Bêteddîn, or *Bteddîn*, is the pasha's seat of government in summer. The dilapidated palace of the Druse prince Emîr Beshîr (see above) has recently been restored; the fine wainscoting of the harem, with paintings in the style of the period of its occupation by the emîr, are still preserved. Bteddîn, like Baabda, is garrisoned by 160 Lebanese soldiers. Farther up the hill are two other palaces, one of which the emîr erected for his mother, and the other for one of his sons. — Bteddîn possesses a Turkish *Telegraph Office*.

The large village of **Dêr el-Ḳamar** (7—8000 inhab.), the largest Maronite place in Lebanon, lies in the district of *Menâsif*, a subdivision of Esh-Shûf, in a very healthy and beautiful situation, 2950 ft. above the sea, and is surrounded by luxuriantly fertile and well cultivated terraces, where every square foot of land is carefully tilled. The vine and silk culture are carried on here, and, as throughout the whole district of Esh-Shûf, silk stuffs and embroidery are manufactured. The corn grown here does not suffice for the support of the population. The inhabitants are considered intelligent, and, as at Beirût, many of them are unusually well informed for Orientals. Accommodation is easily obtained.

From Dér el-Ḳamar we ascend the hill to the W. which rises in front of the deep gorge of the *Nahr el-Ḳâdi*, turn to the N., and passing *Bshetfîn* reach (1 hr.) the bridge over the valley just mentioned. The roads are bad, and no longer bear any trace of the repairs executed by the Emîr Beshîr. The view is delightful. By making a slight deviation, and riding a little way to the left from the bridge, we may visit the large American school at *'Abeih*, from which, to the E. of *'Ain Ksûr*, we regain the main route. In about 1 hr. from the bridge we reach the beautifully situated village of *'Aineb*, and in ½ hr. more *'Ain 'Anab* (fountain of palms). To the

right on the hill lies *Shumlân*; where there is a silk factory. In ½ hr. we reach *'Ain Bseba*. The view still continues magnificent. Below us, to the left, we perceive the villages of *Shuweifât* (p. 437) and *Kefr Shima*. We now gradually descend to the plain, and reach Beirût by the Damascus road in about 2 hrs. more.

29. Damascus.

Hotels. Hôtel Dimitri, close to the starting-point of the French diligence. *Dimitri*, the landlord, is a Greek, who was formerly a dragoman, and speaks a little English, but the management of the hotel is chiefly in the hands of an insolent set of waiters. Charge 10—12 s. per day; English beer 2s. per bottle. The house, which was built by a wealthy Damascene, contains a handsome court, and affords a good example of the native style (comp. p. 472). The large basin makes it somewhat damp. — The Hôtel des Voyageurs, in the Christian quarter (p. 481) is bad. Charge 8—10 fr. per day.

Cafés. The *Restaurant Peter*, at the end of the Greek Bazaar (p. 469), near the citadel, belongs to a French Swiss, and is very unpretending. — One of the numerous native cafés should be visited. Most of them have a stream flowing past one side. The diminutive tables and stools are used by the native customers, who sit cross-legged beside them, but some of the cafés have chairs for European visitors.

Banks. The *Banque Ottomane* has a branch at Damascus, and the merchants of Beirût also have agents here.

Post Office in the *place* by the Serai (p. 469). Letter to Beirût 1 piastre; the address should if possible be in Arabic. Telegram of 20 words to Beirût 10 p., which should be paid in government money (p. 7). *Diligence* to Beirût, see p. 445.

Consulates. America, *Meshâka;* Austria, *Jean Bertrand;* Denmark, *S. Levy Abdu;* France, *A. Guys;* Germany, the Italian consul; Great Britain, *Wm. Green;* Holland (also Greece and Portugal) *Abdu Bey Kodzi;* Italy, Cav. *Enrico Colucci*; Persia, *Abbas Kuly Khan.*

Washing 2 fr. per dozen. The French nuns also wash well and cheaply.

Tailor. *Fazy*, at the W. end of the Greek bazaar (p. 469), dear.

Photographs at *Rombeau's*, a Frenchman, in the Christian quarter.

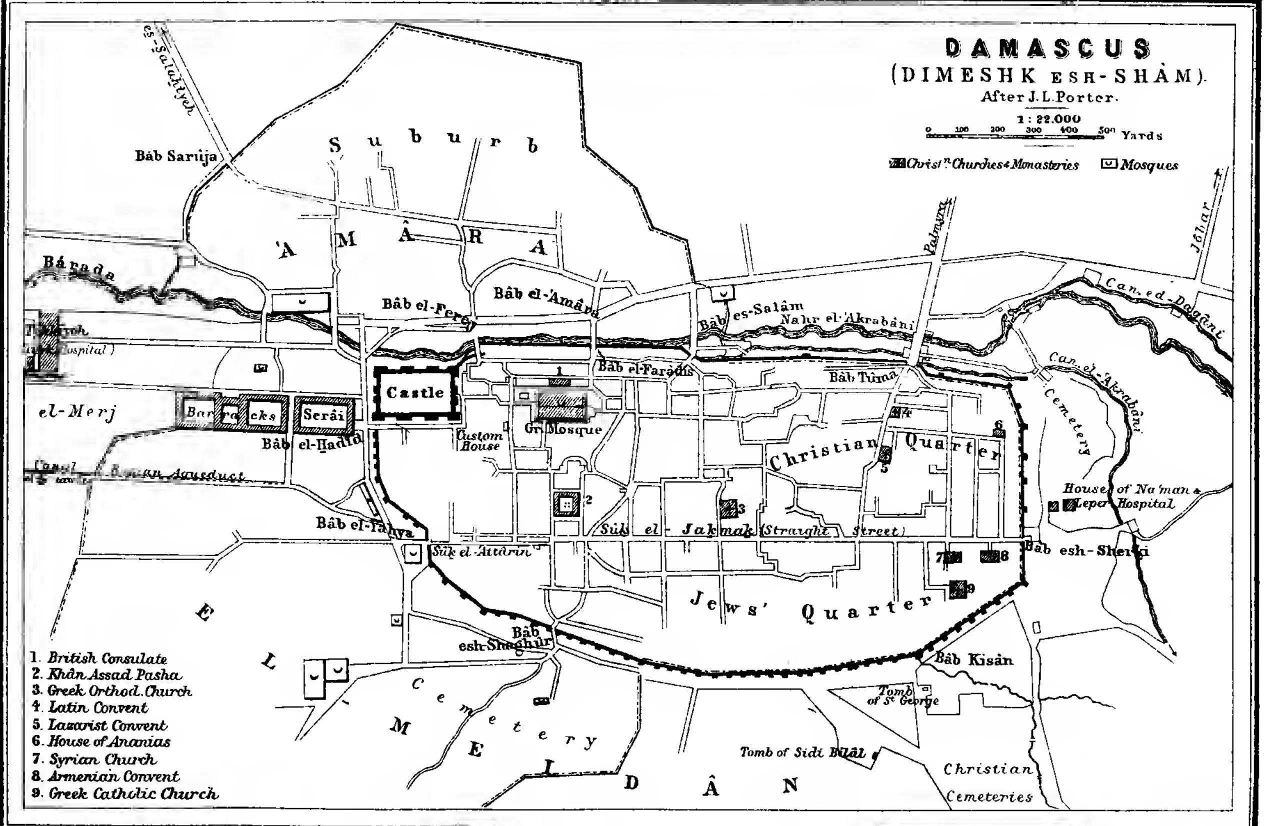
Bazaar. The variety of wares in the Damascus bazaar is very tempting. Silks and other goods may be equally well procured at Beirût, but there is more choice here (comp. p. 32). As the merchants of Damascus seldom speak anything but Arabic, most travellers will require the services of a valet-de-place or a dragoman. The commissionaires who offer their services at the hotels are not trustworthy, and all of them obtain from the shopkeepers a percentage on the goods sold to strangers under their guidance. An Austrian named *Franz* is the most respectable person of this class. Particulars as to the bazaar, see pp. 468 to 476.

Physicians. *Dr. Nicora*, French, Derb el-Mustaķîm; *Dr. Biagini; Dr. Medana* (representative of the Italian consul when absent); *Dr. Nicolaki*, director of the military hospital.

Chemists. The best are in the Christian quarter; one to the left in the Derb el-Mustaķîm, and another by the Maronite church.

Baths, all kept by Muslims, famed for their magnificence. Most of them are lined with marble, and according to Oriental ideas are very comfortably fitted up. Several are mentioned in our description of the bazaar (pp. 468, 471). Particulars as to Oriental baths, see p. 30.

The **Streets** of Damascus present quite as rich a variety of thoroughly Oriental scenes as those of Cairo, and should therefore be frequently explored by the traveller. Walking is preferable to riding, as the horses


DAMASCUS
(DIMESHK ESH-SHÂM).
After J. L. Porter.
1 : 22.000
0 100 200 300 400 500 Yards
Christn. Churches & Monasteries
Mosques
es-Salahîyeh
Bâb Sarûja
Suburb
'AMÂRA
Bárada
Bâb el-Feredj
Bâb el-'Amâra
Bâb es-Salâm
Nahr el-'Akrabâni
Palmyra
Jôbar
Can. ed-Daghâni
Bâb el-Farâdîs
Bâb Tûma
Can. el-'Akrabâni
Cemetery
Castle
el-Merj
Barracks
Serâi
Bâb el-Hadîd
Custom House
Gr. Mosque
Christian Quarter
Roman Aqueduct
Houses of Na'man & Leper Hospital
Bâb el-Jâbya
Sûk el-'Attârîn
Sûk el-Jakmak (Straight Street)
Bâb esh-Sherki
Jews' Quarter
Bâb esh-Shaghûr
Bâb Kisân
Tomb of St. George
Cemetery
Tomb of Sidi Bilâl
Christian Cemeteries
EL MEIDÂN
1. British Consulate
2. Khân Assad Pasha
3. Greek Orthod. Church
4. Latin Convent
5. Lazarist Convent
6. House of Ananias
7. Syrian Church
8. Armenian Convent
9. Greek Catholic Church
Drawn, engraved & printed by
Wagner & Debes, Leipzig.

and donkeys and their gear are generally bad. Our plan of the city, though unfortunately but an indifferent one, is the best that could be procured.

History. Damascus is certainly a very ancient city, although its mention in the book of Genesis gives us no clue to the date of its foundation (xv. 2, etc.). Jews, Christians, and Muslims have numerous different legends regarding the origin of the city. According to Amos ix. 7, the inhabitants seem to have come from Kir (which probably lay to the N. of Aleppo), and afterwards to have been banished thither (Amos i. 5; 2 Kings xvi. 9). David conquered the town after a bloody war, as it was allied with his enemy the king of Zobah. and placed a garrison in it (2 Sam. viii. 5, 6). The Israelites, however, did not long remain in possession of the place. During the reign of Solomon an adventurer called Rezon succeeded in making himself king of Damascus, and in founding an empire with which the Israelites thenceforth frequently came into violent collision, especially in their efforts to secure possession of the N. part of the country E. of Jordan (1 Kings xi. 23—25). The accounts of these conflicts are obscure, although the history of the northern kingdom of Israel, as regards its foreign policy, is almost exclusively occupied with its relations to Damascus. Even Elijah and Elisha seem to have had more frequent communication with Damascus than with Judah. The policy of the southern kingdom was to foster the hostility of the princes of Damascus against the northern kingdom. Several of these princes bore the name of Benhadad. In 1 Kings xv. (18—20) we have an account of the first incursion of the Damascenes into Israelitish territory. In 1 Kings xx. there is an account of the conflicts of Ahab with the Damascenes, which were of great local importance, and much weight is also attached to the events described in 2 Kings vi, vii. The most formidable enemy of Israel was Hazael, whose usurpation of the Syrian throne appears to have been promoted by Elijah and Elisha (1 Kings xix. 15; 2 Kings viii. 8—15). Owing to the hostilities between the two Jewish kingdoms, the Damascenes could attack Israel unopposed. Hazael devastated the country E. of Jordan, crossed that river, captured the town of Gath, and made the king of Judah pay dearly for the immunity of Jerusalem from siege (2 Kings xii. 18). Benhadad III., the son of Hazael, was less successful than his father had been (2 Kings xiii. 25). Joash, and particularly his son Jeroboam III., succeeded for a time in restoring Israel to its former power, and Jeroboam even captured Damascus itself (2 Kings xiv. 28). Shortly afterwards we find Pekah, king of Israel, in alliance with Rezin of Damascus against Jotham, king of Judah (2 Kings xv. 37). They marched against Jerusalem, but had very little success against Ahaz, who had now ascended the throne, although he was compelled to restore the seaport of Elath on the Red Sea to the Edomites (2 Kings xvi. 5, 6). Ahaz invited the Assyrians to aid him against the Syrians, and this ill-judged step proved disastrous to the whole of Palestine. These dangerous allies took one after the other of the three kingdoms which ought to have united their forces against them, first Damascus, to which Ahaz repaired to pay homage to the king of Assyria, then the northern, and lastly the southern kingdom. In the Assyrian accounts the kingdom of Damascus is called *Imîrisu*, and the city *Dimaski.*

In 732 Tiglath Pileser took possession of the kingdom of Damascus, which had already once before owned the Assyrian supremacy, and thenceforward the ancient city seems entirely to have lost its independence, the small kingdoms of which Syria had hitherto been composed being now gradually absorbed by greater empires. The town, however, appears soon to have recovered its former prosperity, as it is one of the objects of the denunciations of Jeremiah (xlix. 27), but henceforth it is only casually mentioned in the Israelitish and in the later Greek and Roman history. After the battle of Issus (B. C. 333) the whole of Syria became subject to Alexander the Great, and Damascus, where the harem and treasures of Darius had been left, was surrendered to Parmenio by treachery. During the contests of the Diadochi Damascus and Lebanon sometimes fell into the hands of the Ptolemies. In 111 the step-brothers Antiochus Grypus

and Antiochus Cyzicenus divided the empire of Syria, the latter being established at Damascus and reigning over Phœnicia and the Beḳâʿa (the district between Lebanon and Anti-Libanus). The dissensions of these princes enabled Hyrcanus to extend his territory. Demetrius Eucærus, the fourth son of Grypus, supported by Egypt, next became king of Damascus. On the invitation of the Jews he invaded Palestine in B. C. 88 and defeated Alexander Jannæus at Shechem. Demetrius was afterwards overthrown by his brother and the Parthians, and died in captivity. Antiochus Dionysus, another brother, now reigned in Syria for three years, but fell in B. C. 84 in a battle against Aretas, king of Arabia. Aretas next became king of Damascus, after which it came into the possession of Tigranes, king of the Armenians, and was subsequently conquered by Metellus, the Roman general. In 64 Pompey here received ambassadors with presents from the neighbouring kings, and in 63 Syria became a Roman province. Herod, when a young man, visited the proconsul Sextus Cæsar at Damascus and received from him the territory of the Beḳâʿa, and he afterwards caused the city to be embellished with a theatre and a gymnasium, although it lay beyond his dominions. In the history of the Christian church Damascus likewise played a very important part. The miraculous conversion of St. Paul took place, whilst he was on his way thither, and shortly afterwards the apostle boldly preached Christ in the city (Acts ix. 1—25). Under Trajan, 150 years later, Damascus at length became a Roman provincial city.

It is obvious from what has been said that the history of Damascus was much interwoven with that of the Jews, and indeed with that of the whole civilised world, as has usually been the case with Syria generally. Civilisation at Damascus must once have been in a very advanced condition, and the city was undoubtedly an important manufacturing and commercial place, being the great starting-point of the caravan traffic with the East, and particularly with Persia. The language of the city was Syrian, and the religion probably consisted in the worship of Astarte (p. 423) and similar deities (such as Rimmon: 2 Kings v. 18). The Græco-Roman influence, however, made itself felt at an early period, and at the time of Christ probably gained ground at Damascus more rapidly than in the conservative Jewish cities. A considerable colony of Jews, however, was also resident here, and their treatment of St. Paul is recorded in the chapter of the Acts already quoted. An interesting fact in the history of Damascus is that the Arabs gained a footing in the city at a very early period. (Aretas, or Ḥâritha, see above.) The relations of the nomadic tribes, who dwelt to the E. of the city, towards the Damascenes were probably similar to what they are at the present day, when the attacks of these predatory hordes are but imperfectly warded off by the dense hedges and clay walls of the orchards with which Damascus is surrounded. — The city was also politically important to the Byzantines as an outpost in the direction of the desert. Damascus afterwards became the residence of a Christian bishop, who in point of rank was the second in the patriarchate of Antioch. The names of many of the bishops have been handed down to us. The Emperor Theodosius, who destroyed the heathen temples in Syria, converted the large temple of Damascus into a Christian church, and a new church was erected in the city by Justinian. Damascus suffered severely in the course of the conflicts between the Byzantines and the Persians, and during the reign of Heraclius (610—41) many of the inhabitants were carried off as slaves to Persia. The third and most brilliant period in the history of the city soon afterwards began with the introduction of El-Islâm, whereby the Græco-Roman influence which had so long prevailed was well nigh extinguished.

Damascus had already long been surrounded by the Arabs. In the Ḥaurân, a few days' journey to the S., were established the powerful Ghassanides, the outposts of the Byzantines. They were originally Christians, but embraced Islamism, and materially aided their co-religionists in their encroachments westwards. The Byzantine empire in Syria, being now in a tottering condition, was unable to resist the vigorous incursions of these ambitious and predatory hordes, especially as it was also

threatened with invasion on the N. frontier. After the battle of the Yarmûk, Damascus fell into the hands of the Arabs. The accounts differ as to the duration of the siege. The Muslim generals surrounded the place so completely as to cut off all possibility of relief. Their commander was Abu ʿUbeida, while Khâlid Ibn Welîd, the victor on the Yarmûk, was posted at the E. gate of the city. The most probable account of the capture of the city is that Khâlid, who was noted for his bravery, scaled the walls by means of rope-ladders one night when the Greeks were off their guard, opened the gate, and thus gained access for his troops. When the Damascenes observed this, they surrendered to the generals who were besieging their other gates, and the Arabs accordingly entered the city, in the middle of which they encountered the pillaging hordes of Khâlid. The city was, therefore, regarded half as a conquered place, and half as one which had voluntarily surrendered. The Christians were on this occasion secured in possession of fifteen churches (at the beginning of the year 635).

The splendour of Damascus begins with the supremacy of the ʿOmayyades (p. 66), who were unquestionably the greatest princes ever produced by Arabia. Muʿâwiya was the first who established his residence at Damascus. This dynasty was wealthy and pleasure-loving, and the Arabs now began to borrow from their conquered subjects a taste for the refinements of life, whilst retaining a considerable share of their primitive simplicity. (With regard to the building of the great mosque, see p. 482.) Family disputes at length undermined the ʿOmayyade domination and paved the way for that of the ʿAbbasides. The central point of the empire was thus again removed farther eastwards, and the Damascenes were therefore dissatisfied with their new masters. — During the following centuries the city was in possession of the Tulunides of Egypt, and at the close of this period Syria was ravaged by the conflicts of the Carmatian sect, who penetrated as far as the gates of the city. (Like the Ismaʿîlians, the Carmatians interpreted the Korân allegorically, and believed in the imâms; p. 99.) Subsequently to 936 the country was again devastated by the contests of the Ikhshides with the Ḥamdanides, who occupied N. Syria and Mesopotamia (p. 67). Damascus then came into the possession of the Fâtimites of Egypt, but these princes were unable to quell the internal feuds of the citizens, or effectually to ward off the attacks of the Byzantines. In 1075—76 the city fell into the hands of the Seljuks (p. 68). — In 1126 the Crusaders under Baldwin marched from Tiberias against Damascus. To the S. of the city they gained a victory over Toghtekîn, but were afterwards obliged to withdraw. A few years later the Assassins, who formed a powerful party at Damascus, entered into an alliance with the Franks, and promised to deliver up the city to them in exchange for Tyre. This, however, was prevented by the Prince Bûrî, who attacked the approaching Franks and plundered their camp. In 1148 Damascus was besieged by Conrad III., but Seif ed-Dîn Ghâzi, prince of Mosul, and Nûr ed-Dîn Mahmûd, brother of the prince of Aleppo, came to the relief of Mujîr ed-Dîn Eibek, Prince of Damascus. This prince was almost constantly at war with the Franks, but Damascus was at length wrested from him by Nûreddîn (1153). The new master of the city embellished it in various ways. He surrounded it with new fortifications, caused many mosques and schools to be built and fountains repaired, and founded a court of justice in which he presided twice weekly in person. In 1177 Damascus was again threatened by the Franks, but its immunity from attack was purchased by the vicegerent of Saladin. The city afterwards became the head-quarters of Saladin during his expeditions against the Franks, and during the wars of his successors was subjected to several sieges. In 1260 it was taken by the Mongols under Hûlagû (p. 70), by whom the Christians were much favoured, but they again experienced a great reverse when the city was recaptured by Kotuz, the Mameluke sovereign of Egypt. The successor of Kotuz was Bibars, who rebuilt the citadel of Damascus. In 1300 the city was plundered by the Tartars under Ghazzan Khân, and many buildings were burned. In 1399 Timûr marched against the place, but the citizens purchased immunity from plunder with a sum

of a million pieces of gold. The citadel, however, resisted until the Tartars had gained possession of the terrace above it. All the famous armourers of Damascus were on this occasion carried away as prisoners, and introduced the art of manufacturing Damascus blades at Samarkand and Khorasan, where it flourishes to this day, while at Damascus it has fallen into complete oblivion. In 1516 the Turkish sultan Selîm marched into Damascus, and since that period it has been one of the provincial capitals of the Turkish empire.

The cruel tragedy of 1860 must lastly be mentioned. One indirect cause of this was an article in the Treaty of Paris in 1856, which was destined to exclude foreign intervention in the affairs of Turkey, and which was thought to place the Christians entirely at the mercy of the sultan. The Muslim mind had moreover been much excited by the insurrection against the English in India. Aḥmed Pasha not only abstained from interfering with the Druse assassins of the Christians, but is even said to have been guilty of giving the signal for the massacre from the Turkish barracks, and the soldiers fraternised with the Druses and the populace of Damascus who were devastating the Christian quarter. The fearful scene began on 9th July, 1860. Many fugitives were received at the English and Prussian consulates, and others sought refuge in the citadel. The whole Christian quarter was soon converted into a heap of ruins. All the consulates, except the English and the Prussian, were burned down, and the most savage excesses were committed by the infuriated assassins. Many Christians had sought an asylum in the houses of Muslims, but on 11th July the populace began to search for and murder them. ʿAbd el-Ḳâder (p. 448), the Algerian ex-chief, with his Moorish retinue, succeeded in saving many Christians, while the pasha himself remained completely passive. No fewer than 6000 unoffending Christians are said to have been thus murdered in Damascus alone, and their bodies lay in heaps throughout the city. Many of the clergy shared the same fate, some of them having been slain beside the altars where they had sought refuge. To this day the Christian quarter still bears traces of the terrible devastation to which it was then subjected. Similar tragedies took place among the mountains, where the Druses gave vent to their inveterate hatred of the Maronites. The whole number of Christians who perished in these days of terror is estimated at 14,000. — It was not until aroused from its apathy by the universally expressed indignation of Europe that the Turkish government attempted to interfere in the matter. A number of the ringleaders, including several Jews and Aḥmed Pasha himself, were arrested at Damascus and beheaded. A French corps of 10,000 men was despatched to Syria (comp. p. 72), and a body of Maronites united with them in dispersing the Druses. Many of the latter emigrated at this period from Lebanon to the Ḥaurân (p. 402), while many Christians removed to Beirût. — Since the massacre the relations of the hostile sects at Damascus have unfortunately improved but little.

The population of Damascus cannot be ascertained with any accuracy, but is stated by the best authorities at 110,000 souls. In 1840 the numbers were given as follows: — 111,552 inhabitants, of whom 89,500 were Muslims, 500 Druses, 4000 Metâwileh, and 150 Nusairîyeh. These numbers were exclusive of the numerous Beduîns who constantly frequent Damascus. In the statement were included 5000 Jews and 11,772 Christians, of whom 5290 were Greek orthodox (under a patriarch), 190 Armenian orthodox, 70 Latins, 290 Maronites, 5075 Greek catholics, 270 Armenian catholics, and 555 Syrian catholics (whose patriarch resides here). Since the massacre, the number of the Christians has again risen considerably. The American mission has laboured in Damascus for many years, but the number of the Protestant community is still inconsiderable. The Frank colony at Damascus is insignificant.

From a very early period Damascus has been regarded by the Arabs as an earthly reflection of paradise, where a foretaste of all the joys of heaven is obtainable. In accordance with the description



Damascus.



Columns of the Great Temple. Temple of the Sun.

Ba'albek.

given in the Korân, the Arabs picture to themselves paradise, following the original meaning of the word, as an orchard, traversed by 'streams of flowing water', where the most delicious fruits are ever ready to drop into the mouth. This ideal, so rarely approached in the Arabian peninsula, appeared to the natives of that sterile region to be realised at Damascus, and the city and its surrounding gardens (the so-called *Ghûṭa*) are accordingly lavishly extolled by Arabian poets. From an Occidental point of view these praises hardly seem justified. The Ghûṭa, a district extending towards the S. and E. of Damascus to a distance of about 9 M., does not produce on the traveller, who is accustomed to the luxuriant vegetation of America, the admirably cultivated farms of England, or the beautiful gardens of France, the same overwhelming impression which it makes on the Arab of the sterile desert. As the city lies 2260 ft. above the sea-level, spring does not begin here until March, although mild days sometimes occur as early as February. It is not, however, till May, when the walnut-tree is in full leaf and the vine climbs exuberantly from tree to tree, or still later, when the large apricot-trees in the midst of their rich carpet of green herbage bear their countless golden fruits, and the pomegranates are in the perfection of their blossom, that the gardens are truly beautiful.

The natives call Damascus *Esh-Shâm*, although the name of *Dimishḳ* is not unknown. The city lies on the W. margin of the great Syrian desert, and is bounded by mountains on three sides. To the N. rises Anti-Libanus, extending into the desert towards the N.E., and apparently terminated by the round hill of ʿAḳabet eth-Thenîyeh. To the N.W., close to the city, rises the bare Jebel Ḳâsiûn, adjoining which, farther to the W., towers Mt. Hermon. On the S. the volcanic hills of the Jebel Aswad and Jebel Mânîʿa are visible. Owing to the lofty situation of Damascus, frost is not uncommon in winter, but fire-places are unknown. From the mountain-gorges of Anti-Libanus several brooks descend to the Ghûṭa, the most important being the *Bárada* (cold), or, as it was called by the Greeks, the *Chrysorrhoas* (golden stream). All the streams which water the plain of Damascus flow into the so-called '*Meadow-Lakes*', about 18 M. to the E. of Damascus (p. 488). In spring and summer these lakes are of considerable size, and are visited by numerous Beduîns. In autumn and winter they are mere morasses. — The Barada corresponds with the ancient *Amana*, or *Abana*, while the southern brook *El-Aʿwaj* ('the crooked') is the ancient *Pharpar* (although the present '*Nahr Barbar*', p. 386, no longer falls into the El-Aʿwaj), whose waters were considered by Naaman 'better than all the waters of Israel' (2 Kings v. 12). At the outlet of its gorge, through which the French road leads (p. 448), the Barada, whose sources we shall hereafter describe, divides into seven branches, two of which are used for distributing water in numerous conduits (*ḳanât*) throughout the city,

while the rest are employed in irrigating the orchards. The Barada is well stocked with a small, poor kind of fish. The water supply being imperfectly regulated, many of the public wells are dry. The numerous fountains in the interior of the houses are supplied from the Barada, besides which many houses have wells sunk with a view to obtain water for drinking. As long as the latter are well filled, the water is not unwholesome, but is apt to become so in autumn, and particularly after a dry winter, as the soil of Damascus consists of heaps of rubbish to a very great depth. — In summer most of the inhabitants live on fruit, which is often imperfectly ripe, and notwithstanding the heavy dews and the coolness of the nights they sleep on the flat roofs of their houses, in consequence of which ophthalmia, intermittent fever, and dysentery are not uncommon. After a hot day, when the thermometer has perhaps marked 100—104° Fahr. in the shade, the traveller should beware of the treacherous night air, especially in well watered gardens. Even the natives themselves frequently die of fevers thus contracted. In case of an illness of this kind, refuge should at once be taken among the mountains. In the height of summer the air of the city is terribly poisoned with miasma, notwithstanding the efforts of the dogs, the universal scavengers of the East, which devour all kinds of carrion and garbage. These animals are generally peaceable when unmolested (comp. p. 28).

The city contains several different quarters. The *Jewish Quarter*, in the S.E. part of the town, still lies, as in the time of the Apostles, near the 'Street which is called Straight', or, as it is still called, 'Derb el-Mustaḳîm' (Acts ix. 11). To the N. of this extends the large *Christian Quarter* (p. 480). The other parts of the town are Muslim, including a quarter occupied by peasants alone, which extends in the form of a single street towards the S. (p. 477). The present form of Damascus is not unlike that of a spoon, the handle being the long street just mentioned. These quarters are subdivided into smaller sections, each provided with wooden gates which are closed at night. Some of the quarters contain many *culs de sac*. Persons walking in the streets after dark should be provided with a lantern (*fânûs*, of paper or tin), as they are otherwise liable to be arrested, and at the gate of each quarter must shout '*Iftaḥ yâ Ḥâris*' ('open, O watchman'). These gate-keepers are generally blind, and in receipt of public alms. (Fee 5—10 paras.) Beggars, however, are rare, as living here is very cheap. When accosted by one of the dervishes or vagrant madmen, who are known by the scantiness of their clothing, the traveller should lose no time in getting rid of him by bestowing a trifling alms.

Churches and Schools. According to the statistics of Meshâḳa, dated 1848, Damascus possesses 248 mosques and schools; of these 71 are large mosques, in which sermons are preached on Fridays, and 177 are chapels and schools for purposes of instruction and the

repetition of the canonical prayers. Probably about 100 of the latter were originally endowed schools; most of them have since been closed, as the purposes for which they were founded have, intentionally or otherwise, been consigned to oblivion. Five 'medresehs' only are preserved in which the pupils still receive annual payments from the foundation. The chief branch of study is theology, including the interpretation of the Korân and the traditions of the prophets. Next comes jurisprudence; after which philosophy, especially logic, and grammar are studied on account of their relations to theology. All other branches of learning are entirely neglected. Damascus was once a great resort of scholars, but is now almost deserted by them, and as a seat of learning is far surpassed by Cairo. There are numerous elementary schools, and a military school has lately been founded. Most of the Jews of Damascus are descendants of those who were settled here in ancient times, and are not recent immigrants like those of Palestine. They belong to the Sephardim, and have ten synagogues. Their school was founded by the Alliance Israélitique.

Within the last few years the Christians have made great efforts to raise the standard of education, and the orthodox Greeks in particular have begun to found good schools, where about 280 pupils are taught, 20 learning French, 20 Greek, and 60 Turkish. The French Lazarists, presided over by Père Nageant, have an excellent school attended by 140 pupils, and the Pères de la Terre Sainte, or Franciscans, have 46 pupils. The Sœurs de Charité have 400 female pupils, of whom 50 also learn French. Jesuits have also settled here recently. Several of the clergy of the united churches have been educated in Rome, and speak Italian. — The Greek catholics have a school with 60 pupils, the Syrian Catholics one with 80, of whom 50 learn Turkish, and the Maronites one with 12. The English establishments are St. Paul's School, of the Presbyterian mission, a school for the blind, two schools in the Meidân, etc.

Much zeal is shown in the study of Arabic, and this is the more necessary as the colloquial Arabic of the Damascene Christians is particularly unpleasing. The Damascenes are proud of their city. The citizens of every creed are notoriously fanatic, and they would almost seem still to remember the battles of the Crusades. Since the middle ages their character has been generally reputed to be insolent and malevolent. The Damascene Muslim is proud and ignorant at the same time. He feels the superiority of the West, and vents his wrath at being disturbed in his rigid conservatism against the native Christians. European industry, chiefly introduced by Christians, has almost entirely extinguished the native manufactures, and intercourse with the West, which is to some extent encouraged by government, has introduced new ideas into the country. The Arabs had long considered themselves superior

to all other nations, and the circumstance that they have come into contact with a culture undeniably superior to their own renders them jealous and fanatical, instead of stimulating them to greater exertion. The Christians look back with regret to the juster sway of Moḥammed ʿAli.

Damascus is the residence of a wâli, or Turkish governor of the highest rank. The wilâyet formerly embraced nearly the whole of Syria, as far as the vicinity of Aleppo, but Jerusalem has lately been separated as an independent pashalic (p. 56). The government buildings, erected by the Egyptians, are very extensive (p. 469). The chief military officer is the seraskier. The garrison is generally very large, and several of the military physicians are always foreigners, chiefly Austrians. — Municipal affairs are managed by a town council, which includes several Christians and Jews, but the public arrangements for the protection of property are somewhat defective. The different crafts, whose stalls are grouped together in the bazaar, form a number of guilds, and there is even a guild of beggars.

Damascus, being the largest city in Syria, affords the best possible opportunity to the traveller for observing the characteristics of the natives. There are few antiquities or buildings worthy of mention. The chief attractions are the variety of costumes, the brisk and motley traffic in the streets, and the richness of the environs. Most travellers remain one or two days only at Damascus, as their contract with their dragoman, as usually drawn up, renders delay expensive; but to enjoy a visit to the city, a much longer stay is necessary, and for these days of rest they should stipulate for a much lower rate of payment to the dragoman.

a. Walk through the Bazaar. Leaving the Hôtel Dimitri, we turn to the left towards the extensive **Horse Market,** where donkeys may be hired. Riding, however, is not so much in vogue at Damascus as at Cairo; the streets are rough and badly paved, and the saddles are very bad. On certain days a horse market is held here, when intending purchasers are seen galloping about on the horses they wish to try. The best breeds are called the Keḥêli and the Seglâwi. The market is most animated after the arrival of a caravan of pilgrims (p. 478). The large tree at the N. end of the horse market is still used as a gallows. At the end of the first *cul de sac* there is a handsome bath (comp. p. 460).

Crossing the market obliquely, past the open stalls for the sale of barley and other grain, we come to a small bazaar leading to the S., and occupied by shoemakers, beyond which we reach a broad open street. To the right a street diverges to the serai and the post-office (p. 460), and to the left is a covered bazaar. This is the **Saddle Market,** and is worthy of a visit. The saddles are more gaily than tastefully decorated, and some of them are covered with rich cloth. Besides these the bazaar contains an ample stock of

straps, girths, bridles, the peculiar sharp Arabian bits, the broad and clumsy stirrups, pistol holsters embroidered with silver thread, and many other specimens of leather work.

On each side of the broad street just mentioned, which now ascends a little, the **Coppersmiths** noisily pursue their craft. Oriental dinner services, sometimes adorned with inscriptions, are here displayed on low wooden stands for sale. The principal dish or tray, standing in the middle, is sometimes as much as 6 ft. in diameter. The peasantry and Beduîns consider it honourable to possess such large dishes, as they are supposed to indicate the measure of the owner's hospitality. There are also various cooking utensils, including coffee-pots with long spouts, made of copper or brass coated with tin, in which coffee is prepared by being slightly boiled.

A little farther on, a street diverges to the right to the **Brokers' Market** (*Sûḳ el-Ḳumêleh*, 'louse market'), where second-hand clothes, old-fashioned firearms, and other articles are bought and sold. A brisk trade is sometimes carried on here. The auctioneer shouts out the word '*Kharâj*' (literally 'tribute') and the price last offered, and runs with the article for sale from shop to shop, at one or other of which he is occasionally stopped by a dealer desirous of examining the goods and of making a fresh bid.

On the opposite side of the street we observe the **Citadel** towering above the shops. The fortress, a large square structure, was erected by Melik el-Ashraf in the year 580 of the Hegira (1219). It is 310 paces long and 250 wide, and is surrounded by a moat about 19½ ft. wide and 14½ ft. deep, now overgrown with reeds. The walls are very thick, and their substructions are ancient. The principal gate faces the W., and there is a small postern towards the E. At the corners of the castle are projecting towers, twelve in all, with overhanging stories. In the entrance gateway are four antique columns. Above this gate there was formerly a large reception-room with arched windows, but the roof has fallen in. The chambers still preserved contain collections of ancient weapons, including arrows. The sacred tent which is carried by the caravan of pilgrims to Mecca is preserved here. The view from the battlements is interesting. — Permission to visit the citadel is rarely granted. Shortly before Ibrâhîm Pasha came to Syria, the citadel was plundered by the populace, and the garrison murdered. The present *Military Serai*, an extensive building, is situated opposite the citadel, on the right side of the street.

Opposite the military serai, a little back from the street, is the entrance to the so-called **Greek Bazaar** *(Sûḳ el-Arwâm)*, one of the largest at Damascus. Weapons, shawls, carpets, clothing, and antiquities are sold here, and the dealers usually importune strangers to buy their 'Damascus' blades and other wares. One of the most persistent of these is an elderly dealer in antiquities, known by the sobriquet of '*Abu Antika*' (father of antiquities), who also offers his

daggers, armour, various weapons, pipes, tobacco-pouches, and other treasures for sale at the hotels. A small fraction only of the prices he demands should be offered, and he will often gladly sell an article for a fourth of what he has first asked. The daggers are mostly modern, the blades being probably of the inferior steel largely imported from Solingen in Germany. The handles of these 'Damascus' weapons are showily enriched with mother-of-pearl and other ornaments. Pretty saucers *(zarf)* for the small Oriental coffee-cups may sometimes be bought here. Coins and gems are also offered. Long pipe-stems made of the wood of the cork-tree, and gaily decked with gold and silver thread, are among the specialities of this bazaar, but the coloured thread with which they are decorated fades in a few months. Pipes and mouth-pieces are also plentiful. Near a fountain, on the right, is a European shop for wines and comestibles. This bazaar is also the headquarters of the tailors, chiefly Greeks, many of whom make the European clothes which are now becoming common among the Christians. Among the caps will be observed small velvet caps for children, the red fez of European manufacture, the felt hat worn by the peasantry, and the white linen skull caps worn by the natives under the fez. Bright coloured Persian and European stockings are also temptingly exposed to view. The covered bazaar streets are unpaved.

On leaving this bazaar we turn to the left and come to the stalls of the vendors of **Water Pipes**, the so-called *Jôzeh*, which are smoked by the peasantry. The cocoa-nut vessels from which they derive their name, are mounted with gold and silver, and are fitted with decorated stems to which the bowl is attached. The nut is filled with water, and the smoke is then drawn from it by the tube on the other side.

The continuation of the street leads direct to the citadel, the substructions of which, consisting of large, finely hewn, drafted blocks, are visible beyond a moat. The chief branch of the Barada flows past the N. side of the citadel. The best view of this side is obtained by going through the *Bâb el-Ferej*, an old city gate, to a bazaar, and in the middle of this entering a café to the left. The terrace of this café, planted with trees, looks very picturesque when lighted with coloured lanterns of an evening. (The bazaar in which the café is situated leads in a few minutes to the broad street mentioned above.)

Instead of following the street in a straight direction towards the fortress, we turn into a lane to the right, flanked with shops, some of which are in the European style, where glass of European manufacture, and utensils for the table and the kitchen are sold. On some of the small open tables lies the greenish henna with which the Arab women stain their finger nails red. Rose oil in small phials is also offered at a high price. — In the next covered bazaar begins the long row of stalls belonging to the **Drapers**, a

large proportion of whose wares are European. The street soon bends and leads to a cross-street. To the left is a small bazaar street terminating in a lane. In a straight direction we descend a few steps into the bazaar street of the **Booksellers** (leading to the mosque, p. 482), whose fanaticism is so great that they despise even the money of the 'unbeliever', and often will not deign to answer when addressed by him.

Instead of descending these steps, we turn to the right, and follow the well covered and imperfectly lighted stuff bazaar, where, especially in the afternoon, we encounter a crowd of women enveloped in their white sheets and closely veiled, waddling from shop to shop, carefully examining numberless articles which they do not mean to buy, and vehemently chaffering about infinitesimally small sums. So eager are these customers to gain their point that they are sometimes seen coquettishly raising their veils by way of enforcing their argument; but in this jealous and fanatical city it is imprudent and even dangerous to be too observant of the fair sex. The scene is frequently varied by the appearance of a Turkish effendi, sometimes accompanied by soldiers, and mounted on a richly caparisoned horse; but his progress is necessarily slow, and he is obliged to clear the way by shouts of '*ḍahrak, ḍahrak*' (literally 'your back', anglicè 'get out of the way'). To the left at the next corner of the street we obtain a glimpse of the interior of a fine large bath.

In a straight direction we next enter the **Cloth Bazaar,** which is well-stocked with Saxon and English materials. The Damascene attaches much importance to fine clothes, and delights to have his *ḳumbâz*, or long robe, made of the best possible stuff. This bazaar generally drives a brisk trade. When the merchant is at leisure he sometimes reads the Ḳorân on his *masṭaba* (p. 32), repeats his prayers, hires a nargîleh from one of the itinerant smoke purveyors, or chats amicably with his neighbour. One pleasant feature of the scene is that there appears to be no jealousy between the rival vendors of similar wares. 'Allah has sent a good customer to my neighbour', they argue resignedly, 'and will in due time send me one also'. In the same spirit they place above their booths, in gilded letters, the words '*yâ rezzâḳ*' or '*yâ fettâḥ*' (i. e. O Thou who givest sustenance). The crowd is densest when the great festival of Beiram is approaching, that being the orthodox season for a new outfit. As Orientals generally sleep in their clothes, they wear them out very quickly.

Ascending the cloth bazaar towards the S., we observe on the right the **Mausoleum** of the famous *Nûreddîn*, sultan of Syria, and one of the keenest opponents of the Crusaders (d. 1174). Non-Muslims are not admitted. A projecting part of the bazaar is used as a minaret. The street at length terminates in the broad street of the *Sûḳ el-Jaḳmaḳ* (p. 473).

From the last mentioned large bath a street leads to the left into the region of the **Khâns**, the seat of the wholesale trade. We first reach the *Khân el-Ḥarîr*, or silk khân, in which a certain Dâûd Effendi keeps a handsome stock of Persian carpets. The patterns of these carpets are more quaint than pleasing, but the colours wear admirably. They are unfortunately made in long narrow strips, ill adapted for the floors of European rooms. The prices vary with the demand. Adjoining this khân, a little farther on, is the *Medreset Sûḳ el-Ḥarîr*, or school belonging to it, beyond which is the *Khân et-Tütün*, or tobacco market. Two small bazaar streets leading hence to the left to the great mosque, contain the shops of the *Shoemakers*, where ladies' slippers of very soft yellow leather, children's shoes embroidered with silver thread, and heavy, hobnailed boots for peasants are displayed in profusion and at moderate prices. If, however, instead of entering this bazaar to the left, we ascend to the right, we pass the tobacconists' stalls and reach a small open space. The house standing a little back to the left here is one of the handsomest in Damascus. Admission is obtained by giving a fee to the doorkeeper, or, better still, with the aid of a valet-de-place. The house belongs to four brothers, descendants of the *Asad Pasha* mentioned below, and is fitted up in the luxurious style for which the houses of Damascus are famous. The spacious courts are in many cases paved with differently coloured stones, provided with a large basin of water and fountain in the centre, and bordered with groups of orange, lemon, pomegranate, and jasmine plants. On the S. side, opening towards the N., there is usually a lofty, open colonnade with pointed arches, called the *lîwân*, bordered with soft couches, and forming a delightful summer sitting-room. The walls are adorned with mouldings in stucco or with mosaics, and sometimes enriched with texts from the Ḳorân. Beyond the first court there is a second, and occasionally a third, similarly fitted up. With regard to the internal arrangements of Arabian dwellings, compare p. 35.

From Asad Pasha's house the street next leads into a bazaar of drugs and sweetmeats. Some of the various kinds of biscuit *(ka'k)* which are also sold here may be purchased as an addition to the traveller's stores. Passing a narrow street on the left, we next reach the *Khân Asad Pasha*, the largest and handsomest in Damascus. The entrance consists of a lofty 'stalactite' vault. The building is constructed of alternate courses of black and yellowish stone. The court is divided by four large pillars connected by four arches, which again are connected with the walls by eight other arches, into nine squares, above which rise nine domes enriched with arabesques and pierced with lofty windows. Some of these fell in during the last century and have been imperfectly restored. The centre of the court is occupied by a large round basin of water. Around the court, and along the gallery running round the first

floor at the back, are rows of shops, where the business conducted is chiefly wholesale. At the back of the building are courts with warehouses, dwellings, and stables.

Leaving this khân, we come, a few steps farther on, to a bazaar lane on the left, occupied by purveyors of lentils, coffee, rice, sugar, and also paper and other wares. Having traversed this street, we turn to the right, and enter one of the longest streets in the city, which we shall afterwards follow on our way to the Christian quarter. Now, however, we again turn to the right, and enter a large bazaar, set apart for the manufacturers of tin and wooden boxes, who are generally Jews. We soon observe on the right the street which descends to the Khân Asad Pasha, and follow the *Sûḳ el-Jaḳmaḳ* in a straight direction. The articles sold here are drugs, which are soon succeeded by textile wares, and we reach the end of the street descending to the right in which we have already visited the tomb of Nûreddîn (p. 471). We are now in the **Silk Bazaar**, which is interesting from the fact that it contains more of the produce of native industry than any of the others. The eye is chiefly attracted by the silk *keffîyeh*, or shawls for the head. The Beduîns and peasants are especially partial to those with gaudy yellow and red stripes, but the white ones with narrow coloured edges are in better taste. Those of smaller size may be used for the neck, and will be found very durable. The larger cost about 70—80, the smaller 40 piastres each. The fringes are generally in a matted condition, but are disentangled when the shawl is sold. The thin silk scarfs *(sherbeh)* and the heavy silks are often very beautiful. Another speciality consists in the table-covers of red or black woollen cloth embroidered with coloured silk. The letters on them are meaningless, being purely ornamental. A handsome specimen of this work may be bought for 40—70 francs. The embroidered, or rather woven, tobacco-pouches, slippers, and other articles all come from Lebanon, and may be purchased at Beirût as advantageously as here. The fancy dresses, such as jackets for children, are sometimes very tasteful. There are also retail shops in the khâns adjoining this bazaar which afford a large choice. Another characteristic Oriental article is the *'abayeh*, or woollen cloak worn by the peasants and Beduîns, which is to be had here in every variety, from the coarse striped brown or black and white, to the fine brown and braided mantle of Bagdad. Besides these there are caps and various other goods. Cotton fabrics are also manufactured at Damascus and Ḥomṣ. The handkerchiefs streaked with yellow or white silk thread, which the Muslims use as turbans, are also worthy of mention. Most of the women's veils sold here are imported from the Swiss canton of Glarus. Beyond this bazaar, to the S., is another, dedicated to mattress-makers and wool-carders, who hold the carding instruments with their toes. — As we proceed on

our way, we occasionally obtain a glimpse of a reading school, in which the teacher makes the boys recite passages from the Korân in chorus, and, as in the Jewish schools, they are seen rocking themselves to and fro during the performance. Several handsome baths are situated in the side streets of these bazaars. The crowd becomes greater as we proceed, and the character of its members indicate that we are approaching the peasant and Beduîn quarter. The small, tattooed Beduîn women are frequently seen stealing shyly along, unveiled, and feasting their eyes on all the splendours of the great city. Every now and then appears a string of camels, laden with beams or unhewn poplar trunks, stalking slowly through the bazaar, or a troop of donkeys laden with building materials which almost touch the sides of the streets as they brush past. To the left, if we happen to arrive here at one of the hours of prayer, we perceive in the court of the adjoining mosque a long row of the faithful, with their reciter of prayers, prostrating themselves after having performed their ablutions. At length we reach the *Sûk el-ʿAttârîn*, where we again encounter drugs and spices displayed in interminable rows of boxes and glasses. The most crowded point is by the next cross-street. To the left is the street leading to the long suburb of *Meidân* (p. 477), while that in a straight direction leads to the suburb of *Kanawât*, where there is a large conduit, as the name imports, and to a city gate of that name. A few paces in this direction from the cross-street brings us to a celebrated minaret, entirely covered with blue and green glazing (*kâshâni*, p. 169). The balustrade of the gallery which runs round it is of delicate open-work, resembling lace. This minaret belongs to the great mosque of **Es-Sinâniyeh**, which is detached on three sides. It is approached by an oblong court paved with marble, on one side of which there is a colonnade of six black columns leading to the interior. The dome is covered with lead. The principal portal on the E. side is interesting on account of its rich stalactites or brackets.

At the intersection of the two large streets there are many restaurants, and others are seen here and there among the bazaars. The most inviting are those where small pieces of fresh mutton with strips of the fat tail between them are slowly roasted on large spits. Beans and many other dishes are also cooked in these kitchens and consumed by purchasers in the open street. The traveller may for curiosity taste the flesh of the so-called kebâb in the Greek bazaar, where the shops are more civilised than in other parts of the town. Small rooms at the back of the restaurants here, with diminutive stools for diners, are set apart for customers.

Returning slowly towards the hotel, we quit the covered bazaar and reach the *Suk el-Kharratîn*, or market of the turners. The large mosque on the left, with the white and red stripes, is the *Jâmiʿ el-Kharratîn*, beyond which, on the same side, is the handsome

Derwishîyeh, which gives its name to the prolongation of the street. This mosque was erected about the middle of the 17th century. The street is shaded here by a few plane trees. There are several stalls here where the red fezzes are ironed on round moulds. A few paces farther on we again find ourselves at the entrance tó the Greek bazaar and the barracks (p. 469).

The above are the principal bazaars. The quaint and primitive character of many of the costumes and of the wares offered for sale indicate that the mountain barrier of Lebanon still prevents Damascus from being much influenced by the culture of the West. A most amusing variety of scenes may be witnessed in these bazaars and in the streets. The public slaughtering of animals has fortunately become rarer since a slaughter-house was erected in the Meidân. Carts being unknown, the butchers are often seen carrying the carcases to their shops on their shoulders.

The **Bakers' Shops** are interesting. The thin, flat bread is baked by being pasted against the *tannûr*, or stove. The Orientals prefer to eat their bread warm. The flat cakes are sold by weight, or at about 10 paras each. The boy who carries them about constantly shouts '*yâ rezzaḳ*' ('O Giver of sustenance', — i. e. O Allah, send customers), or '*'abul ashara*' ('this for 10 paras'). Benevolent Muslims are sometimes seen buying bread to feed the dogs. Finer kinds of bread are also offered for sale. Thus the *berâziḳ* is thin wheaten bread, slightly covered with butter and grape syrup, and sprinkled with sesame. The seller shouts '*Allâh er-râziḳ*, *yâ berâziḳ*' ('God is the nourisher, buy my bread'), or '*akel es-snûnû*' ('food for the swallows', i. e. for delicate girls). During the fasting month of Ramaḍân an unusually large quantity of fancy bread and sweetmeats is consumed. Damascus also contains numerous **Pastry Cooks** and **Confectioners**, whose long tables are garnished with bottles of liqueurs, lightly stoppered with lemons or coloured eggs by way of ornament, and with glasses of jellys and preserved fruits. Lemonade and other beverages are cooled with snow from Lebanon (20 paras per glass). The shops for the sale of comestibles often contain handsome copper dishes bearing inscriptions with elaborate flourishes, all of which are said to date from the time of Sultan Bibars (p. 469). — The vendor of **Refreshments** plies his trade in the streets, carrying a two-handled, wide jar, with a narrow neck, or a vessel made of glass, on his back. In his hands he holds brazen cups which he rattles, shouting— '*berrid 'alâ ḳalbak*' ('refresh thy heart'), or—'*iṭfi el-ḥarâra*' ('allay the heat'). These are the cries of the dealers in lemonade and *eau sucrée*. The seller of *jullâb*, or raisin water, shouts—'*mu'allal*, *yâ weled*' ('well-cleared, my child'), etc., while the purveyor of *khushâf*, a beverage prepared from raisins, oranges, apricots, etc., extols its coolness in the words—'*bâlak snûnak*' ('take care of your teeth'). Liquorice water and plain water are carried about in

goat-skins by other itinerant dealers. An interesting custom is the so-called *sebîl*; that is, when any one is desirous of doing a charitable deed, he pays for the contents of a waterskin and desires the carrier to dispense it gratuitously to all comers. Water-bearers with good voices are selected for the purpose, and they loudly invite applicants with—'*yâ 'aṭshân, es-sebîl*' ('O thirsty one, the distribution').

Fruit of all kinds is sold in a similar manner, being generally described by some quaint periphrasis, instead of being called by its name. Many kinds of vegetables are pickled in vinegar or salt-water and carried through the streets for sale in wooden tubs. The commonest are beetroot (*shawender*), turnips (*lift*), and cucumbers (*khiyâr*). These last form the principal food of the lower classes during several months of the year, one kind being eaten raw, the other cooked with meat. The cry of the sellers is—'*yâbu 'êleh, khudhlak shêleh, bitlâtin roṭl el-khiyâr*' ('O father of a family, buy a load; for 30 paras a roṭl of cucumbers', i. e. 5 lbs.). The cress is praised somewhat as follows — '*orra ṭarîyeh min 'ain ed-du'îyeh, tâkulha l'ajûz tiṣbiḥ ṣabîyeh*' ('tender cresses from the spring of Ed-Du'îyeh; if an old woman eats them she will be young again next morning'). — *Ṣêdnâwi yâ Ba'l*' ('from Ṣêdnâya, O Baal'; see p. 537) is the cry of the fig-dealers, the best being yielded by Baal, as the country is now called which yields fruit without being watered. — Along with pistachios ('*fistik jedîd*', fresh pistachios), roasted pease are also frequently purveyed, with the cry — '*umm en-nârên*' ('mother of two fires'), which means that they are well roasted, or — '*haya halli ma teḥmil el-isnân*' ('here is something too hard for the teeth to bite'). — Hawkers of nosegays sometimes cry — '*ṣâliḥ ḥamâtak*' ('appease your mother-in-law', i. e. by presenting her with a bouquet).

It may therefore be imagined that the bazaar is an exceedingly noisy place, and the constant din is increased by the lusty singing of the beggars and by the sonorous repetition of the Moḥammedan creed by the muezzins, which resounds from one minaret to another throughout the whole city. The handicraftsmen of Damascus appear to be very industrious as a class. The barber, too, in his stall hung round with mirrors, incessantly and skilfully plies his trade of shaving heads and bleeding. The public writers, who sit at the corners of the streets, are often surrounded by peasants and Beduîns, and sometimes by women. The engraver of seals is another important personage here, as the granter of a deed completes it by appending his seal and not his signature. The Persians are particularly noted for their skill in seal engraving and caligraphy. All these craftsmen begin their daily tasks at a very early hour, but the merchants do not open their shops till 8 a. m., closing them again about half-an-hour or an hour before sunset.

b. Walk through the Meidân and round the City Walls

(Christian Quarter). We return to the important junction of streets near the mosque Sinânîyeh (p. 474), in order thence to prolong our walk into the *Meidân*. The bazaar continues to the right, not in a straight direction, but trending S.W. to the *Bâb es-Serîjeh*. From the Sinânîyeh diverge two streets, the *Sikket Kaṣr el-Ḥajâj*, forming a right angle with the street in which the mosque is situated and leading to the great bazaar, and the *Sûḳ es-Sinânîyeh*, leading to the left (S.S.E.). This last forms a very broad bazaar, and is entirely covered. At intervals of ten paces are stone arches, 29 ft. in height, and nineteen in number, on which rests a wooden roof. This is an emporium for the requirements of the Beduîns and the peasantry, such as clothing, sheepskins, boots, weapons, pipes ('*sebîls*', smoked without a tube), milking tubs, coloured round straw mats which serve as dining-tables, and oaken mortars for coffee (considered the best). — On quitting this bazaar we observe the *Medreset es-Sinânîyeh*, with stalactite enrichments on the gateway and windows. On the right we next see the *Jâmiʿ eṣ-Ṣabunîyeh*, built, like the medreseh, of black and white stone, and adorned with tasteful arabesques. On the left side is a tomb covered with a dome, adjoined by a gate leading into the *Esh-Shaghûr* quarter. The next mosque on the rigbt is *Esh-Sheibânîyeh*, with several dilapidated schools (medresehs). On the left stretches the cemetery *Maḳbaret Bâb eṣ-Saghîr*. On the right, where the street bends, rises the mosque *Jâmiʿ el-Idên*. We follow the bend, and soon see the Meidân lying before us to the S.

The suburb of **Meidân,** which is fully 1 M. in length, deserves a visit, as its character is materially different from that of the city itself. The whole suburb is of comparatively modern origin, and the numerous dilapidated mosques on each side of the road have stood at most for a century or two. The street is broad, but badly paved. The bazaar at first still continues, part of it being occupied by smiths, and part by corn dealers, whose grain is heaped up in open sheds. The houses are poorer than those in the interior of the town. — The most interesting scene to be witnessed in this quarter is the arrival of a caravan. A long string of camels stalks through the street, accompanied by ragged Beduîns with matted hair and wild appearance. In the midst of the procession may be seen the Ḥaurânian bringing his corn to market, or the Kurd shepherd, clad in his square cloak of felt, driving his flock to the slaughter-house. The Beduîns, poor as they seem, often ride beautiful horses, guiding them with a halter only, and they are usually armed with a long lance, or more rarely with a gun. In the midst of the noisy city these semi-savages are quite out of their element. Some of the Beduîns, called *Ṣlebî's*, live chiefly by gazelle hunting, and wear gazelle skins, but these rarely come to the town. Sometimes a Druse of high rank (p. 101) may be seen riding in at the head of an armed troop. His appearance is

imposing. His turban is snowy white, he is equipped with a lance, handsome pistols, a sword, and perhaps a gun also, and his horse is often richly caparisoned. There are two days in the year when examples of almost all these types may be seen at a single glance, and these are, in the first place, the day on which the great caravan of pilgrims starts for Mecca, and secondly, when the opportunity is still more favourable, the day of its return. The Pilgrimage (p. 97) properly begins at Damascus, but since steamboats have plied on the Red Sea and the Persian Gulf, few Persians and N. Africans come to Damascus for the purpose of undertaking thence the fatiguing journey to Medîna over land (27 days). Circassians, however, and inhabitants of Central Asia are still to be seen. The gate at the end of the Meidân is called *Bawwabêt Allâh*, or God's Gate, on account of its connection with the pilgrimage. In 1873 the pilgrimage caravan returned on 16th April, and each successive year it arrives about eleven days later than the year before. On these occasions are seen the grotesque camel litters, rudely made of wood, covered with coloured cloth, and open in front, containing several inmates reclining on beds. The litter is sometimes borne by two camels, one before and the other behind, which are trained to keep step with each other. The camels are adorned with a headgear of leather straps, to which shells, coins, and small bells are attached. A handsome, richly caparisoned camel bears a large litter, which is hung with green cloth embroidered with gold, and contains an old Ḳorân and the green flag of the prophet. The pilgrims, who have an eye to business as well as religion, bring back goods from Mecca; the Damascus merchants therefore travel as far as the Ḥaurân to meet the returning cavalcade. The party is accompanied by many half-naked dervishes and by an escort of soldiers, Druses, and Beduîns.

The following mosques are situated in the Meidân, but some of them are in a ruinous condition, and there are several leaning minarets. On the right the *Jâmiʿ Sîdî Jumân*. On the right the handsome *Jâmiʿ Menjek*, built about the middle of the last cent. (?), with columns painted red at the entrance and in the court. On the left the *Jâmiʿ er-Rifâʿi*. On the left lies the *Ḥuḳla* quarter of the town, which contains several handsome houses and some weaving factories. Opposite a guard-house is the more recently built mosque *Ḳâʿat et-Tâniyeh*. Next comes the *Mesjid Saʿad ed-Dîn*, and on the right the beautiful mosque *Ḳâʿat el-Ula*, with fine arabesques and a stalactite gate between two domes, but sadly dilapidated. On the left is the mosque *Shihâb ed-Dîn*. By the gate is the mosque *Mastabet Saʿad ed-Dîn*. The gate itself is poor. Outside lies a cemetery, beyond which the olive plantations begin.

Instead of making a long circuit outside the city, we return to the *Jâmiʿ el-Idên* (p. 477), and thence visit the *Maḳbaret Bâb eṣ-Ṣaghîr*, or *Burial Ground*. Two of the wives of the prophet, and his

daughter Fâtima, are interred here. Over their grave rises a modern dome made of clay. Mu'âwiya, the ancestor of the 'Omayyades, is said also to have been buried here, but no trace of his tomb now exists. Beyond the burial-ground stands the mosque *Jâmi' el-Jerâḥ*, which is said to contain the tomb of Abu'Ubeida, the conqueror of Damascus. An old-fashioned gate leads hence into the Shagûr quarter (p. 477), but as it presents no attraction we follow the road leading round the outside of the walls. The *City Wall* contains stones of very different kinds. The two or three lowest courses are Roman, jointed without mortar, the central part is of the Arabian, and the upper part of the Turkish period. Round and square towers flank the wall at intervals, but most of them are in a tottering condition. One of them bears an inscription containing the name of Nûreddîn and the date 664 (1171). To the right, a little farther on, we observe a tomb among the fields with a white dome, where *Bilâl el-Ḥabeshi* (of Ethiopia), Moḥammed's muezzin, is said to be buried. Adjacent to it is a minaret. After 2 min. more we pass a built-up gate in the town wall. This was the old *Bâb Kisân*, which was erected by a person of that name in the time of Mu'âwiya on the site of an older gate. Opposite this gate, about 50 paces distant, is the *Tomb of St. George*, which is much revered by the Christians. The saint is said to have assisted St. Paul to escape from Damascus, and the window (above the *Turkish* wall!) is still pointed out whence the apostle was let down in a basket by night (Acts ix. 25). The conversion of St. Paul was localised in the middle ages at the village of *Kaukaba*, about 6 M. to the S.W. of the town, but since the last century tradition has conveniently fixed the site nearer the Christian burial-grounds, which lie about ½ M. to the E. of the Bâb Kisân, and where Buckle, the eminent English historian, is interred.

About 450 paces farther we reach the S.E. corner of the wall, where we perceive the remains of an ancient tower with drafted stones. From this point we may turn towards the gardens to the right, but the clay walls prevent our seeing into them. Nearly opposite this S.E. angle of the city wall is a spot where the caravans which travel between Damascus and Bagdad two or three times a year generally encamp. The route leads by Palmyra. These merchants bring Persian carpets and tumbak (tobacco for the water-pipe, which grows in Persia only, see p. 33) from Bagdad, and carry back European and other wares. This trade is chiefly in the hands of the 'Agêl Beduîns (p. 518), whose caravan has frequently been plundered on the route. — The greenish herb with white flowers and an unpleasant smell which grows wild outside the gates of Damascus is the *Peganum harmala*; it extends hence to the plains of N.W. India.

We now turn to the left and follow the wall, near which rope-makers busily ply their craft. Here, too, the substructions are an-

cient. On the wall above are several houses of the Jewish quarter. We thus reach the *Bâb esh-Sherḳi*, the E. gate of the city, which is of Roman origin. It consisted, as the remains of the arch indicate, of a large gateway, 38 ft. high and 20 ft. wide, and two smaller gates of half the size; but the principal gate and the smaller S. gate have long been built up. The small gate on the N. side is the present entrance to the town, and the wall has been built in front of it in such a way that two gateways at right angles to each other have now been formed. Above the gate rises a minaret, which may be ascended, but it does not afford a better view than the large heap of rubbish outside the gate. In the vicinity are seen the domes of the churches of the Christian quarter. On the left is the large church of the Greek Catholics. Above it, to the W., towers the barren Anti-Libanus, stretching as far as Mt. Hermon. Towards the E. lie numerous gardens. — The broad street beginning within this threefold gate was probably the 'Straight Street' (p. 466). In ancient times it was flanked with columns, of which many remains are still to be seen in and near the houses and scattered throughout the town.

[From the E. Gate back to the Bazaar. A little way within the gate, tradition points out the *House of Ananias*, now converted into a small church, with a crypt, and belonging to the Latins. We are now in the **Christian Quarter**, where the lanes are narrow and poor, and the houses are in a ruinous condition, partly owing to the events of 1860. The second street on the right leads to the *Ḥadîra*, or *Leper House* (4 min. from the gate), containing about a dozen patients, to alleviate whose misery the visitor will gladly contribute an alms. The *Churches* of the Christian quarter have all been rebuilt since 1860, and contain nothing attractive.

Returning to the Straight Street, we follow it to the W. until we reach a *Barrack* on the left, whence the signal for the massacre of the Christians in 1860 was given (p. 464). A street to the right leads from the barrack to the N. through the Christian quarter to the *Gate of St. Thomas* (p. 481). Proceeding beyond the next bend in the street, and passing a lane on the left, we come to the large *Monastery* and *School of the Lazarists* on the right. In the prolongation of this street to the left is the *Hôtel des Voyageurs* (p. 460).

From the barrack to the chief part of the bazaar is a walk of 10 min. more, but the whole of this main street may be considered to belong to the bazaar. On the left lies the **Jewish Quarter.** After 5 min. we come to a cross-street, and in the lane to the left we enquire for the house *(bêt) Shammai*, in which a very richly furnished apartment is shown to visitors. The next street to the right of the Straight Street contains the very large and luxuriously furnished house of *Josef 'Ambar*, a wealthy Jew, which is recognisable by its large archway. The apartments are disposed around three spacious courts, but the purity of the Damascene style is obviously in danger

here of being impaired by the encroachments of European luxury. In the Straight Street, farther on, we come to a bazaar chiefly in possession of joiners. Arabian locks, of exceedingly simple but ingenious construction, are also manufactured here. We ascend a few paces, and then descend in 3 min. to the bazaar of the box-makers (p. 473).]

On the right between the Bâb esh-Sherḳi and the N.E. corner of the town wall, near the tombs, is a dilapidated building also occupied by lepers, which is styled the *House of Naaman the Syrian* (2 Kings v.). Here again the city wall contains some ancient materials. The corner tower of the wall was erected by Melik eṣ-Ṣâliḥ Eyyûb, one of the last of the Eyyubides (1249). At a bend in the road is the large tomb of *Arslân*, a famous shêkh of the time of Nûreddîn. The road now turns to the left to the Gate of St. Thomas, crossing an arm of the Barada. Here also we observe houses built upon the wall. The *Bâb Tûma*, or *Gate of St. Thomas*, which is said to have been built ten years earlier than the above mentioned corner-tower, is in good preservation. Within this gate lies the *Christian Quarter* (see above). The broad road running towards the N. from the gate is the great caravan route to Ḥomṣ and Palmyra. Near this, on the other side of the branch of the stream, are several pleasant cafés and two public gardens which may be visited. They are chiefly frequented by Christians, and the favourite beverage here is *raḳi*, or raisin brandy. Picnics take place in the open air here, and Arabic songs are frequently heard. The Arabian style of singing is very unpleasing to European ears, and consists of recitative cadences loudly shouted out in a shrill falsetto, sometimes accompanied by a kind of guitar. — The owners of the gardens sometimes ask extortionate prices from foreigners. English beer costs 3 fr. a bottle.

Within the Gate of St. Thomas a road skirts the old town wall and the canal of the Barada, which is here called *El-Aḳrabâni.* This part of the wall is built of large hewn stones, and probably dates from the Byzantine period. On the left bank of the stream lies the *Maḥallet el-Farraîn*, the quarter of the tanners and furriers. We next reach the *Bâb es-Salâm*, which apparently belongs to the same period as the Bâb Tûma. A lane called *Bên es-Sûrên* ('between the two walls') leads hence round the inside of the old wall. The wall on the right is concealed by houses built in front of it, and it is uncertain whether that on the left still exists. We now come to two gates, the inner of which is called the *Bâb el-Farâdîs*, the outer the *Bâb el-ʿAmâra*. The lane next leads to the *Bâb el-Ferej*, the last of the old gates (p. 470), beyond which, to the left, lies the Citadel (p. 469), which was incorporated with the wall. We may now return to the hotel through the great bazaar which lies to the right (see p. 469). — The whole of this last walk occupies 2—2½ hrs.

The **Great Mosque** has of late years been open to the public (admission for a party 20 fr.). The services of a kawass may also be obtained from the consulate.

History. During the first centuries of the Christian era it is probable that a heathen temple stood on the site of the present mosque. The building was then restored, probably by the Emperor Arcadius (395—408), and converted into a Christian church. It once contained a casket in which the 'head of the Baptist' was shown, and was thence named the *Church of St. John.* To this day the Damascenes swear by the head of 'Yaḥia'. Khâlid and Abn ʿUbeida (p. 463) are said to have met near this church, in consequence of which the eastern part was regarded as conquered, while the undisturbed possession of the western part was guaranteed to the Christians. At that period the Mnslims were as yet so free from fanaticism that they habitually entered their place of prayer by the same gate as the Christians. Negociations were afterwards entered into with the Christians by Welîd, son of ʿAbd el-Melik, and sixth ʿOmayyad Khalîf, to induce them to sell their joint right to the building. The Christians, however, declined to part with their church, and it was then taken from them, either without compensation, or according to a more probable account, in return for the guaranteed possession of several other chnrches in and around Damascns, which had not hitherto been expressly secured to them. The khalîf himself is said to have directed the first blow against the altar, as a signal for its destruction, to the great grief of the Christians. He then proceeded, without entirely demolishing the old walls, to erect a magnificent mosque on the site of the church. This building is extravagantly praised by Arabic authors, genii are said to have aided in its construction, and 1200 artists to have been summoned from Constantinople to assist. The architects were Greeks. Antique columns were collected in the towns of Syria and used in the decoration of the mosque. The pavement and the lower walls were covered with the rarest marbles, while the upper parts of the walls and the dome were enriched with mosaics. The prayer-niches were inlaid with precious stones, and golden vines were entwined over the arches of the niches. The ceiling was of wood inlaid with gold, and from it hung 600 golden lamps. Prodigious sums are said to have been expended on the work; one of the stories in connection with it is to the effect that the accounts of the various artificers rendered to Welîd formed eighteen mules' loads, and that he ordered these documents to be burned. ʿOmar ibn ʿAbd el-ʿAzîz (717—720) caused the golden lamps to be replaced by others of less value. In 1069 part of the mosque was burned down, and since the conquest of Damascus by Timûr the building has never been restored to its ancient magnificence.

Several of the older parts of the mosque are still preserved, such as the handsome *Entrance Archway* on the W. side. In order to inspect this, as well as the capitals of the double row of columns which led hence to the mosque, we descend a stair to the booksellers' bazaar (p. 471), where immediately to the left we find a small door leading to a stair. This stair ascends to the roof of a house (to the occupants of which a few piastres may be given), whence the remains of the beautiful arch are surveyed. On three Corinthian capitals rests a highly ornate architrave, one end of which is adjoined by the remains of the arch. The height of the arch must have been about 68 ft. Above the architrave is preserved a large fragment of a gable containing a small window. From the street are seen the shafts of the columns belonging to the arch. The greater part of the colonnade is now destroyed.

At the end of the booksellers' bazaar we see through the *Bâb*

el-Berîd (post gate) into the large court of a mosque. Or we may enter the precincts of the mosque by the great S. principal entrance, to reach which we turn to the right and pass through the shoemakers' bazaar. In front of the S. entrance are two parallel rows of columns leading southwards. The gate is called *Bâb ez-Ziyâdeh* ('door of the addition'), probably owing to its having been newly erected by the Muslims. The custodian brings us slippers here, and thus shod we enter the building. The first glance shows us that the plan is that of a basilica (comp. p. 120). A nave and aisles are formed by two rows of columns, but the interior is open towards the court, in which direction therefore the building is also supported by columns, these being now concealed in pilasters of masonry. The mosque is 143 yds. long and 41½ yds. wide. The columns are 23 ft. high. The roof rests on horse-shoe shaped, slightly tapering arched vaulting. On the outside this pointed wooden roof is covered with lead; in the inside numerous lamps are suspended from the ceiling. On the W. wall are written the names of Abu Bekr, ʿOmar, ʿOthmân, and ʿAlî, the first four khalîfs, in large letters. On the S. wall runs a band of large and heavy writing, being an extract from the Korân (Sûreh ix. 18 to end). Round three sides of the interior run the Sûrehs xxv. and lxvi., and the capitals of the columns are enriched with texts from the Korân. In the S. wall is a row of lofty round-arched windows filled with fine stained glass. Under these are prayer-niches turned towards Mecca. The most western of these (besides three other niches) belongs to the Shâfeʿites (p. 98), and that by the dome to the Hanefites, the principal sect at Damascus. The E. 'kibleh' is also called *Mihrâb es-Sahâbeh*, or prayer-niche of the companions of Mohammed.

The *Dome* is called *Kubbet en-Nisr* (dome of the vulture), as the aisles of the mosque seen from this point in the transept have been thought to resemble the outspread wings of a vulture. It rests on an octagonal substructure, on each side of which are two small round-arched windows. Below the dome is a handsome prayer-niche. The small niches are supported by small, slender, spiral columns. The dome and various parts of the walls still bear traces of fine old mosaics, chiefly representing foliage.

The *Transept* consists of four massive pillars, covered with coloured marbles. Between the third and fourth column from the aisle rises a wooden dome, richly gilded. Above it is a golden crescent. This erection is said to contain the *Head of John the Baptist*, which revered relic the conqueror Khâlid is said to have found in a crypt below. A few paces to the right of the dome stands a handsome pulpit, and in the direction of the court is a fountain. — The whole of the marble pavement is carpeted.

We now enter the large *Court*, which was once likewise paved with costly marble. On one side it is bounded by the mosque, and on the three others by corridors. Some of the pilasters of the

latter are clumsy. The capitals of the columns are not unlike those of the Egyptian style. They are of red stone, and were once probably gilded. On the projecting square capitals rest forty-seven round arches, slightly tapered in horse-shoe form, corresponding with each of which there are two round arches in the upper gallery. A pleasing contrast to this mediæval work is afforded by the beautiful antique marble columns which support the *Ḳubbet el-Khazneh* (dome of the treasure) in the W. part of the court. This small building is said to contain old books and precious relics, and *never* to be opened. — In the centre of the court stands the *Ḳubbet en-Naufara* (dome of the fountain), also resting on marble columns, on which again smaller columns are placed. Under this dome the Muslims perform their religious ablutions. The third and most eastern dome is called the *Ḳubbet es-Sâ'a* (dome of hours). — Beyond the passages surrounding the court are apartments for learned men and students.

As a termination to our visit we may now ascend one of the minarets, and we select the *Mâdinet el-'Arûs* ('bride's minaret') on the N. side, which is ascended by 159 steps. This minaret, recently whitewashed, is said to have been built by Welîd, who at the same time endowed an institution for two sets of muezzins, 40 in each. The gallery commands a fine survey of the mosque. The minaret on the S.W. side is the *Mâdinet el-Gharbîyeh*, a masterpiece of Arabian skill. It is octagonal in shape, and has three galleries, one above the other. It tapers towards the top, and ends in a ball crowned with a crescent. — The minaret on the S.E. side is called the *Mâdinet 'Isâ*, from the tradition that Jesus will take his place on its summit at the beginning of the Last Judgment. — Beyond the mosque the eye ranges over a great part of the city. To the W. towers the citadel, and to the E.S.E. the Greek church. The rich girdle of green which encircles the city makes the barrenness of the surrounding mountains the more conspicuous.

Near the Mâdinet el-'Arûs (see above) the *Bâb el-'Amara* leads out of the mosque, but we retrace our steps to the Bâb ez-Ziyâdeh by which we entered (p. 483). Discarding our slippers, we pass by a gate to the left into the **Bazaar of the Joiners,** where pretty, though not highly finished, objects in wood, inlaid with mother-of-pearl, are largely manufactured. Among these are mirrors, *ḳabḳab* (a kind of pattens, worn in the baths, and by women in wet weather), large chests in which the wedding outfit of the women of Damascus is presented to them (provided by their future husbands), cradles, small tables, and the polygonal stools *(kursi)* which the natives use as dining-tables, and on which they place their large copper dishes (p. 469).

A small passage to the right leads us into the **Bazaar of the Goldsmiths,** a large vaulted space with numerous passages. Few specimens of the goldsmith's art are exhibited here, as each of the

dealers keeps his precious wares carefully locked up in a chest before him; but they are always ready to show them when desired. The necklaces and bracelets are too clumsy to be pleasing. Valuable jewels and interesting coins are sometimes to be met with, but exorbitant prices are asked. The filigree work is inferior to the Italian; the prettiest specimens of it are the '*zarfs*', or saucers in which the coffee cups are handed round. — In the wall separating this bazaar from that of the joiners is a staircase ascending to the top of the vaulting, which is levelled above, and contains apertures for light through which the street below is visible. We obtain a view hence of the whole of the windows on the S. side of the mosque. Near the end of the transept are seen the remains of a beautiful gate, with a smaller one on each side. This was probably the entrance used by Christians and Muslims alike down to the time of Welîd (see p. 482). The architrave is lavishly enriched with garlands and foliage. On the upper beam of the gate is a well-preserved Greek inscription — 'Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations' (Psalm cxlv. 13, the words 'O Christ' being an interpolation).

We traverse the whole of the Joiners' Bazaar, and at the end of it turn to the left to inspect the *Bâb Jêrûn*, the E. gateway of the mosque, and one of the finest. It consists of three different portals. The central portal also consists of three parts, its three doors being separated by two handsome columns, over the capitals of which are placed cubical blocks. The doors are of wood mounted with iron. Above them are spaces enriched with arabesques. The triple round-arched windows corresponding to the portals are also adorned with open tracery. The entrance is enclosed within a porch. Here in ancient times a broad colonnade probably led to the heathen temple. Some of the columns are still visible, and others are concealed in the houses. The fountain with the large jet below the stair dates from 1020. Opposite is situated a handsome bath (p. 460).

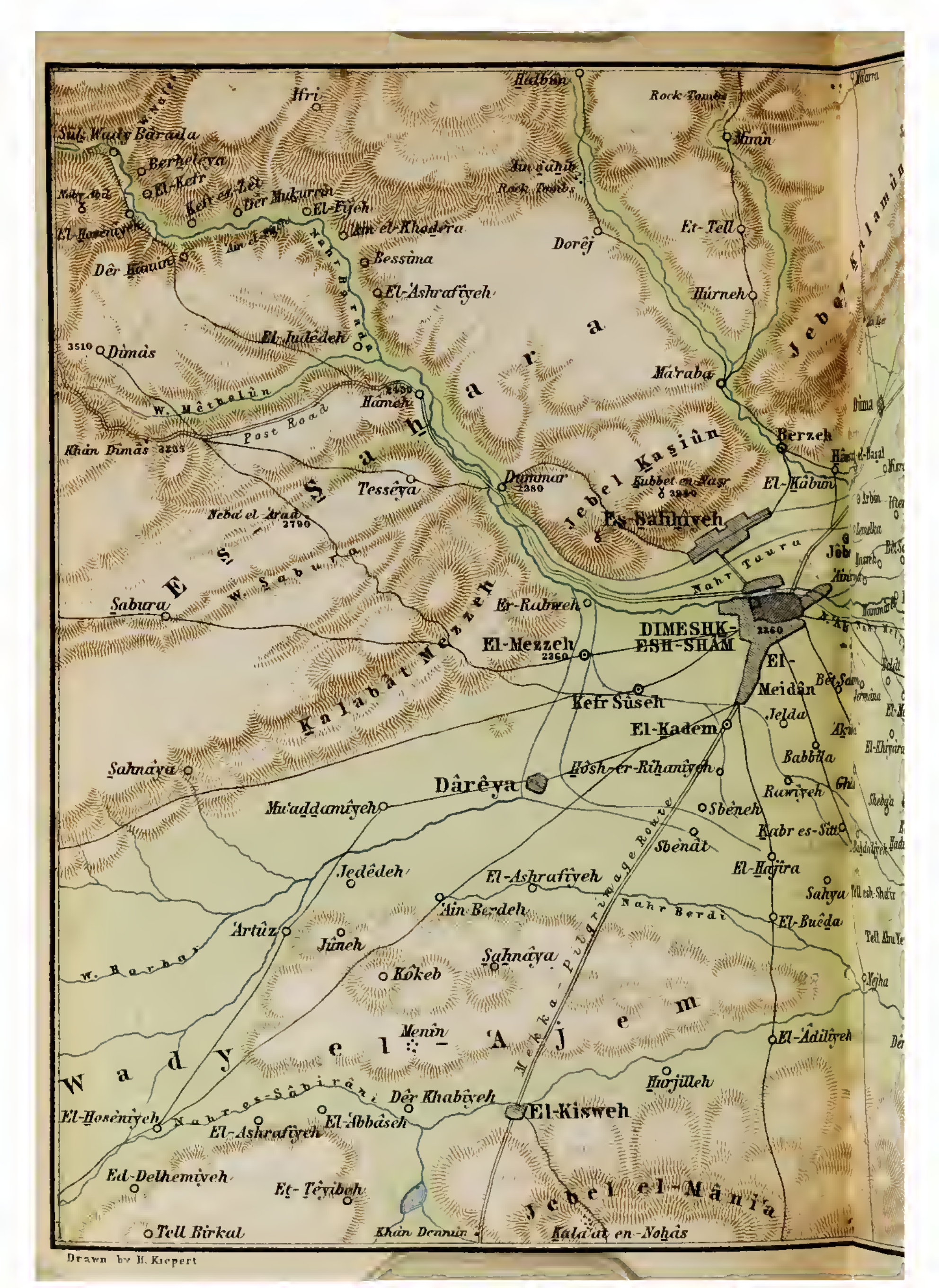
Passing the fountain, entering the next lane to the left, and keeping as close to the mosque as possible, we pass on the left the *Medreset es-Somêsatîyeh*, and then, beyond the Bâb el-ʿAmâra, the *ʿOmarîyeh*, founded by ʿOmar ibn ʿAbd el-ʿAzîz, both being schools belonging to the mosque. On the right, by the last cross-street we come to, is the medreseh of *Melik eḍ-Ḍâhir Bibars* (1260—1277), with walls of carefully polished reddish sandstone. The portal with its stalactites is as high as the building itself. The inscription mentions 676 (1279) as the date of the foundation. On each side of the portal is a window. Under the monumental dome, to the right of the entrance, is a chamber lined with black and white marble, containing two simple catafalques, in one of which reposes Bibars, one of the most energetic antagonists of the Crusaders, whose name and exploits are still popular with the Muslims (comp. p. 70).

Two lofty gates lead into the court. The last-named school is now deserted. — On the left side of the street is a mosque which the son of Bibars erected for himself. Both buildings, including their details, are fine specimens of Arabian architecture.

The *Tomb of Saladin* is a handsome mausoleum close to the mosque, but it is very difficult to obtain access to it.

Walks around Damascus.

To Jôbar. Leaving the Hôtel Dimitri, we do not cross the Horse Market as before, but follow the first street to the left (E.), passing stalls of onions, butter, goats' cheese, and other comestibles. The street then bends a little to the right. A street to the left leads hence to the custom-house, another station of the muleteers. We thus reach a broad street leading to the E. in which the *Fruit Market* is held. In May apricots are the most abundant fruit. They are often dried, pressed, and made into thin, reddish brown cakes called *ḳamr ed-dîn*. In autumn there are several excellent kinds of grapes, the most esteemed of which have long, thin berries, and are very fleshy. Delicious water-melons also ripen in autumn. The bâdinjân, lûbiyeh (beans), bâmieh, and other kinds of vegetables are plentiful. — Beyond this, chiefly on the left, is a bazaar for saddlers, and to the right a street diverges to the principal saddlers' quarter (p. 468). On the right we soon come to a huge plane tree, with a trunk 29 ft. in circumference. Continuing to follow the broad street, we arrive at the market-place to which the inhabitants of the Merj district, i. e. the pasture country (p. 421) beyond the extensive gardens of the environs, bring their timber for sale. On the left lies the suburb of *'Amâra*. The mosque on the right is the *Jâmi' el-Mu'allaḳ*. The street which we next cross leads to the right to Bâb el-Farâdîs (p. 481), and to the left to the beautiful cemetery of *Ed-Dahdâh*, named after a companion of Moḥammed who was buried here. The following street to the right leads to the Bâb es-Salâm (p. 481). We gradually begin to leave the houses behind (20 min.). On the left is situated the beautiful property of Lady Digby, wife of the Beduîn shêkh, Migwel. A little farther on (25 min. from the hotel) we reach the Aleppo road, pass the Bâb Tûma, situated a hundred paces to the right, and cross the road near a café (p. 481). On the right after 2 min. we perceive a small meadow intersected by a branch of the river. On certain days of the week this is a favourite promenade, being much frequented by ladies also, and by horsemen, who sometimes engage in their national games. The road across the bridge to the right leads to the tomb of Arslân (p. 481). After 2 min. we turn to the N. and follow a road, much frequented by the peasantry, to (25 min.) **Jôbar,** a large village occupied by Muslims and a few Jews. The old *Synagogue (Kenîseh)*, in the S.E. part of the village, is visited on the occasion of festivals by many of the Jews of Damascus. Near its entrance is a space



Ifri
Halbûn
Rock Tombs
Berheleya
El-Kefr
Dêr Mukurrân
El-Fijeh
Ain el-Khadera
Bessîma
El-Ashrafîyeh
El-Judêdeh
Dêr Kânûn
Ain Sahib
Rock Tombs
Dorêj
Et-Tell
Hûrneh
Ma'raba
Jebel Kalamûn
3510 Dîmâs
W. Mêthelûn
Post Road
Hâmeh
Khân Dîmâs 3235
Es Sahhara
Tesseya
Dummar 2380
Berzeh
El-Kâbûn
Jebel Kasiûn
Kubbet en-Nasr
Es-Sâlihîyeh
Neba el Arad 2790
W. Sabura
Nahr Taura
Sabura
Er-Rabweh
DIMESHK-ESH-SHAM
2260
El-Mezzeh
2360
El-Meidân
Kalabât Mezzeh
Kefr Sûseh
El-Kadem
Jelda
Babbîla
Sahnâya
Dârêya
Hôsh-er-Rihanîyeh
Rawiyeh
Mu'addamîyeh
Sbêneh
Sbênât
Kabr es-Sitt
El-Hajira
Jedêdeh
El-Ashrafîyeh
Sahya
Ain Berdeh
Nahr Berdi
Mekka-Pilgrimage Route
El-Buêda
Artûz
Jûneh
Sahnâya
W. Barbar
Kôkeb
Menîn
Wady el-Ajem
El-Adilîyeh
Horjilleh
El-Hosênîyeh
Nahr es-Sâbirâni
Dêr Khabîyeh
El-Ashrafîyeh
El-Abbâseh
El-Kisweh
Ed-Delhemîyeh
Et-Téyibeh
Jebel el-Mânia
Tell Birkal
Khân Dennûn
Kala'at en-Nohâs
Drawn by H. Kiepert



ENVIRONS OF DAMASCUS.
Scale of 1: 250.000
English Miles
Kilometres
Ma'arra
Teniyet Abu'l-'Ata
Selima
Kalamûn
'Adra
Khân
Rihân
Dûma
Mejara
Hôsh el-Mubârekeh
Mizraba
Shafûnîyeh
Arbîn
Ifterîs
Medâ'a
El-Boherîyeh
Zemelka
Hôsh-el-Ashari
Utâya
Hazrama
El-Ghorêfeh
El-'Atêbeh
Hasseh
Bêt Sawa
Jisrîn
Bêt Nâîm
Terma
El-Muhammediyeh
En-Nishabîyeh
El-Jerba
Hammâreh
Kefr Batna
Tell es-Salihîyeh
El-Kâsimîyeh
Nahr Barada
Hadîdet el-Jerash
Hôsh el-Metbên
El-Belâlîyeh
El-Kesa
Bahret-'Atêbeh
Belât
Zibdîn
Bâla
Hârestat el-Kantara
El-Jaidîyeh
Jermâna
Bzêneh
Hôsh el-Odmol
Dêr Selmân
Harrân el-'Awâmid
El-Meliha
El-Khiyâra
Dêr el-Asâfir
En-Nohâsîyeh
Nôla
El-Kufrên
Shebga'a
Hôsh el-Duêr
Dulbeh
Sekka
El-Hadîteh
Hôsh el-Kôkeb
El-Bahdalîyeh
Ghassûleh
Tell esh-Sha'îr
Karahta
Tell Abu Yezid
El-Jedêdeh
El-Ghozlânîyeh
Nejha
Tarfa-Wood
Ard el-Musê'a
Dêr el-Hajar
El-Hîjâneh
Nahr el-'Awaj
Tell el-Mesken
El-Khunêzireh
Bahret Hîjâneh
El-Kasrên
Engraved & printed by Wagner & Debes, Leipzig

enclosed by railings in which Elijah is said to have anointed Elisha to be a prophet and Hazael to be king of Syria. Beyond it, to the right, a door leads into a small passage, and we thence creep laboriously down into a kind of chamber where Elijah is said to have lived for a time and to have been fed by ravens (1 Kings xvii. 6). There is, however, no mention of this tradition in the work of Rabbi Tudela, who collected all the legends of this kind which existed in the 12th cent.; and moreover the brook Cherith has been identified with the Wâdy el-Kelt (p. 260). A cabinet here contains some scrolls of the Torah, of considerable antiquity. — In returning to Damascus we may follow a road leading a little more to the right (W.) and joining the Aleppo road.

To Ṣâlaḥîyeh. We may either follow the street leading from the hotel towards the N. to the *Bâb Sarûja*, or follow the left side of the brook to the French post-office, and then turn to the right. Passing a large house on the right, belonging to Amîn Effendi, we soon reach the Bâb Sarûja. Opposite the gate, to the left, is the *Military Hospital*, a large building, well fitted up. — The road to Ṣâlaḥîyeh is paved and bordered with trees. After 10 min. we cross the *Tôra*, which is conducted out of the Barada from a point a good deal higher up the gorge. In 10 min. more we reach the village, situated on the *Yezîd*, another arm of the Barada.

The village of **Ṣâlaḥîyeh**, with about 7000 inhab., forms a kind of suburb of Damascus, being connected with it by numerous country houses flanking the road. It received its name in the 5th cent. of the Hegira, when it was peopled by Turcomans, to whom a colony of Kurds were afterwards added. In early times the place was noted for its schools and mosques. These interesting buildings, however, though substantially built, are now almost all in a ruinous condition. Some of them are still adorned with rich stalactite vaulting, while their walls and domes are enriched with arabesques. The finest mosque is that which was erected over the tomb of *Muḥi ed-Dîn ibn el-ʿArabi*, which is now pointed out in a chamber adjoining the mosque and is frequented by pilgrims. Ibn el-ʿArabi was a philosopher, a poet, and a mysticist, who travelled much, wrote numerous works, and died in 1240. — Many wealthy people were formerly interred near Ṣâlaḥîyeh, and a number of handsome tombs are still scattered along the hill. On the N. slope stands the *Ḳubbet el-ʿArbaʿîn*, where forty Muslim prophets are said to be buried. The Damascenes frequently visit Ṣâlaḥîyeh, especially in December, when the edible *ḥabb el-âs*, or myrtle berries are ripe.

The barren hill of **Ḳâsiûn**, which rises at the back of the village, is held sacred by the Muslims, as Abraham is said here to have learned the doctrine of the unity of God (p. 92). Adam is believed once to have lived here, and Moḥammed is said to have visited the place, but not to have entered Damascus. The hill consists partly of reddish rock, and its colour gave rise to the legend

that it contained a blood stained cavern in which the dead body of the murdered Abel was hidden. Many fossils are found here. — From the W. end of Ṣâlaḥîyeh, where the *Jâmi' el-Efrem* adjoins a ruined medreseh, we turn to the left and enjoy a beautiful view. After 5 min. we begin to ascend the hill to the right. Before the gorge of the Barada was rendered passable, this path was the old caravan route to Beirût (p. 492). At the top of the hill (25 min.) the path is hewn in the rock. On the summit, a few paces from the road, stands a small open building called the *Ḳubbet en-Naṣr* (dome of victory), or *Ḳubbet es-Seyyâr*. This is the finest point of *view in the neighbourhood of Damascus. The city lies stretched out at our feet, encircled by its broad green belt of teeming vegetation. To the N. extends Anti-Libanus; in the distant E. appear the Tulûl, the volcanic peaks of the Ṣafâ; to the S., in the extreme distance, are visible the mountains of the Ḥaurân, and nearer are Jebel Mâni'a and Jebel Aswad. The village at the mouth of the gorge is *Mezzeh*. By going a little farther S. we may look down into the gorge itself. The heights of Anti-Libanus to the W. are entirely bare.

From Jebel Ḳâsiûn a path descends on the W. side to *Dumar* (½ hr.); thence to Damascus, see p. 448. The floor of the valley adjoining the stream is wooded, magnificent walnut-trees being particularly noticeable, and the vegetation is luxuriant. The so-called *Merj* is the favourite exercising ground for horsemen, and is frequented by walkers also, who are sometimes seen sitting on the banks of the stream smoking the water-pipes which they hire from itinerant purveyors. Horses are also frequently ridden to water here. At the (7 min.) so-called *Tekkîyeh*, beyond the bridge, whence the hotel can be reached in 7 min., the meadow is broadest. The Tekkîyeh was erected by Sultan Selîm in 1516, chiefly for the entertainment of pilgrims, a purpose which it still serves. It is a large square building enclosed by a wall, and entered from the E. We pass several poor houses occupied by dervishes. The court is very fine; it contains two large reservoirs and is partly planted with walnuts. It is paved, and enclosed by a colonnade, beyond which are dome-covered chambers roofed with lead, twenty four in number. Some of them are used as stables, and others are occupied by Circassians and other strangers. The E. part of the court contains an ancient mill. The mosque on the S. side has a marble colonnade in front of it, and is covered with a large dome. On each side rises a slender minaret. The whole edifice is falling to decay.

An excursion from Damascus (1½ day) to the so-called '**Meadow Lakes**', towards the E. (comp. Map, p. 486), should not be undertaken without a guide, as the village paths among the gardens of the Ghûṭa, and the canals in the meadow-land of the Merj are very numerous and intricate. We ride down the N. side of the Barada, and in 2½ hrs. reach the round hill of *Es-Sâlaḥîyeh*. In 2½ hrs. more we come to the village of *'Atêbeh*, situated on a kind of promontory on the marshy lakes called *Baḥret el-'Atêbeh*, or the '*Meadow Lakes*', beyond which is seen the *Tulûl es-Ṣafâ*, a long range of extinct craters. To the E. of the Baḥret el-'Atêbeh lies a tract called

Derb el-Ghazawât (road of the robberies) on account of its insecurity, where the three interesting ruins of *Ed-Diyûra* are situated. From ʿAtêbeh we may reach the mouth of the Barada towards the S. in 40 min, and *Harrân el-ʿAwâmid*, where there are three Ionic columns of an ancient temple, in ½ hr. more. From this point Damascus may be regained in about 4 hours. This excursion affords a glance at the famous *Ager Damascenus*, or country around Damascus, where a soil of extreme fertility is cultivated by a peasantry settled here from a very early period, and where many remains of handsome ancient edifices are still to be found.

30. From Damascus to Beirût viâ Baʿalbek.

From Damascus to Baʿalbek by Zebedâni 2 days, at Baʿalbek 1 day, to Shtôra 1 day, and to Beirût 1 day. Tolerable accommodation is obtainable at Zebedâni, Baʿalbek, and Shtôra, so that this expedition may quite well be made without tents. French wine (dear) may be had at Baʿalbek and Shtôra, but other provisions should be taken for the journey. Those who travel with tents and have time to spare may spend a night at ʿAin Fîjeh and another at Surghâya, reaching Baʿalbek in 2¼ days. In this case Ṣâlaḥîyeh and Jebel Ḳâsiûn (p. 487) may be visited for the sake of the beautiful view of Damascus.

As far as (3 M.) the post-station *Dumar* (p. 448) we follow the road of the French company.

[Or we may ride to (1¾ M.) *Hemeh* station (p. 448), and thence to (¼ hr.) the village of *Hemeh*, (½ hr.) *Jedeideh*, (1⅓ hr.) *Dêr Ḳânûn*, (18 min.) *El-Ḥuseinîyeh*, and (32 min.) *Sûḳ Wâdy Barada* (see below). The following route, however, is more interesting.]

Beyond Dumar we leave the road and turn to the right, past some white limestone hills (¾ hr.). The Barada gorge is too narrow here to be traversed. We next ride for an hour across the barren plain of *Ṣaḥra* (p. 448), a favourite resort of gazelles. To the right on the hill are rock-tombs; to the S.W. rises Mt. Hermon. We descend a small cultivated valley to the left, pass the village of *El-Ashrafîyeh*, and reach (25 min.) that of *Bessîma*, in the valley of the Barada. The fresh green of the trees near the river contrasts agreeably with the barren mountains. A curious rocky passage which connects Bessîma with Ashrafîyeh was probably once a channel for water, but it terminates suddenly at the W. end, and is traceable no farther. It possibly conducted the pure water of the Fîjeh springs to Damascus. It is on an average 2 ft. 8 in. wide, but varies in height, and the roof has been broken away at places; at other places there are open galleries affording an outlook towards the valley. The rock through which the passage runs is a limestone conglomerate.

The valley which we ascend is at first narrow; on the left is the small 'meadow of Bessîma', with beautiful verdure. The stream is bordered by poplars and fine walnut-trees. In ¼ hr. we reach a spring, and in 20 min. more the village and (5 min.) spring of **El-Fîjeh**, a name probably corrupted from the Greek πηγη (spring). This is still regarded as the chief source of the Barada, though not the most distant, as it supplies that stream with twice as much water as it contains before it is thus augmented. The spring is a powerful volume of beautiful clear water, bursting from beneath ancient

masonry, and hastening thence down to the Barada. Above the caverns containing the springs rises a kind of platform, consisting partly of rock and partly of masonry, with the ruins of a small temple built of huge blocks. A few paces to the S. of the spring run parallel walls, each 37 ft. long and 6 ft. thick, connected at the end by another wall 26½ ft. long and 3½ ft. thick. The whole edifice appears to have been vaulted over. Large stones project from the outsides of the lateral walls, and niches are traceable in the interior. In the direction of the river there was once a portal. The remains of this venerable shrine, which was perhaps dedicated to the river god only, are still enclosed by a grove of beautiful trees.

The path continues to ascend the valley, following the windings of the brook between barren cliffs 800—1000 ft. high. We soon come to (25 min.) the *Dêr Mukurrin*, and (¼ hr.) *Kefr Zêt*. We next perceive (10 min.) *Dêr Ḳânûn* opposite to us on the right bank of the river, pass (¼ hr.) *El-Ḥuseinîyeh* (p. 489), and reach (¼ hr.) *Kefr el-ʿAwâmid*, on an eminence near which are the ruins of a small Greek temple, consisting of columns, capitals, and fragments of a pediment. Beyond this we cross the river by a bridge, and reach the direct route (see above). On the right, below us, after 25 min., we perceive the village of **Sûk Wâdy Barada.**

The itineraries and other authorities indicate that Sûḳ Wâdy Barada occupies the site of the ancient *Abîla*, a town mentioned for the first time in the post-Christian period, the district around which was called Abilene. St. Luke mentions a certain Lysanias as having been tetrarch of Abilene in the fifteenth year of Tiberius (iii. 1). The other notices of the place, chiefly in the works of Josephus, are somewhat obscure. A tetrarchy of Abilene cannot have been established until B.C. 4, when the inheritance of Herod the Great was divided, and it is quite possible that Lysanias, though not elsewhere named, governed the district eleven years later. The tetrarch must not be confounded with an earlier Lysanias, son of Ptolemy and grandson of Mennæus. This Lysanias, who was prince of Chalcis (p. 447), and may possibly have ruled over Abilene also, was assassinated in B. C. 34 at the instigation of Cleopatra. — The tetrarchy of Abilene came into the possession of Herod the Great, and was afterwards presented by the Roman emperors to Agrippa I. and II.

The village of *Sûk*, surrounded by orchards, lies on a bend of the Barada, at the outlet of a defile which the stream has formed for itself between precipitous cliffs. Among the rocks above the village, on the opposite bank of the stream, are seen a number of rock-tombs, some of which are inaccessible. Others are reached by steps. These tombs contain nothing noteworthy. Abîla is popularly derived from 'Abel'. and on the hill to the W. (right) a tradition of the 16th cent. points out the *Neby Habîl* as the spot where Cain slew his brother (according to the Ḳorân version). The building itself is uninteresting. Adjacent are the ruins of a temple, about 15 yds. long and 8¾ yds. wide. At the E. end of the temple is a vaulted tomb with steps in the rock near it. — We reach the bridge at the narrowest point of the gorge, 10 min. above the village. On the opposite (left) bank, by climbing upwards a little above the bridge, we reach an ancient road skirting the cliff about 100 ft.

above the present path. This road, which is 13—16 ft. wide, is hewn in the rock for a distance of 300 paces. At places a ledge of rock has been left to form a parapet, and the other parts of the road were probably protected by a wall. At the N.E. end the road terminates in a precipice, whence it was perhaps carried onwards by a viaduct. Latin inscriptions on the neighbouring wall record that this road was constructed during the reigns of the emperors Marcus Aurelius and Lucius Verus (i. e. a little after the middle of the 2nd century) by the legate Julius Verus at the expense of the inhabitants of Abila. A few paces below the road runs an ancient conduit, partly hewn in the rock and covered with obliquely placed stones. It may be used as a means of access to some of the rock-tombs.

Beyond the bridge we follow the course of the stream on its left bank. The slopes become less precipitous (10 min.), and the valley at length expands into a small plain (10 min.), where the brook forms a waterfall. A little above the fall are remains of an old bridge. The stream is here augmented by the discharge of the *Wâdy el-Karn* (p. 448), coming from the S.W. A path leads hence to the French road, 1 hr. distant. Ascending, we ride round the hill to the right, and suddenly come upon the lower part of the *Plain of Zebedâni*, which stretches from N. to S. between mountains of considerable height. The steep hill to the W. is the *Jebel Zebedâni*. The plain, which was probably once a large lake, is nearly 3 M. broad, and beautifully cultivated and well watered. It is covered with apple, apricot, and walnut-trees, poplars, etc., and some of the gardens are enclosed by green hedges. Traversing this luxuriant region, we next reach (2 hrs. 20 min.) the village of **Zebedâni**, situated in the midst of exuberant vegetation, with 3000 inhab., who live on the produce of their gardens, half of them being Christians. (Quarters may be obtained at the houses of the Christians or at the Khân.) The apples of Zebedâni are famous, and the oval grapes are common here, but there are no antiquities.

Beyond Zebedâni we ascend the valley; after ½ hr. the road is joined by that from Blûdân (p. 493), coming from the right. The spring of *'Ain Hawar* with the village of that name remains on the right (25 min.); we then cross the watershed and arrive (1 hr.) at the village of *Surghâya*, in a verdant but confined situation.

On the spur of the hill to the E., by the village of Surghâya, some rock-tombs are visible. By the wayside, at the beginning of the ascent, is a fine wine or oil press, hewn in the rock. The tombs contain six arches with niches for the sarcophagi. Beyond the rock are slight remains of a village. Near a large oak are several other rock tombs.

After 28 min. we descend from the large spring in the middle of the village to the *Wâdy Yafûfeh*, where there is a ruined khân. The brook is crossed here by a bridge called *Jisr er-Româneh*. The sides of the valley are lofty and precipitous.

Three different routes lead from this bridge to Ba'albek, of which the following is the pleasantest: —

We descend the valley to the left on its right bank, and after 16 min. cross the brook again. The bottom of the valley is covered with oaks, planes, and wild rose-bushes. After 14 min. we cross a third bridge. The village of *Yafûfeh* lies a little lower down, on the left. We then ascend the hill, avoiding a path to the left. On the top of the hill (23 min.) is revealed a beautiful view of Lebanon and the Beḳâ'a. To the N. the snowy peaks of the Ṣannîn contrast effectively with the red earth of the valley, the N.W. part of which is wooded. A village, with the *Neby Shît* (Seth), remains to the left. The view continues beautiful. The route pursues a straight direction, passing many cross paths. After 1¼ hr. we see the village of *Khortâneh* below us on the left, and we ride through a deep valley. After 28 min. we pass near the village of *Brithên* (probably the ancient *Berothai:* 2 Sam. viii. 8), which lies behind a hill about 10 min. to the right. After 37 min. we reach the deep *Wady eṭ-Ṭayyibeh*, in 35 min. more avoid a path to the right, and reach (10 min.) the village of *'Ain Berḍai*, beyond which (4 min.) we soon perceive the gardens of *Ba'albek* and its acropolis, the large columns being especially conspicuous. In 11 min. we reach the broad road coming from the left, and in 7 min. more the first houses of the village.

The two other routes from the Jisr er-Românch (see above) to Ba'albek are the following: —

a. A steep path ascends immediately beyond the bridge to (1 hr. 20 min.) the village of *Khureibeh*, passes (1 hr. 50 min.) near *Brithên* (see above) and on this side of it unites with the above route.

b. Another path ascends from the bridge on the left bank of the brook to (20 min.) the ruins of a small temple, and passes (¼ hr.) the ruined village of *Ma'rabûn*, with a spring, on the hill to the right. The slopes of the valley to the right are very steep, but partially wooded, like the hills to the left. The floor of the valley here forms a small plain. We then ascend the *Wâdy Ma'rabûn* to the N., crossing the bed of the brook several times. After 2 hrs. we come to the valley of *Sha'îbeh*, in the midst of wild scenery. The village remains to the right. We next pass (½ hr.) a valley descending to the left to Eṭ-Ṭayyibeh, and then (¼ hr.) some ruins, and (1 hr. 10 min.) reach the spring of Ba'albek (p. 500).

From Damascus to Zebedâni (and Ba'albek) by Ḥelbûn. Starting from the cross-road outside the *Bâb Tûma* (p. 481) we follow the Aleppo road towards the N., diverging from it to the left after 11 minutes. We still ride between mud-walls and under the shade of lofty walnut-trees, and after 9 min. avoid a path to the left. Near a brook and an olive-press we at length emerge from among the gardens (14 min.). About ½ hr. to the right is the village of *Kabûn*. Anti-Libanus is seen hence, stretching as far as the rounded hill of *Thenîyeh*. To the left still rise the steep, bare rocks of the *Jebel Ḳâsiûn* (p. 487). We pass (9 min.) a reservoir on the left, and reach (10 min.) the village of *Berzeh*. A Muslim legend makes this the birthplace of Abraham, or at least the point to which he and his servants penetrated in this direction (Gen. xiv. 15). Here we turn to the left, and in 8 min. reach the entrance of a gorge, where the vegetation ceases. The gorge is so narrow that we have to ride in the bed of the brook, which however in summer is nearly or quite dry. In 33 min. we quit the ravine and cross a bridge. After 6 min. we see the village of *Ma'raba* on the hill to the left. Ascending the course of the principal stream, we may now traverse the beautiful valley of Ḥelbûn, which is dry in summer, to (1½ hr.) 'Ain eṣ-Ṣâḥib, and (40 min.) Ḥelbûn (see below).

We prefer, however, making a pleasant digression from Ma'raba through the side-valley to the N. to Menîn, passing through rich vegetation. After 27 min. we see the village of *Herneh* on the left, beyond which, on the hill to the right, is a wely, and on the left a mill, surrounded by trees. We pass (13 min.) the village of *Et-Tell*, and (27 min.), near a grove of poplars, cross a brook, beyond which we pass a small gorge and (15 min.) a mill on the left. In ½ hr. more we reach the village of **Menin**. The rocky slope by the spring beyond the village affords a good, shady resting-place. The rock-tombs above Menîn show the antiquity of the place. The village is now inhabited by Muslims only. On the E. hill (ascent of ½ hr.) are remains of ancient buildings and rock chambers. In front of these caverns, which were probably also used for religious purposes, are seen the remains of a temple. The view embraces part of Anti-Libanus, and also, through a gap in the bare rocks, a portion of the Ghûṭa, or plain of Damascus (p. 465), stretching as far as the Ḥaurân Mts.

The road from Menîn to Ḥelbûn leads immediately to the W. from the spring, turns to the left after 3 min., and to the right in 1 min. more. Menîn looks very picturesque from this point. On the left, after ¼ hr., we look down into the *Wâdy Derêj (Ḥelbûn)*, into which we soon descend (20 min.). On the left lies the village of *Derêj*. We then reach (12 min) the path which ascends direct from Ma'raba, and near *'Ain eṣ-Ṣâḥib* we pass between the rocks on the right. On the hill adjoining this romantic defile, which is traversed by a small brook, we observe some rock-tombs, one of them with columns and a bust. The path skirts the left side of the valley which is enclosed by considerable heights, passes (28 min.) a spring, and (12 min.) reaches the village of **Ḥelbûn.**

Ezekiel (xxvii. 18) mentions *Helbon* as the place whence Tyre obtained her wine through the agency of the merchants of Damascus, and this appears to agree with the statement of Strabo (and Athenæus) that the kings of Persia imported their wine from '*Chalybon*'. The country is admirably adapted for the culture of the vine, the valley being bounded by vast slopes of fine chalky rubble. Some of these are still covered with vines, but the grapes are now all dried to form raisins. Ḥelbûn lies at a bend of the valley, at the foot of steep hills which are scantily clothed with green; and a small side valley descends here to the main valley from the N.W. The floor of the latter is covered with trees. The village is Muslim. Fragments of columns and ancient hewn stones are built into the houses and garden walls. The mosque in the middle of the village is recognisable by its old tower; in front of it is a kind of colonnade, with colnmns composed of numerous fragments of stone. A copious spring wells forth from below the mosque into a basin. Fragments of Greek inscriptions are to be found here.

Beyond Ḥelbûn the steep path ascends the left side of the valley through a wild region. After 22 min. we see caverns resembling tombs on the hill to the left, and then descend to the abundant spring *'Ain Fakhûkh* in the valley (4 min.). Our route follows the main valley, avoiding a path to the right, traverses plantations of sumach (*Rhus coriaria*), and reaches (26 min.) a bifurcation where we ascend to the right. The hills are scantily covered with bushes. After 43 min. we obtain a survey of the plain of Damascus, and in 17 min. descend into a valley, the bottom of which is cultivated (26 min.). The road again ascends to the right, and reaches (24 min.) a small table-land. After 12 min. we see the chain of Lebanon, and soon afterwards Zebedâni in the valley, and the Ṣannîn to the N., while Mt. Hermon is visible towards the S. in all its majesty. We descend to (5 min.) the village of *Blûdân* (4847 ft. above the sea), which contains European houses used as summer residences by the English consul at Damascus and the American missionaries. From Blûdân we reach Zebedâni in 40 minutes. In order to reach the Ba'albek road, we descend to the N., and after 23 min. reach the end of the orchards. After ½ hr. our road is joined by one from the right, and in 5 min. more by that from Zebedâni (p. 491) from the left.

Baʿalbek. Tolerable quarters are obtainable in the first houses to the right of the road. Those who have tents should pitch them in the Acropolis itself.

History. Baʿalbek (ancient Syrian *Baʿaldakh*) is undoubtedly the *Heliopolis* of Græco-Roman authors, but we possess no written records regarding the city earlier than the 3rd or 4th cent. of our era. The Greek name suggests that the place was connected with the worship of the sun, and Baal was nearly identical with the god of that luminary. Coins of Heliopolis of the 2nd and 3rd cent. show that the town was a Roman colony. Coins of Septimius Severus (193—211), however, no longer bear the earlier device of a colonist with an ox, but the outlines of a temple, or rather of two temples, a greater and a smaller. This confirms a statement dating from the 7th cent. to the effect that Antoninus Pius erected a large temple to Jupiter at Heliopolis in Phœnicia, which was regarded as one of the marvels of the age. Later coins also bear representations of the two temples, but it is unknown whether the larger was ever finished. From the votive inscriptions of Antoninus Pius it would appear that the larger temple was dedicated to all the gods of Heliopolis; the smaller would therefore be the temple of Baal. Both temples most probably date from the same period. Besides Baal, Venus was also specially revered at Heliopolis, but the worship of these deities is said to have been suppressed by the emperor Constantine, who erected a basilica here. Both before and after Constantine the Christians were persecuted at Heliopolis. Theodosius the Great (379—395) destroyed the great 'Trilithon' Temple at Heliopolis and converted it into a Christian church. At a later period bishops of Heliopolis are mentioned. Baʿalbek was conquered by Abu ʿUbeida on his march from Damascus to Ḥomṣ. The Arabs extol the fertility of the environs, and attribute the antiquities to Solomon. The Arabic name corresponds with the earlier Syrian appellation of the place. The Arabs mention Baʿalbek specially as a fortress, and at an early period they converted the acropolis into a citadel. As a fortress it was important in the wars of the middle ages, as, for example, in the conflicts between the Seljuks and the sultans of Egypt. In 1139 the town and castle were captured by Emîr Zenghi, and during the same century the place suffered from several earthquakes. In 1175 the district of Baʿalbek came into possession of Saladin. In the following year the Crusaders under Raymund made an expedition from Tripoli to the neighbourhood of Baʿalbek, defeated the Saracens, and returned laden with booty. Baldwin IV. undertook a similar expedition from Sidon. In 1260 Baʿalbek was destroyed by Hûlagû, and was afterwards conquered by Timûr. In the middle of the 16th cent. the ruins of Baʿalbek were rediscovered by Europeans, but they have again suffered severely from earthquakes, particularly that of 1759.

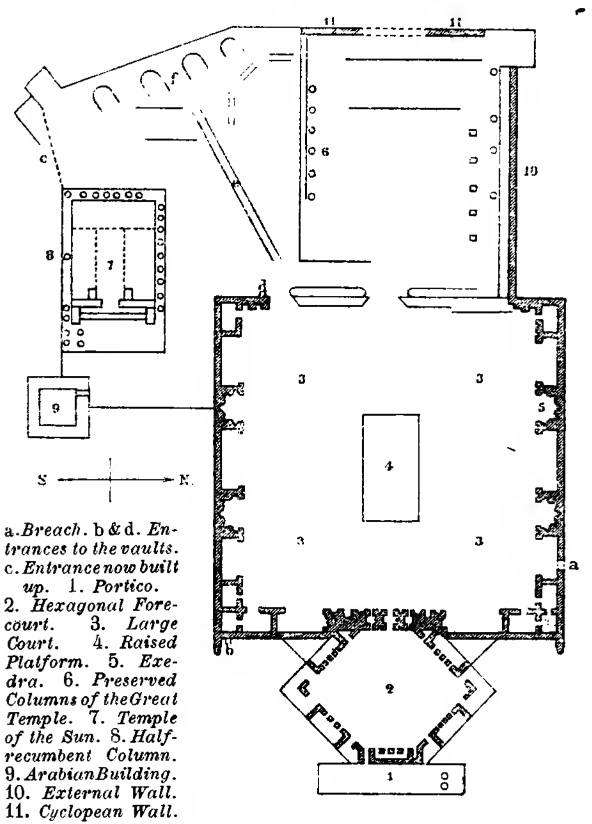
Baʿalbek (3839 ft. above the sea) lies on the E. side of the valley of the *Lîṭâny* (p. 449), which is here very fertile. Not far distant is the watershed between this river and the *El-ʿAṣi* (Orontes).

The Acropolis of Baʿalbek, surrounded by gardens, and running from W. to E., rises to the W. of the little town. One entrance is by a breach (Pl. a) in the wall on the N. side, to which the visitor ascends over loose stones (the best, as it leads at once into the great court of the temple); another entrance is by a vault (Pl. b) at the S.E. corner. A door (Pl. c), through which there was a direct approach to the temple of the sun, is now walled up.

The vaults are spacious, and some of their side-chambers were probably used as stables and warehouses in the middle ages, as they are to this day. They consist of two long, parallel, vaulted passages, intersected by another, and bearing remains of Latin

inscriptions. The latter, as well as the style of construction, point to a Roman origin.

We shall appreciate the plan of the edifice best by beginning our inspection of the interior at the W. end. Passing through the



breach (Pl. a) we turn to the left, traverse an open passage to an entrance-court, and pass through a low door into a second entrance court. We thus reach the *Portico* (Pl. 1) of the great temple. The level of the floor being 19 ft. above the adjoining orchard, it is supposed that the temple was approached from this E. end by a broad flight of steps, the materials of which were probably used in the construction of the mediæval citadel and the present E. wall. The portico is a rectangle of about 12 yds. in depth. In front it had twelve columns, the bases of which are still preserved. Two of these bear Latin inscriptions

to the effect that the temple was erected and dedicated by Antoninus Pius and Julia Domna. The portico is flanked by tower-like buildings, enriched externally by a moulding running round them at the same height as that of the portico. There are also doors leading into square chambers, which are richly adorned with pilasters, niches, etc. The upper parts of these buildings were converted into fortified towers in the middle ages. The northern tower is better preserved than the southern.

In the richly decorated wall at the back of the porch are three portals, the central and largest of which is 23 ft., the two smaller 10 ft. wide. The small portal on the l. side only is now open. The *Court* (Pl. 2) which we now enter is of hexagonal form, about 65 yds. long, and from angle to angle about 83 yds. wide. The foundation walls and a few shell-shaped niches are alone preserved. On each of the six sides, except the western, there were originally square *exedrae*, or lateral chambers, in front of each of which there stood four columns. The eastern exedra was entered from the portico. Between these exedræ lay smaller chambers of irregular shape. — From this point we can observe the buildings constructed by the Saracens on the E. side.

A threefold portal led from the hexagon into the large and handsome *Entrance Court* (Pl. 3) of the temple. The smaller northern portal only is preserved (on the right). This court is about 147 yds. long from E. to W., and 123 yds. wide. On both sides of the court, and at the E. end, there are also exedræ, which are best surveyed from the square platform (Pl. 4) in the centre of the court. The fragments in the middle which are still preserved probably belonged to a basilica. The court presents an effective *ensemble*, but on closer inspection the degenerate style of the ornamentation points to the late period of the 3rd century, and particularly in the case of the exedræ. These generally contain two rows of niches, one above the other, and there are others in their partition walls. The niches are separated from one another by Corinthian pilasters with highly ornate capitals, but their forms differ greatly. Some of them are in the shell form, others are semicircular, with carved beams, and others again have broken gables. The best preserved exedra is one of semicircular form (Pl. 5) on the N. side. Many of the niches on the other sides are destroyed. The exedræ were all covered, and in some of them interesting remains of the moulding of the ceiling are preserved. In front of the chambers ran rows of columns, some of syenite, a few of which still lie scattered about (in the S. part of the court). The chambers on both sides correspond exactly with each other, so that we need describe one side only. Adjoining the smaller entrance portal on the right, which is still preserved, we first find a large niche, perhaps destined for a colossal statue, beyond which comes a rectangular chamber. In the N.E. corner of the

court are three quadrangular chambers, that in the angle being accessible from the side chambers only. On the N. side we next come to a square chamber (originally with four columns). Next is a semicircular chamber (with two columns), beyond which, in the centre of this side, is a long rectangular chamber, followed by a corner chamber. Adjoining the last, at the N.W. corner, there is still preserved a shell niche, forming a sort of portal.

Of the **Great Temple** (Pl. 6), the entrance courts of which we have just traversed, but few remains are now extant. The six huge **columns of the peristyle, the sole remains of the once world-renowned temple, have already long been visible to the traveller approaching Ba'albek. The yellowish stone of which they are composed looks particularly handsome by evening light. The columns are about 60 ft. in height, and are still provided with stylobates. The bases of the columns and the Corinthian capitals are somewhat heavily executed. The architrave is in three sections. Above it is a frieze with a close row of corbels, which appear to have borne small lions. Still higher is tooth moulding, then Corinthian corbels, and still higher a cornice, in all 17 ft. high. The smooth shafts are 7½ ft. in diameter, and consist of three pieces held together with iron. The Arabs and Turks have barbarously made incisions in the columns at several places in order to remove the iron cramps, and it is to be feared that the columns, being much undermined, and being damaged in the upper parts also, will not stand much longer. — These six columns formed part of the peristyle, which had nineteen columns on each side and ten at each end; but of these nine only were standing in 1751. Many columns now lie scattered around. The form of the temple which was thus enclosed cannot now be determined. It faced the E., and stood on a basement about 50 ft. above the surrounding plain. The E. wall of this substruction adjoined the platform of the entrance court; the S. wall is partly buried in rubbish. The W. wall is covered with masonry, and about the middle of it there is a gap, through which we look down upon gardens. The N. wall, above which a few fragments of columns are still inserted, is exposed to view, and consists of thirteen courses of drafted stones, each course being 3¾ ft. high. Outside these walls, and 29 ft. distant from them, runs an enclosing wall of large hewn blocks (p. 499).

If we proceed towards the S.E. from the six columns, the entrance (Pl. d) to the above mentioned subterranean passage remains on the left, and we reach the so-called **Temple of the Sun** (Pl. 7), the smaller of the two. It stands on a basement of its own, lower than, and quite unconnected with, the larger temple. It contains no court, but was approached from the E. by a stair ascending direct to the portal. The stair was flanked with walls, and part of it still perhaps exists under the walls of the Turkish fort built in front of it. — This temple is one of the best preserved

and most beautiful antiquities in Syria. It is surrounded by a peristyle, partially preserved, which consisted of fifteen columns on each side, and eight at each end. In front of the portal there was a double row of columns; and on each side, in front of the projecting walls which formed the portal, stood a fluted column. Of this E. row of columns the bases only are preserved, except on the S. side, the rest being concealed by the Turkish walls. The columns of the peristyle and the wall of the cella are 10 ft. apart. The columns, including the Corinthian capitals, are 46½ ft. in height, and bear a lofty entablature with a handsome double frieze. The entablature is connected with the cella by large slabs of stone, which form a very elaborately executed coffered ceiling, consisting of hexagons, rhomboids, and triangles with central ornaments, while the intervening spaces are filled with busts of emperors and gods relieved by foliage. The leaf work is beautifully executed, resembling the Byzantine style in its treatment.

Four connected columns are preserved on the S. side, but of the others the bases only are left. Most of the fragments of the shafts have been thrown down from the platform. One column (Pl. 8) has fallen against the cella, and so strongly is it held together with its iron cramps that it has broken several stones of the wall of the cella without itself coming to pieces. The wall, however, is in a precarious condition. Here, too, the Turks have destroyed the shafts and bases of the columns in order to extract the iron. On the W. side three columns are still upright, and connected with each other; but of the others fragments alone remain. Huge masses of the coffered ceiling have fallen in, one of the finest fragments being a female bust surrounded by five other busts. The peristyle on the N. side is almost entirely preserved. Its ceiling consists of thirteen more or less damaged sections with fine busts.

INTERIOR. Traversing the porch, which is 25 ft. deep, we come to the very elaborately executed **Portal* of the temple, the gem of the structure. It was rectangular in form, and on each side stood columns. The doorposts are huge monoliths, lavishly enriched with vines, garlands, genii, and other objects. The architrave consists of three stones, on the lower side of which is the figure of an eagle with a tuft of feathers, holding in its claws a staff and in its beak long garlands, the ends of which are held by genii. The eagle was probably a symbol of the sun. The central stone having subsided since 1659, it lately became necessary to prop it (permission having been obtained by Mr. Burton, the English consul, after troublesome negociations with Reshîd Pasha in 1870), whereby its appearance has been impaired. On each side of the entrance are massive pillars containing spiral stairs. The entrance to one of these is built up, but in the other pillar about eighteen steps upwards and a few downwards have been preserved. The cella, about

29 yds. long and $24\frac{1}{2}$ yds. broad, is half destroyed. Above a cornice there were five niches, of which three are preserved. The N. side is less injured than the S.; on each side are eight fluted half-columns with projecting entablature. The different sections of the architrave project considerably, one beyond the other. The building was once covered with vaulting. The frieze is subdivided by triglyphs closely ranged together. The empty rectangular niches are crowned by small projecting gables. The curved and enriched architrave over the lower series of arches is worthy of inspection. At the W. end was the raised sanctuary, where the altar stood during the Christian period. Portions of the partition wall are still preserved. A door descended hence to vaults. — Interesting as the details of the structure are, the effect of the whole points to a late period of art.

Opposite the façade of this temple stands an Arabian building (Pl. 9) with a stalactite portal. The steps ascending to it are destroyed. The vaults and chambers in the interior are uninteresting.

Leaving the Acropolis, we now take a walk round the enclosing *Wall*. At the N.E. corner the wall of the quadrangular court rises about 19 ft. higher than the outer wall. Below this raised part of the wall a large portal led into the underground vaults. Above this portal is a second door, with Corinthian pillars, now built up. The N. wall, which is here about 19 ft. high only, was probably unfinished. On this N. side a gate leads into the intervening space between the outer wall and that which forms the substruction of the peristyle of the great temple. Fragments of the columns of the peristyle are still lying here. The outer wall (Pl. 10) is here 10 ft. thick, and contains nine stones, each about 30 ft. long. These, however, are small compared with the stupendous blocks in the W. wall (Pl. 11), which are perhaps the largest stones ever used in building. One of these is about 64 ft., another $63\frac{1}{2}$ ft., and a third 62 ft. in length; each of them is about 13 ft. high, and probably as many feet in thickness. The greatest marvel is that they have been raised to the top of a substruction already 19 ft. high. By whom, and by what machinery they were quarried and placed in their present position will probably never be ascertained. The lower stones are grey, and the large blocks yellowish in colour. It was probably from these three extraordinary blocks that the temple derived its name of *trilithon* ('three-stoned').

In the modern village, to the E. of the Acropolis, is a third *Temple*, smaller, and well preserved. We ascend the street of the village, and near a picturesque little tower with water flowing past it we perceive the outside of the temple. In order to visit it we must either climb over a wall on the W. side, or pay a few piastres for admission through a house on the N. side of the temple. The outside is the most remarkable part of this temple. The cella is semicircular in form. Around it runs a peristyle of eight beautiful

Corinthian monolithic columns. Between these, in the wall of the cella, are shell niches, with a curved architrave borne by small Corinthian pilasters. Along the upper part of the wall of the cella runs a frieze with wreaths of foliage. The architrave and the entablature of the peristyle are bent inwards semicircularly, and project from the wall of the cella beyond the columns of the peristyle. The entablature is lavishly enriched with tooth ornament and other decoration. The doorposts of the portal consist of large monoliths. In the interior are three niches, two with round architraves, and one with a triangular one. The building was formerly used as a Greek chapel, but is now rapidly falling to decay.

Environs of Baʿalbek. In the hills to the S.E., near the road to Zebedâni, and 16 min. from Baʿalbek, are the ancient *Quarries*, where another colossal hewn block *(ḥajer el-ḳibla)*, probably likewise destined to be used in the construction of the outer wall of the Acropolis, but not yet separated from the rock, is still to be seen. Its prodigious dimensions are only appreciated on closer inspection. It is 71 ft. in length, 14 ft. high, and 13 ft. wide, and would probably weigh 1500 tons. How such blocks were transported in ancient times is, and probably will always remain, a mystery. In the vicinity are other large stones partially excavated. — We now ascend the hill to the S.E. of Baʿalbek. At the top we enjoy an admirable survey of the little town, the Acropolis, the beautiful wide plain with its red earth (coloured with oxide of iron), the summit of the Ṣannîn, and to the N. of it the Munêtireh mountain, with its wooded slopes. To the E., in the small valley separating this spur from Anti-Libanus, is the spring Râs el-ʿAin. On the hill are the remains of a Muslim chapel, and higher up is a tomb surrounded with fragments of columns. A capital belonging to one of these lies about eighty paces lower down the W. slope. — The old town walls of Baʿalbek skirt the slopes of this hill. Following the slope towards the N.E., we come to a heap of fragments of columns, and in a few minutes to large rock-tombs extending along the N.E. slope, still inadequately explored. (From this point we may return through the small town.) Or following the hill to the right, we may proceed to (20 min.) ***Râs el-ʿAin***. A copious brook here bursts from the earth, and is enclosed in a basin. Adjacent are the ruins of two mosques. The smaller was built, according to the inscription, by Melik eḍ-Ḍâhir in 670 of the Hegira (1272), and the larger by his son Melik el-Asʿad. The outer wall of the latter is still standing.

To the N.W. of Baʿalbek stands a large barrack *(kishlaḳ)*, of the time of Ibrâhîm Pasha, and beyond it are several deserted buildings. To the right lies a rocky region containing numerous quarries, with stairs hewn in the rock. There are also several caverns, which were probably used as tombs.



NORTHERN LEBANON.
Scale of 1:500,000
English Miles
Kilometres
MEDITERRANEAN SEA
El-Mina
Tarâbulus
(TRIPOLIS)
J. Turbul
Zgharta
Kalmon
Dêr Nâtûr
Enfeh
Shakka
Râs esh-Shakka
Batrûn
(BOTRYS)
Kefr Hazîr
Amiûn
Kesba
Ehmej
Dûma
Tannûrîn
Kefr 'Abîda
Tehûm
Berbâra
El-Munsif
Amshît
W. Fartûsh
Jebêl
(BYBLUS)
Fedar
Balât
Nahr Ibrahîm
ADONIS
El-Bawâr
Taberja
Dêr Alma
Jûneh
Ghazîr
Kartaba
Afka
AFKEA
Zûk Mekâil
Zûk Musbah
Nahr el-Kelb
Assyr & Egypt. Monuments
Anteliâs
Bôsherîyeh
BERÛT
(BERYTUS)
Jebel Sannîn
Biskinta
Zahleh
Brummâna
Baabdâ
El-Metên
Kesrawân
Hosn Nîha
Rd Temple
Ferzul
El-Mu'allaka
Sa'adanâil
Tha'labaya
Shuêfât
El-Hadeth
Drawn by H. Kiepert.



Jebel 'Akkâr
Ribleh
Faisseh
El-Hermil
Kanû'a el-Hermil
Mâr-Mârûn
'Ain el-'Âsi
great fountain
El-Kâ'a
Bukâ'ash
Râs Ba'albek
Fikeh
Zabûn
El-'Ain
Neby 'Othmân
Lebweh
Halimet Kabû
Halimet Kar'a
Halimet Kurrês
Ruined Temple
Khirbet Yôan
Ba'albek (Heliopolis)
Râs el-'Ain
Dûris
Khirbet 'Ain-esh-Shems
Ruined Temple
Tala'at Mûsa
J. Neby Barûkh
Dêr takht-el-Karna
'Asâl el-Ward
Ma'lûla
Ma'mûra
Jibb 'Adîn
Kasr Nemrûd
Ruined Temple
J. Timârûn
J. Fumm el-Mîzâb
J. Makmal
J. Muskîeh
J. 'Uyûn Arghush
Dhahr el-Khodib
Bsherreh
Hawâra
Bterrân
Bukrzîn
Tûrân
Hosn es-Sfîri
Merj es-Surej
Zahlet el-Jubab
Berkha
Nebha
Harbata
'Arsâl
Shâ'ad
Resm el-Hadeth
'Amâta
Dêr el-Ahmar
Bteddâr
El-Kneseh
Shelif
Bûdeh
Ya'ât
Yûnîn
Nahleh
Hôsh Tell-es-Sâfieh
Kefr Dân
Hôsh-Barâda
Neby Reshâdi
Mejlûn
'Ain Berdai
Et-Taiyibeh
Tallîyeh
Brêtân
Shemustâr
Hurtalieh
Sha'ibeh
Râs Bâm el-Kubsh
Rmâdi
Serâ'în
Neby Shît
El-Khorêbeh
Kana
Yafûfeh
Rueda
Jenta
Ma'arabûn
Bridge Jisr Rummân
Engraved & printed by Wagner & Debes, Leipzig

From Baʻalbek to Shtôra (about 7 hrs.). The route leads to the S.W. of Baʻalbek, avoiding that to ʻAin Berdai and Ṭayyiheh (p. 492) to the left. On the right (½ hr.) we pass a ruin named *Ḳubbet Dûris* after the neighbouring village of *Dûris*. It is a modern wely, built of ancient materials, and adorned with eight fine columns of granite, over which the builder has ignorantly placed an architrave. A sarcophagus standing on end was used as a recess for prayer. The plain of *Beḳâʻa* (p. 447), which we traverse obliquely, is destitute of trees, and its steppes are used as pasturage for cattle. In 1 hr. 40 min. we reach the village of *Tallîyeh*, in 1 hr. 10 min. the bridge across the *Lîṭâny* at *Tell esh-Sherîf*, and in 1 hr. 10 min. more the village of *Temnîn et-Taḥta* at the foot of Lebanon.

At *Kasr Nebâ*, about 1 hr. to the N. of this village, are the ruins of a temple, and there are similar ruins at *Nîḥa*, about 1 hr. to the W., but both buildings are almost entirely destroyed. A better preserved temple is that of *Hoṣn Nîḥa*, 1 hr. above the village of Nîha, situated in a small valley 4200 ft. above the sea, or 1200 ft. above the plain. The temple looks towards the E., and stands on a basement 11 ft. high, which on the E. side projects 27 ft. It is approached by steps. The temple was a prostylos of the Corinthian order, and was 31 yds. long and 13½ yds. wide. The W. end of the cella is raised. — In the valley of Temnîn et-Taḥta, at the E. base of Lebanon, there are about 200 rock-tombs in the Phœnician style.

Leaving Temnîn et-Taḥta, and skirting the base of the hills, where several villages are seen, we reach (1 hr.) *Kerak Nûḥ*, where the tomb of the 'Prophet Noah' is shown (44 yds. in length). The recently improved road next leads to the (7 min.) village of *Muʻallaḳa* (Inn), inhabited almost exclusively by Muslims (accommodation may be obtained in the new building of the Jesuits at the E. end of the village, pleasantly situated in a garden). Muʻallaḳa, which belongs to the Syrian province of Damascus, lies contiguous to the large village of Zaḥleh, which belongs to Lebanon, being separated from it by a narrow street only.

Zaḥleh (3100 ft. above the sea) contains about 15,000 inhab., chiefly Christians, among whom the Maronites predominate, an English school, and a Turkish telegraph office. The village nestles amidst beautiful vegetation, lying partly on the slope. It is surrounded by orchards, is the most important wine-growing place in Lebanon, and boasts of busy manufactories. The brook *El-Berdûni* descends through a gorge from the Ṣannîn. The inhabitants are noted for their turbulence. In 1860 they suffered terribly, as the Druses took the town and concentrated their forces there.

The ascent of the **Ṣannin** (8557 ft.) may be undertaken from Zaḥleh with good guides. The route is precipitous. At the top are the ruins of a temple. Towards the W. the eye ranges over numerous valleys descending to the sea. The hills above Zaḥleh are partly wooded with cypresses.

From Muʻallaḳa we descend between mulberry-trees into the gorge, and in about 1 hr. reach **Shtôra** (p. 447) by a good road. Thence to **Beirût**, see p. 446.

31. From Baʿalbek to Beirût by Tripoli. Cedars of Lebanon.

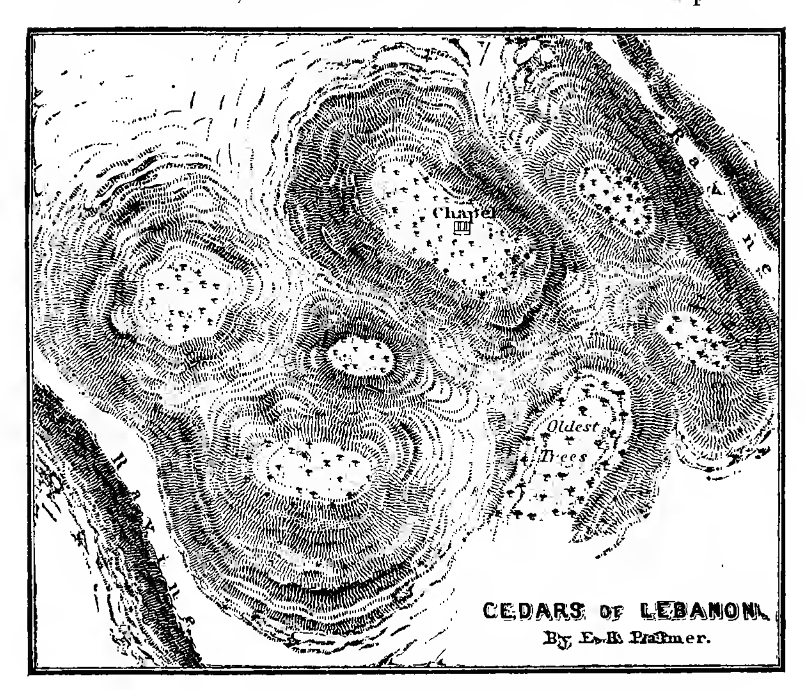
From Baʿalbek to the Cedars about 8 hrs.; thence to Tripoli 10 hrs. — It is preferable to devote three days to the expedition. In this case we leave Baʿalbek in the afternoon and spend the night at Dêr el-Aḥmar (3 hrs.), or at ʿAinêta (1 hr. farther), both of which afford very poor quarters. The second night is then passed at (6¼ hrs.) Ehden, and the third night at Tripoli, so that this expedition may be made, if preferred, without tents. From Tripoli to Beirût is a fatiguing journey of two days (16½ hrs.). The accommodation at the Khân of Jebeil is extremely poor.

Between Tripoli and Beirût a French steamer plies once a fortnight (comp. p. 11).

From Baʿalbek to the Cedars (about 8 hrs.). The road crosses the plain towards the N.W., leaving the Kishlaḳ (p. 500) on the right. After 4 min. it turns to the right, and after 27 min. to the right again. On the left we see the village of *Ḥôshet eṣ-Ṣâf*. We next pass (5 min.) the village of *Yâʿât*, which is occupied by Metâwileh, and is badly supplied with water. Farther on (28 min.), our road is joined by another from the left. In the fields to the left we soon see (17 min.) the great *Column of Yâʿât*, which we may reach by making a digression of 10 minutes. It is a solitary monument with an illegible inscription on the N. side, standing on a pedestal about 6½ ft. high, to which steps ascend, and is altogether about 65 ft. in height. The Corinthian capital is much disintegrated. — After 1 hr. we reach the end of the plain, and towards the S. we see Mt. Hermon. We now come to a wooded hill, and ride by a stony path to the N. round the spur. In 32 min. we reach **Dêr el-Aḥmar**, an extensive village with a large church. Here begins the territory of the Maronites, who are sometimes rather importunate. The water is bad. The village derives its name ('red church') from the abundant red stone in the neighbourhood.

A guide from Dêr el-Aḥmar to ʿAinêta is desirable. We first enter the small valley to the S.W. of the village, and ascend a bad path through oak woods, which become denser as we proceed. The oaks are low, but have thick trunks, and are interspersed with juniper and barberry. After 40 min. we avoid a path to the right, and in 25 min. descend into a green valley between wooded hills. A path to the right (18 min.) and another to the left (11 min.) are next avoided. The valley containing the village of *Bshêtîyeh* lies above us to the left. After 25 min. we follow the road to the left, and in 22 min. reach an elevated valley, above which tower bare, snow-capped mountains. After 6 min. a path joins ours from the right, and another diverges to the right. The latter leads in 20 min. to the miserable Maronite village of **ʿAinêta,** near which is a small valley planted with walnuts. Beyond the village we reach (5 min.) a spring, and then a second and larger one (7 min.). After 20 min. we pass a gorge ascending to the right. The path ascends steeply in windings, whence the village of ʿAinêta continues visible. To

the S. we observe the mountain lake of *Yammûneh*, and opposite rises the great range of Anti-Libanus, while Baʿalbek forms a green and brown speck in the midst of the reddish Beḳâʿa. The ground consists of rubble, in which a few stunted trees of the cedar species



have taken root. Jebel Ṣannîn gradually disappears from view as we penetrate farther into the gorge. After 48 min. our road is joined by a path from the left, and after 24 min. we cross to the left side of the valley. A path now joins ours from the right. In 20 min. more we reach the top of the mountain, on which snow often lies as late as May.

The pass of the *Jebel el-Arz*, or '*Cedar Mountain*', lies 7703 ft. above the sea. The range of Lebanon stretches from S.W. to N.E.; its chief summits rising to the N. of the pass are *Ḍahr el-Ḳodîb* (10,050 ft.), *Nabʿa esh-Shemêla*, or *El-Miskîyeh* (10,037 ft.), *Jebel Makhmal* (10,007 ft.), and to the W. of the latter *Timarûn* (10,539 ft.). The view from the top of the pass is very extensive. The whole landscape seems tinted with different shades of blue, from the dark blue of the foreground to the pale blue of the horizon. The valley of the Beḳâʿa is spread like a map at our feet. The long range of Anti-

Libanus terminates with the summit of Mt. Hermon, to the right of which the depression of the Jordan valley is distinguishable. Towards the S. the Jebel Ṣannîn and the lake of Yammûneh are visible. Towards the W. the mountains slope away to the sea. Tripoli with its harbour, and a wide expanse of the Mediterranean, are visible, while the foreground consists of a grand amphitheatre of mountains with the cedar groves. Quantities of rubble are scattered around.

We now descend into the valley where the deep ravine of the *Nahr Ḳadîsha* ('sacred river') begins, and traverse the steepest part of the path in 20 min.; in 55 min. we reach the bed of the brook, and in 20 min. more the **Cedars.**

Many of the now bare peaks of Lebanon were probably once clothed with cedars. The group now before us is one of the smaller of several which still exist at a height of 5200—6200 ft. above the sea, but it contains some very venerable members. In Hebrew antiquity the cedar was specially extolled as the ornament of Lebanon (Ezek. xxxi. 3; Psalms xcii. 12, civ. 16). The best proof that no such trees grew in the land of Israel is that Solomon caused cedars to be brought from Lebanon for the building of the Temple (1 Kings v. 6), and a supply from the same source was obtained for the second Temple (Ezra iii. 7). At a still earlier period David had built himself a palace of cedar wood (2. Sam. v. 11). The cedar was also used in ship-building (Ezek. xxvii. 5) and in the fashioning of idols (Isaiah xliv. 14).

In all ancient works concerning the vegetable kingdom the cedar is mentioned as the noblest and most important of trees. Theophrastus, speaks of it as the 'admirable cedar of Lebanon', Pliny as the 'cedrus magna' and since the time of Barrelier it has been usually called the 'Cedar of Lebanon'. The tree belongs to the conifers, most nearly resembling the larch, but is distinguished from it by its evergreen leaves which do not fall off in winter, by the horizontal roof-like spreading of its branches, and by its superior size in every part, and especially by its cones, which are nearly as large as a goose's egg. So flatly do the branches and twigs of the cedar extend from the trunk, that the cones seem to lie upon them as if on small patches of meadow. In the character of its branches the cedar resembles an aged larch, but in some of the finest examples its limbs rather recall the majestic oak. The wood is whitish and moderately soft, and for economical use is far inferior to the timber of the cypress of the Kadîsha valley. The great modern region of cedars is the Cilician Taurus, where the extensive mountain range beyond Mersina and Tarsus, and above the ravines, is beautifully clothed with these trees, interspersed with black firs. In the Taurus, as well as on Lebanon, two varieties occur; one is the dark green, with bright green leaves; the other the silvery white, the leaves of which have a bluish bloom. This dimorphism rarely occurs with plants of the same kind and in the same place. The cedar of Lebanon (Dr. Hooker) is only a local form of a more widely extended species, of which there are two other varieties, viz. the cedar of the Himalayah *(Cedrus deodara)* and that of the Atlas *(Cedrus atlantica)*. Between these three great groups there is no specific distinction; they merely differ in size, and somewhat in habits, according to the climate to which they belong — the humid mountains of India, the temperate Lebanon, or the dry atmosphere of Algeria. The Indian cedar, the 'wood of the gods' (dêvadâru) in Sanscrit, is one of the most magnificent trees in existence. It attains a height of 250 ft. and a circumference of 39 ft., and is, chiefly in respect of height, double the size of the cedar of Lebanon. The cedar of the Atlas, on the other hand, is smaller than that of Lebanon; its leaves are very short, its cones smaller, and its growth more twiggy and rigid.

The cedar has been frequently introduced into Europe, and thrives particularly well in England. Those in the Jardin des Plantes at Paris

have grown from seeds planted by Tournefort at the beginning of the 18th cent., and are among the oldest in Europe, but are miserably small and stunted, and not nearly so tall as one near Geneva, which has attained a height of 120 ft. It has sometimes been suggested that some of the hill-districts of Europe might advantageously be planted with the cedar; but it certainly would not thrive, and probably would not survive the severe frosts of these regions.

The group of cedars at the foot of the *Dahr el-Koḍîb* (p. 503), a precipitous and bald snowy peak, stands about 6300 ft. above the sea-level. Opposite them, to the W., rises the peak of *Fum el-Mizâb*. The group occupies the top of a hill with five culminating points of various sizes, on the E. and W. sides of which runs a water-course. It consists of about 350 trees, the tallest of which does not exceed 78 ft. in height. The rock on which they grow is white limestone, and the decaying spines, cones, and other matter have formed a dark-coloured soil. The oldest trees, about nine in number, are on the S.E. height. In the midst of the N.W. group stands a Maronite chapel. Unfortunately no care whatever is taken of these noble trees. The goats eat all the young shoots, and cedar branches are even used for fuel, particularly on the occasion of an annual festival in August. Countless names are cut on the trunks of the trees. Cones are frequently offered for sale, but the visitor may cut for himself as many as he pleases. — In gloomy weather the sombre group and its bleak surroundings form a weird and wild picture.

From the Cedars to Ehden (2 hrs. 40 min.). Leaving the Cedars, we again turn towards the W. and descend to the road, which we follow towards the N.W. In 20 min. we lose sight of the trees. Below us, to the left, lies *Bsherreh* (p. 506), in the midst of vegetation. After 8 min. the path divides; we follow that to the right, descending to Ehden, and pass (20 min.) the large spring *'Ain en-Neb'a*. We obtain repeated glimpses of the valley of the Ḳadîsha, which is surrounded by villages, and winds between hills. In 40 min. we reach the beginning of a large basin, into which we descend, skirting the base of a considerable hill on the right. After 1 hr. we cross a valley with a brook which descends from the monastery *Mar Serkis* at the foot of the mountain on the right. Skirting the margin of the gorge, we ascend to *Ehden* in ¼ hr. more. (Quarters at the house of *Khûri Jibrâil;* tents are pitched under the walnuts above the village.) Ehden lies on a slope at the extremity of the amphitheatre of mountains surrounding the valley of the Ḳadîsha, and is encircled with pines, mulberry and fig trees, and vineyards. On the E. side flows a large brook. Towards the W. there is an unobstructed view of the sea, and the harbour of Tripoli is visible. To the E. rise the barren snow-mountains. The village, which lies 4743 ft. above the sea, contains about 450 Maronite families. In the middle of the village is a ruined house which the inhabitants still proudly point out as that of Yûsuf Karam, their leader in 1860, who marched against the Druses with 300 armed Maronites, but was repulsed by a superior force of Turks.

From the Cedars to Ehden by Bsherreh and Kannôbîn (about 6¼ hrs.). From the Cedars we may visit the village of Bsherreh, and ascend to Ehden next day. As the paths are very rough, walking is preferable to riding. The scenery is very attractive, and the route passes some interesting Maronite monasteries.

From the point where the path divides (28 min. from the Cedars, see p. 505) we descend a steep, fatiguing and slippery path through a side valley, watered by the ʿAin en-Nebʿa, to (40 min.) **Bsherreh,** beautifully situated on a spur above the Kadîsha valley, into which a smaller valley descends from the S. The slopes of the valley are terraced, and planted with the walnut, fig, mulberry, and poplar. The country is well watered, and gives manifest tokens of the industry and prosperity of its inhabitants. The village has four churches, the large Maronite church in the centre being apparently old. French statistics give the population of the district as 30,000 Maronites. This sect have shêkhs of their own, with one of whom quarters may be obtained, and who are civil to travellers. Each inhabitant pays a tax of 15 piastres annually to government.

We now descend the valley towards the W. on the right side (guide desirable). The view of the background of the valley, the cultivated heights, and the villages surrounded with verdure is charming; brooks, powerful enough to drive mills, leap into the valley in every direction. In a sheltered situation below is visible a small Franciscan monastery; on the opposite hill is the village of *Bakâfra* and farther off, *Bkarkâsheh* (p. 507). The path passes some fine walnut-trees. On the hill to the right, after 16 min., we see *Dêr Hamallah*, and to the left, below, *Mar-Jurjus.* After 6 min., a larger brook; then *Dêr Mar Tedrus*, on the hill to the right; opposite, on the left side of the valley, the village of *Bezûn.* In 7 min. more we come in sight of the *Wâdy Hajît*, a wild valley, and cross it 5 min. later. After 11 min. we pass under an arch of the aqueduct of Ḥajît. On the opposite side of the valley, at the mouth of a deep side valley, lies *Hasrûn.* After 10 min. we avoid a path to the right, and then (4 min.) one to the left. In 20 min. we pass opposite to *Bdîmân*, above which is *Hadeth* (p. 507). Below, towards the valley, lies *Blôzeh.* Looking up the valley, we still see some snow-clad mountains. We then obtain a view (¼ hr.) into the profound *Wâdy Kannôbîn.* After a very steep descent of ¼ hr. we avoid a path to the right, then (10 min.) turn to the left, and passing through vine plantations, reach (17 min.) the monastery of Kannôbin (where the monks entertain travellers civilly in return for a donation towards the monastery funds).

The monastery of Kannôbîn stands romantically perched on the rock on the right side of the Kadîsha valley, about 390 ft. above its bed, and enclosed by precipitous mountains. Below rushes the river. Not far distant another valley descends from the S.; and in the background of the main valley part of the high mountains is still visible. The hills are sprinkled with villages with gleaming white churches. The country is richly cultivated and beautifully green, and is well planted with cypresses, pines, and other trees. The gorges contain numerous caverns, once used as hermitages. The monastery, which derives its name from the Greek κοινόβιον (monastery), and is said to have been founded by Theodosius the Great (379—395), is partly built into the rock. Since the middle of the 15th cent. it has been the seat of the Maronite patriarchs, whose tombs are shown in a cavern. These dignitaries always bear the name of Butrus (Peter) or Bûlus (Paul), and reside part of the year in Bdîmân.

We again ascend the hill by the same path, and after 23 min. turn to the left. After 9 min. a path joins ours from the right. In the valley below lies the village of *Sibʿil.* In ¼ hr. we reach the village of *Hauwar*, on a rocky eminence to the left. A valley opens here to the right, on the slope of which Ehden is situated. Nearer is the village of *Bân.* From this point the sea is visible. To the N.W. lies *El-ʿArbeh*, and far above is the monastery *Mar Simʿân.* A picturesque, but stony path descends hence to the monastery of *Eshaya.* After 12 min. we cross a small valley

Bân is left on the hill to the right. The crops here, including potatoes, belong to the monastery, which we soon see in the valley below us and reach in 35 min. more. The monastery of **Esḥaya** lies in a sequestered green valley, surrounded by rich vegetation. It was rebuilt about the year 1858, and lies below *Mar Antûn Esḥaya.* It is said to be occupied by nearly 100 monks. The handsome large building, with a verandah of many arches towards the S.W., contains a printing-office, and also several rooms for travellers. The church, erected in 1860, and adorned with figures of saints, is not very attractive.

In order to reach Ehden from this point, we retrace our steps, cross the bridge, and ascend to the left. After 10 min. we turn to the left again in order to ascend to a point above the small wooded valley, whence we obtain a charming retrospective view of the monastery. After 9 min. we see a cavern with a spring in the valley below. In ½ hr. we come to the large village of *Kefrsâb*, opposite to *ʿAnturîn*. The view down into the valley continues beautiful. In 20 min. we come to the bridge crossing the brook of Ehden, and in ¼ hr. more reach that village itself.

From Bsherreh to Beirût by Afka (25½ hrs.). This is an interesting route across Lebanon, presenting some fine mountain views. Guide (about 3 fr. per day) and provisions necessary; tents desirable.

We cross the Kadîsha ½ hr. above the village of Bsherreh, and ascend to the W. along the steep slope of the valley. On the left (20. min.) we see the village of *Bakâfra*, pass (¼ hr.) *Bkarkâsheh* and (¼ hr.) *Bezûn*, and reach (¼ hr.) *Hasrûn*, a large village on an eminence (opposite to *Hajît*, p. 506). The gorge is very deep here, and the country admirably cultivated. Beyond Ḥasrûn our route leads to the W., gradually diverging from the gorge of the Kadîsha. The view of the valley and mountains, including the cedars, is magnificent. After 1 hr. we see *Bdîmân* (p. 506) below us on the right. On the hill, high above us, lies *Hadeth.* (Between Hadeth and *Nîḥa* there is a group of cedars.) Ascending the E. side of the lateral valley we come to (10 min.) *Brâsît*, and after 35 min. reach the top of the hill, whence we cross a table-land to the (20 min.) narrow *Wâdy ed-Duweir.* In 10 min. we reach the brook in this ravine, and ascend thence for 20 min. on the other side. After 40 min. we cross the *Wâdy Harîsa.* Ascending gradually, we next cross (35 min.) a small brook, where sandstone rock makes its appearance, and then (35 min.) reach the top of a hill, immediately to the left of which rise the snowy mountains. We ride across the table-land. Below, to the right, is the wild and narrow *Wâdy Tanûrîn.* After 40 min. we cross the deep *Wâdy Bushrîkh*, beyond which we come to the (10 min.) lofty plain of *Arḍ ʿAḳlûḳ*, the domain of the Haib Beduins. About ¾ hr. farther the route passes the base of a curious pyramidal hill, and in 20 min. more reaches its highest point, whence we look down on *ʿAḳûra*, in the deep *Wâdy el-Mugheirîyeh.* In 1 hr. 20 min. we reach the village of ʿAḳûra, situated on the slope of the valley at the foot of steep rocks. In the cliffs is a gorge through which a path leads by Yammûneh to Baʿalbek. After ½ hr. we cross the valley by a natural bridge, beyond which we follow a terrace round the hill, and reach (1 hr. 20 min.) the village of **Muneitireh.** This place is mentioned in the history of the Crusades on the occasion of the Count of Tripoli's expedition against Baʿalbek in 1176. Descending steeply we come (¼ hr.) to an angle of the valley where the river takes its rise. The principal spring wells forth from a deep cavern, to the W. of which are two smaller brooks. Below the bridge which crosses the basin are three fine waterfalls. On a cliff opposite the cavern are the scanty ruins of a temple, which stood on a platform. — The whole scene is picturesque, especially when viewed from (¼ hr.) the village of **Afḳa**. The amphitheatre in which the cascades are situated is covered with verdure, and pines and walnuts occur here. Afḳa was anciently *Apheca*, the site of a famous temple of Venus, which was destroyed by order of Constantine on account of the impurity of the rites celebrated in it. Here, too, are the chief sources of the river *Adonis*, the modern *Nahr Ibrâhîm*, and hence the Greek myth of Venus and Adonis was

connected with this spot. The stream is occasionally coloured red with mineral matter, which the ancients regarded as the blood of Adonis shed by the wild boar (p. 514). Travellers without tents will find better quarters with the Maronites at Mnneitireh than with the Metâwileh at Afka.

The route from Afka to Neb'a el-'Asal follows a narrow terrace of the mountain towards W.S.W., commanding a fine view into the Wâdy Ibrâhîm. After about 1 hr. we begin to ascend the hill to the left, and in 50 min. reach the top. Opposite us towers the Sannîn (p. 501). The path next descends to the bottom (20 min.) of the *Wâdy Shebrûh*, follows the valley, and then (½ hr.) leads into the basin of the *Nahr el-Kelb*. The village of *Meirûba* lies to the W. on a terrace. Proceeding towards the angle of the hill to the S.E., we next reach the large spring *Neb'a el-'Asal* (honey spring). The basin is wild and dreary. The path leads hence to the W. to the (¼ hr.) gorge of *Neb'a el-Leben* (milk spring), which it crosses by means of a huge natural bridge (*Jisr el-Hajar*), about 75 ft. above the stream. It next traverses a low hill, over which a conduit from Neb'a el-Leben runs, to (25 min.) *Fukra*, where we first observe the ruin of a substantial tower, perhaps a sepulchral monument. The portal bears an inscription mentioning the name of Tiberius Claudius. To the W. of the tower are perpendicular strata of limestone of most grotesque form, and 5 min. to the S. is the ruin of a large temple. The court of this building is partly enclosed by walls of natural rock, while the front wall, towards the E., and the colonnade were artificial. The temple itself, now a mere ruin, stands a little farther back, on a terrace among the rocks. Near the temple are enclosures of large stones.

Skirting the conduit on the right, we pass (1 hr.) the village of *El-Mezra'a* on the slope of the hill, and then descend a very steep path to the narrow valley of the *Nahr eṣ-Salîb* (1½ hr.). We again ascend the hill (½ hr.), and pass *Klei'at* on the left (¼ hr.). Beyond this the path passes numerous mulberry plantations, (40 min.) *Reifûn*, and (40 min.) the straggling village of *'Ajeltûn*, where the limestone rock again assumes fantastic forms. We have now entered the district of *Kesrawân*, which is studded with villages and well cultivated. Opposite 'Ajeltûn lies *Bukfeya*. Below 'Ajeltûn we enjoy a fine view of the sea and of Beirût. The path is bad. It next reaches (1 hr. 10 min.) the village of *Bellûneh*. On the left lies the gorge of Nahr el-Kelb; on the right is seen 'Anṭûra (p. 515). In 1 hr. 35 min. more we reach the bridge of the Nahr el-Kelb (p. 516).

From Ehden to Tripoli (about 10 hrs.). We proceed towards the W. from the village, and obtain a view of the monastery of *Sêdet el-Ḥizn* on the hill to the right. After ¼ hr. we enjoy a grand prospect towards the sea, and here turn to the right. The bad, stony road next enters (¾ hr.) the *Wâdy Heirûna*, at the end of which (50 min.) the patriotic Yûsuf Karam (p. 505) fought his last battle. The path divides (25 min.); that to the left is the better; (8 min.) *Murhef Kersâbîyeh* is seen below. The path reaches (33 min.) the bottom of the valley, passes (21 min.) a small valley containing water, and (23 min.) affords a view of *Mershîneh* on the hill to the right. We have now reached the hill country. After 10 min. we leave the village of *Iyal*, with its castle, on a hill to the right. In the background rise the snow-mountains. We pass (18 min.) *Kefr Ḥatta*, and (14 min.) take a path to the left, through olive groves. The village of (4 min.) *Zegharta*, with its large church, is the winter quarters of many of the inhabitants of Ehden. The cottages are partly built of brushwood. The path descends hence into the valley of the Ḳadîsba, which is here a considerable stream, and crosses the bridge. To the r., on the hill (10 min.), we see the wely *Ardât*, and

(10 min.) on the left *Ḥâret Nejdelâya.* We avoid (8 min.) a path to the right, (20 min.) enter the olive plantations, and (10 min.) see Ṭarâbulûs below, the first houses of which we soon reach (3 min.).

Tripoli. Accommodation may, if necessary, be obtained at the 'Casino' or at the consuls' (who will also procure quarters for the traveller in the seaport), or in the monastery of the Terra Sancta.

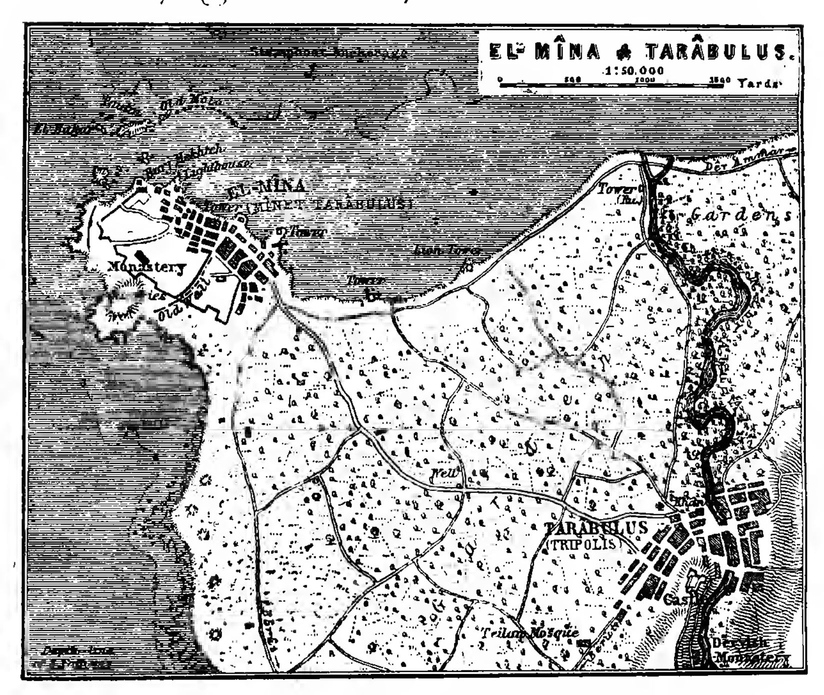
Vice-Consulates. America and Belgium, *Antonius Weini;* Austria and Spain, *Theodore Katziflis;* France, *Berlanes;* Germany, Russia, and Holland, *Iskender Katziflis* (a handsome house); Great Britain, *Hodon;* Sweden and Norway, *Jowani Katziflis.* Tripoli is a station of the French and Russian steamers (pp. 11, 14), and contains a Turkish *Telegraph Office.*

History. The ancient Phœnician name of Tripoli is unknown. The town was built, probably not earlier than B.C. 700, after the foundation of Aradus (p. 541), and was a member of the Phœnician league, but does not seem to have been an important place. The Sidonians, Syrians, and Aradians occupied separate quarters. Little else is known of the ancient history of the place. It was repeatedly damaged by earthquakes. At a later period it contained a palace, which was found here by the Seleucidan prince Demetrius I., son of Seleucus IV., another palace subsequently erected by that monarch, and magnificent structures with which it was embellished by the Romans, but of all these no trace now remains. The town lay at that period on the coast. It surrendered to the Muslims without resistance. When the Crusaders attacked the place, it was governed by an independent emîr. The siege was begun by the Provençal Count Raymund of St. Giles in 1104, and in order to prevent possibility of relief, a castle was built on the hill opposite, named by the Franks Mons Pellegrinus, and by the Muslims Sanjîl (St. Giles). Dissensions among the Christians, however, delayed the capture of the town for five years, and when it was taken a valuable Arabic library of upwards of 100,000 vols. is said to have been burned. The district was then erected into a county, and shortly afterwards bestowed as a fief on Bertram, son of Count Raymund. Under the Franks the town prospered for 180 years, in spite of internal discord and terrible earthquakes. In 1289 it was destroyed by Sultan Kilâwûn, when many Franks perished and valuable booty was carried off by the victor. At that period no fewer than 4000 silk-weaving looms are said to have been worked at Tripoli. The modern Muslim *Ṭarâbulûs* was then founded a little inland, near the "Pilgrims' Mount". In the 16th cent. the place again became large and populous, and consisted, as at the present day, of a seaport town *(El-Mîna)* and an inland town.

Tripoli, or *Tripolis*, is the capital of a Liwâ, or military province, which is divided into five districts: Sâfîta, 'Akkar, Jebeleh, Tripoli, and Lâdiḳîyeh (comp. p. 85). Down to 1864 the two last formed the Liwâ of Lâdiḳîyeh. The population of the district is estimated at 214,000 souls, comprising 75,000 Muslims, 62,000 Ansairîyeh, 20,000 orthodox Greeks (with three bishops), and 7000 Maronites (with two bishops). The revenues of the district amounted in 1869 to 7,960,000 piastres (3 million of which were custom-house receipts), and the expenditure to 2,444,000 piastres. The districts are governed by ḳaimmaḳâms appointed by the Wâly of Damascus, but subordinate to the Mutaṣerrif of Tripoli.

The town of Tripoli has 17,000, and the seaport 7000 inhabitants. The French map gives the following statistics: 18,000 Muslims, 4800 orthodox Greeks, 1200 Maronites, 25 Greek Catholics, 60 Jews, in all 24,085. The town contains 18 churches, of which

5 are Greek, 7 Latin (viz. those in the two Franciscan monasteries, in the two nunneries and orphanage of St. Vincent de Paul, and in the Lazarist, the Carmelite, and the Capuchin monasteries), 3 Maronite, 2 (?) Greek Catholic, 1 Protestant. There are also 20



mosques, 1 synagogue, and schools belonging to all the denominations except the Greeks. The Muslims are said still to possess valuable libraries here.

Tripoli is considered unhealthy, but fever rarely prevails until the end of the summer, and is seldom dangerous. The environs are extremely fertile, and the market is abundantly supplied with silk. The cocoons are chiefly exported to France (412½ tons in 1872), but 13¾ tons are annually woven at Tripolis itself. There are eleven soap manufactories, where about 200 tons of soap are annually made from the native olive oil; two-thirds of this quantity are exported. The sponge fishery is extensively carried on; in 1871 it yielded 400,000 fr.; one-eighth of the sponges were exported to Trieste, the rest to France. The tobacco cultivation is on the increase, and oranges and potatoes are beginning to be exported.

The Tripolitans call their town Little Damascus. The streets

are tolerably paved and provided with footways, and many of them have arcades, as at Jerusalem. The building material used is a porous conglomerate. Native silks are still to be seen in the bazaar. There are also several large khâns, the finest of which is the *Khân eṣ-Ṣâgha*. The situation of Tripoli is best surveyed from the *Castle*, the terrace in front of which is reached in 5 minutes. From this point the town, with its dazzling white houses, among which the establishment of the French sisters is conspicuous, looks picturesque. Towards the S. side is seen the mosque Tailân. Beyond the town extends a beautiful forest of orchards, most of which belong to Muslims. On the promontory lies the seaport, near which rise the ancient towers; beyond these stretches the sea, and to the S. are mountains. From a somewhat higher point we have a better view of the fortress, situated on a narrow ridge, which descends on the W. side towards the town, and on the E. to the deep ravine of the Nahr Ḳadîsha. At the foot of the hill is the *Derwishîyeh*, a monastery of dancing dervishes. From a point higher up the valley is conducted the water supply of the town. The view of the mountains is very fine. — The castle cannot be visited without special permission from the Mutaṣerrif. It contains few relics of antiquity. Fragments of columns are built into the thick walls (p. 121). The interior is dilapidated, and the guns are hardly now serviceable. Towards the S. is a fragment of vaulting, which is possibly the remains of the apse of the Crusaders' church. Parts of the castle may perhaps have belonged to Raymund's original edifice. It is now occupied by a few soldiers' families. The view of the Ḳadîsha gorge from the inner court is particularly fine.

On the S.W. side of the castle a paved path descends to the right, and from this point we may visit the *Tailân Mosque*, which has been recently restored. Inside the court there is a stalactite portal. The minaret, with its double winding staircase, is interesting.

The seaport (25 min.) is connected with the town by a broad road to the N.W., passing between luxuriant orchards. The sea may be reached sooner by turning to the right. In order to reach the old towers which defend the coast between the seaport and the mouth of the Ḳadîsha (here called *Abu ʿAli*), we follow the left bank of the river from Tripoli towards the N., and reach the sea in 20 minutes. We first pass the remains of the *Burj Râs en-Naher*, and then, farther along the coast (12 min.), the *Burj es-Sbêʿa* (lion tower), the best preserved. These towers are mediæval, being partly built with ancient materials, such as drafted blocks and numerous fragments of columns of grey granite. On the S. side of the Sbêʿa are six slightly pointed windows, and in the middle a large arch. The portal consists of a pointed arch of white and black stones alternately. The inscription slab has been removed. About 7 min. nearer the harbour is the *Burj et-Takîyeh*, with a stalactite portal. In 8 min. more we

reach the gate of the seaport. Beautiful view of the sea and the mountains.

The Seaport *(El-Mîna)*, as such, is unimportant. On the coast we come to (5 min.) a fourth tower, the *Burj el-Maghâribeh* (of the Moghrebins), and a lighthouse. The islands forming the harbour are seen hence. Antiquities are sometimes sold here. Fine sponges, with coral still adhering to them, are offered for sale at 1—2 fr. each. The steamboat offices are on the harbour, where there are also two semi-European cafés with billiard-tables, and a kind of inn (Fêris Arbid).

Following the road to the S. of the harbour, we reach the Beirût road, which leads us in 5 min. to a modern tower called *Burj esh-Shêkh ʿAffân*, situated exactly opposite the islands. In the vicinity is the Protestant church; to the right is the Greek church; and 8 min. to the S. is the monastery of *Terra Sancta*, the last house in the place. In ¾ hr. we reach an Arabian café at the end of the beach.

From Tripoli to Beirût (16½ hrs.). Following the telegraph-wires to the S.W. of Tripoli, we reach (22 min.) the road which leads from the seaport towards the S., and ascend (8 min.) a hill commanding a fine view. To the left on the hill above us stands an old castle. After 17 min. we regain the coast road, and in 20 min. reach the village of *Kalamûn*, the *Calamos* of Pliny, in the midst of vegetation. The road now crosses the promontory *Râs en-Natûr*. After 10 min. we follow a side-path to the left, and in 37 min. we see the village of *Natûr* below us to the right. We pass (11 min.), on the right, vestiges of an ancient building, and (12 min.), on the left, the village of *Zekrûn*. On the right is a hill with a ruin. On the right, below, we soon see the village of *Enfeh* ('nose'), and in front of us Râs Shakka. To the left on the slope above (40 min.) we see the village of *Sikka* with its church. The path passes (12 min.) a khân, and beyond the *Nahr el-ʿAsfûr* a second, in the background of the picturesque bay of **Râs Shakka** (35 min.). This promontory was the ancient *Theouprosopon* ("god's visage"). Several Greek monasteries are situated on the hill. We avoid the extremity of the cape, which descends precipitously to the sea by ascending a small valley to the E.S.E., and (40 min.) pass a khân at the top. Towards the N. we survey the somewhat barren chalk hills, the Râs en-Natûr, and the seaport of Tripoli. To the S.W. lies a wooded valley into which we descend. At the bottom (½ hr.) we come to cultivated land, near the village of *Msêlha*. The path descends the valley, in the middle of which, on a precipitous rock, rises an Arabian castle which defends the pass, and where the Metâwileh formerly levied black mail from travellers. After 9 min. a khân; 2 min., a bridge over the *Nahr el-Jauz*; 5 min., a brook coming from the S. is crossed, and tobacco fields are passed. We soon (10 min.) quit the valley. On the slope to the right lies the

village of *Kubbeh*, and nearer the sea is a castle. We next come in sight of (7 min.), and soon reach (13 min.) Batrûn.

Batrûn, the ancient *Botrys*, was founded by the Phœnicians under Itoba'al, in the time of Nebuchadnezzar, still earlier than Aradus, as a frontier fortress for the defence of the coast route. The town was never a place of importance, and never possessed a harbour. The situation is not to be compared with that of Tripoli. The spurs of Lebanon here are scantily covered with green. Batrûn is the capital of a district (containing, according to the French map, 15,000 Maronites, 3450 orthodox Greeks, 300 Greek Catholics, 320 Muslims, and 100 Metâwileh). The little town itself hardly contains more than 2000 inhab., chiefly Christians. There is a Turkish telegraph office here. In the middle of the town is a mediæval castle. The harbour is very small and unimportant. To the S. of Batrûn are several rock-tombs with sarcophagi. A tobacco field on the left, about 80 paces from the first of the tombs, contains a fine ancient sarcophagus.

To the S. of Batrûn the rocks approach the sea, where they are curiously eroded. We follow the coast to (33 min.) a khân. On the hill to the left is the village of *Kefr 'Abîta;* then (16 min.) that of *Thum*. We pass (12 min.) another khân, and cross the *Wâdy Medfûn* by a bridge. On the hill to the left (22 min.) we see the village of *Berbâra*, and then (8 min.) pass a small khân. The hill range to the S. is visible, but Batrûn is now lost to our view. On the hill (19 min.), to the left, is *Monṣif*; (8 min.) a small valley is crossed; (4 min.) a dilapidated khân on the hill to the left; (25 min.) *'Akmêd*, a watercourse, and two khâns; (12 min.) another khân. On the hill are several houses and gardens with palms. We soon obtain (7 min.) a view of the extensive bay stretching as far as Beirût, above which rises the Lebanon range with the Ṣannîn. Above us to the left ($\frac{1}{4}$ hr.) we see an old church. We next pass (13 min.) a khân and a watercourse; (10 min.) a rock-tomb below; (7 min.) we then pass the town wall and reach a large khân to the E. of the small town of **Jebeil.**

History. Jebeil was the ancient *Gebal*, the inhabitants of which (Giblites) are mentioned in Scripture as skilled in hewing stones (1 Kings v. 18) and in ship-building (Ezek. xxvii. 9). The Greeks changed the name to *Byblos*. The Giblites are said to have been related to the Berytans, and not to have belonged to the Canaanitish or Phœnician family (?). Byblos was the birthplace of Philo, the fragments of whose writings (known as the 'Sanchuniathon') afford us important, but not entirely trustworthy, information about Phœnicia. According to his account, Byblos was one of the most ancient places in the world, having been founded by Baalkronos himself. Byblos was a great seat of the worship of Adonis, which was probably still earlier than that of Baalkronos (El). The latter is said once to have been monarch of Phœnicia, and his worship was introduced here from the southern districts; but he was afterwards confounded with Adonis. The cult of Adonis was connected with that of the Syrian Baaltis (Aphrodite, Venus), and also had some relation to the myth of Osiris and Isis. The funeral festival of Adonis was celebrated in the height of summer, and the god is perhaps to be identified with Tammuz (i. e. 'midsummer'; Ezek. viii. 14). He was originally perhaps merely a personification of the destruction of vegetation by the hot sun

of summer. The legend is that he was slain by a boar, that his blood tinged the river red, and that he was then sought for and resuscitated by Aphrodite. This cult afterwards found its way from Byblos to the Greeks and Romans, and pilgrimages were made hither. Another festival of Adonis took place in spring. — At a later period the place was unimportant. In 1103, when it was known as Giblet, it was taken by the Crusaders; in 1188 it was recaptured by Saladin, and was afterwards recovered by the Franks. The village has a few hundred inhabitants only; the district contains (French map) 15,000 Maronites, 1500 orthodox Greeks, and 200 Muslims.

Numerous fragments of columns are scattered in every direction. The *Castle* is a handsome building. In the principal tower are several large blocks (at the S.E. and S.W. corners). On the N.E. side, towards the cemetery, a fragment of sculpture and two small columns are built into the wall. Renan supposes the castle to have been erected by the Crusaders, partly with ancient materials; and his view is borne out by the fact that the building contains a hall with pointed arches in the interior. The castle had better be entered from the W., and quitted on the N. side by passing through the substructions, and descending a stair. — The bazaar also contains numerous fragments of columns. In the W. part of the town stands a fine church of the early part of the 12th cent., dedicated to *St. John*, and now in possession of the Maronites. It consists of nave and aisles. The nave is covered with arched vaulting, and contains capitals in a style imitated from the Gothic; on the sides, by the capitals, are also small enrichments. The arcades are pointed, the windows round-arched, and enriched with columns outside. The pointed windows of the apses are built up, and the portal has been restored. On the N. side the church is adjoined by a small baptistery, with a semicircular dome resting on four pointed arches, each of which is differently ornamented. Around this building runs a cornice with the ends of the beams projecting. — To the W. of this is the church of *St. Thekla*, with tastefully executed small domes. A third church, now within a house, dates, according to the inscription, from 1264. — The harbour, which was once defended by fortifications on the islands in front of it, contains heaps of ruined columns.

Near Jebeil Renan has discovered extensive burial-places of several different kinds, including many sarcophagi, and even Egyptian antiquities. Cippi with step-like enrichments are especially common. The winged ball, a Phœnician device, has been found hecre also. A curious feature of the tombs here, especially in the S. nelropolis, is that the neighbouring rocks contain numerous round ho es, which could not have been intended for admitting light or air, as they taper away to nothing. A stone is generally placed over the mouth of such holes, and in some places the ground is covered with them. On the coast, to the S. of Jebeil, there is a large rock cavern; and many tombs and winepresses are to be found at *Kaṣṣûba*, 10 min. to the E., where a chapel has been erected with ancient materials. Beyond Kaṣṣûba Renan has excavated the substructions of a large temple, which was most probably the ancient

sanctuary of Adonis. A little farther to the N.E. are other caverns, some of which contain tomb-niches. To the N. is the chapel of *Seyyidet Mar Nuḥra*, an interesting rock cavern with a stair. — About 3 min. to the S. of the khân the road to Beirût passes through a large necropolis, chiefly lying on the left side, but many of the tombs are buried in sand.

To the S. of Jebeil we reach (12 min.) a bridge near a ruin, and then (22 min.) another bridge. Above, to the left, is the village of *Meʿaiteh*. We pass (4 min.) a tower on the right; (26 min.) a khân, and the village of *Hâlât* on the hill; (5 min.) tomb-caverns on the left; then a khân; on the hill to the left, *Dêr Mar Jirjis*. We now come to the *Nahr Ibrâhîm (Adonis*, p. 507), which issues from a wild ravine. The road crosses (19 min.) the lofty paved bridge, and passes numerous khâns; 11 min., *Mar Dubît;* 11 min., a khân; 10 min., *Khân Buwâr*; 2 min., rock-tombs on the right. We pass (¼ hr.) the village of *Berja*, near a small bay, and (13 min.) a khân, where a view is disclosed of the great bay of Jûneh. On the hill is seen the village of Ghazîr. Round the hill runs a paved Roman road, hewn in the rock. From (37 min.) *Maʿamiltên* a path ascends to Ghazîr, and farther on (20 min.) an unfinished road also diverges in the same direction.

Excursion by Ghazîr and ʿAin Warḳa to the Nahr el-Kelb. From Maʿamiltên we ascend the steep path to (1 hr.) **Ghazir**, whence the view of the bay of Jûneh and Beirût recalls the bay of Naples. The terrace of the Italian Capuchin church is an admirable point of view, but a still finer and more extensive prospect is enjoyed from the roof of the Jesuit institution, embracing the valley towards the E. and the mountains. From Ghazîr (guide advisable) we ascend to the S.E., passing a guard-house on the hill. After ¼ hr. a valley lies before us. On the opposite hill stands the Armenian monastery *Mar Antânius*, which we reach in ¼ hr.; we then descend to the (¼ hr.) bottom of the valley, where there is a famous spring. The rough path next passes (8 min.) the village of *Jnânêr*, and farther on (27 min.) commands a view of the Maronite monastery of **ʿAin Warḳa**, situated in a picturesque, pine-clad ravine, which is soon reached (13 min.). *Ghusta* is next passed (10 min.). The hills are beautifully cultivated here up to the very top. The path ascends on the left side of the valley, and then becomes level. Rounding a corner (40 min.), we see the village of *ʿAlma* below us on the right. Another view of Beirût is soon obtained. The slopes of the valley here are precipitous. To the S., below, lies the village of *Deraʿûn*. We then see ʿAnṭûra below us, while *Jûneh*, *Ghadîr*, *Sarba*, and *Ḥâret Saḥen* lie close together in the plain. After 35 min. we descend the hill to the left. In 18 min. we perceive *Bkurkeh*, a handsome monastery, where the Maronite patriarch sometimes resides. Beyond it we reach (14 min.) the bottom of the *Wâdy ʿAnṭûra* near a mill, and then, after a slight ascent, (25 min.) the large monastery of **ʿAntûra**, which was founded at the end of the 17th cent. by the Jesuits. It afterwards came into the possession of the Lazarists, by whom a very large school is conducted here. To the N.E. lies the village of *Bzummar*. On the Nahr el-Kelb, a little to the S. of ʿAnṭûra, are interesting and extensive grottoes, to explore which a rope and candles are necessary. They lie about 2 hrs. above the mouth of the Nahr el-Kelb. Descending from ʿAnṭûra towards the W., we pass (¼ hr.) *Dêr el-ʿAsîn* on the left, and *Dêr el-Beshâra* on the right. Beyond the valley, on the right, lies *Bkurkeh*. We next pass (5 min.) the large village of *Zûḳ*, (½ hr.) reach the great Beirût road, and follow the brook to the left to (20 min.) the khân on the Nahr el-Kelb.

Beyond the ancient bridge across the Nahr Ma'amiltên we ride round the beautiful bay of Jûneh, which is formed by an extensive amphitheatre of mountains. On the left lie several Roman milestones. After 28 min. the village of *Jûneh* lies a little to the left in the midst of beautiful verdure. We next see the villages of *Zûk Mikâîl* and *Zûk Musbah*, and at length reach (50 min.) the bridge of the **Nahr el-Kelb.**

The Nahr el-Kelb (dog river), which rises on the Sannîn, was called *Lycus* (wolf river) by the Greeks. The tradition connected with it is that a large dog hewn in stone once stood here, and that it barked when an enemy approached. From the pass a cliff in the sea is still pointed out which is said to be part of the overthrown statue. The legend appears to have sprung from the imaginations of timid wayfarers passing through this narrow defile.

The river, issuing from a narrow green ravine, falls into the sea here. Approaching from the N., we turn to the left into the valley, and follow a water-conduit, now overgrown with vegetation, which descends the valley. In summer the river can be forded. A bridge probably crossed the river here at a very early period. According to an Arabic inscription on a large slab in the rock on the opposite bank, at the foot of the bridge, it was last restored by Sultan Selîm I. (son of Bajasid II.), the conqueror of Syria (d. 1520). On the other side of the stream, near a smaller ruined bridge, there is a fine Latin inscription, which informs us that the rocky pass which begins here was hewn by order of the Emperor Marcus Aurelius (161—180). As the emperor is here called the conqueror of Germany, this work must have been executed within the last four years of his life.

Near the khân at the entrance to the pass there is another Latin inscription. The Roman road over the hill is hewn in the rock, and was once paved with slabs of stone; but as these are now displaced, the route is bad. The rock here projects into the sea. The road ascends steeply to a point nearly 100 ft. above the sea. An older path runs round the rock higher up. At this point there are a number of curious *Sculptures*.

The face of the rock bears nine different sculptures, three of which have been recognised as Egyptian, and six as Assyrian. Some of them are framed with a kind of moulding. Beginning from the N., we first reach, a little above the khân, a panel with a cornice, but without figures or sculptures. No. 1 of the sculptures is dedicated to Phthah, the god of Memphis. No. 2, about 6½ yds. farther S., is an Assyrian figure with uplifted right hand. No. 3, about 2 yds. beyond it, is an Assyrian figure, almost obliterated, except the head. No. 4, about 22 yds. from the last, on the old road ascending hence, is a panel, rounded at the top, containing an indistinct Assyrian figure. No. 5, about 36 yds. higher up, is also rounded at the top, and contains an Assyrian figure. No. 6, close to the last, is a panel with a cornice, in which, if the light be very favourable, we may distinguish the head of a god, and to the right of it a king offering a gift. No. 7, about 16 yds. farther S., the best preserved of the series, is a slab, rounded at the top, and containing the life-size figure of an Assyrian monarch. No. 8, about 36 yds. higher up, is a large panel, in which two small figures above and hieroglyphics on the margin are said to be traceable. Adjoining it is No. 9, rounded above, and bearing the figure of an Assyrian king with a curly beard, in a long robe, and with the Kidaris cap on his head; the left hand, placed against the breast,

holds a sceptre, while the right, as usnal with all Assyrian figures, is extended[1], apparently in the act of presenting something. This slab is covered with cuneiform characters, and also bears an inscription engraved by the French expedition of 1860. — The Egyptian sculptures (Nos. 1, 6, and 8) have holes above for metal cramps, but it is unknown what purpose these served. According to Lepsius, the Egyptian panels relate to different expeditions of Sesostris (Ramses II.), who lived in the latter half of the 14th cent. before Christ. No. 6 is dedicated to the sun god Ra, No. 8 to the Theban Ammon of Upper Egypt. Layard regards the Assyrian sculptures as the work of Sennacherib, whose name he has deciphered in the nearly obliterated inscriptions. Sennacherib's invasion of Syria took placc B.C. 701. More accurate information regarding these venerable works will probably never be obtained.

The 'Dog River' may be visited from Beirût by boat in 1½ hr. (6 fr.), but riding is preferable. The khân affords Arabian fare.

From Nahr el-Kelb (khâns on both banks; that on the right bank preferable as it commands a good survey of the ravine) we cross the pass by a bad road, and (23 min.) reach another khân, beyond which we follow the sea-coast. To the left, a few minutes farther, are the buildings of the English waterworks by which Beirût is supplied from the Dog River (interesting machinery). The route is beautiful, and beyond the pass Beirût lies before us. Countless villages lie scattered over the hills to the left. We next reach (37 min.) the mouth of the *Nahr Antelias*, a name which is probably a corruption of *St. Elias*, as a village on the neighbouring hill is called. The brook descends from the Sannîn (p. 501). Its S. bank projects into the sea. Farther on (37 min.) we quit the sandy coast. The small stream at the angle of the bay is the *Nahr el-Môt* ('river of death'). Proceeding a little inland, we reach (23 min.) the principal bridge over the *Nahr Beirût*, the ancient *Magoras*. The bridge, consisting of seven lofty arches, is said to have been erected (or repaired) by Fakhr ed-Dîn. The houses (cafés) of Beirût begin here. On the left we pass (¼ hr.) the remains of a chapel of St. George, after whom the vast bay of Beirût is called *St. George's Bay*, and at length reach (¼ hr.) the 'Place des Canons' at Beirût (p. 437), on the N.E. side. The hotels on the W. side of the town are fully ¼ hr. farther.

32. From Damascus to Palmyra.

A visit to Palmyra could not be accomplished formerly without tedious and disagreeable negociations with the Beduîns of the Beni Sab'a tribe, whose demands for providing an escort were extravagantly high; but, since the extension of the military frontier of Turkey from Aleppo to Palmyra, and along the whole margin of the Syrian desert, which took place in 1870, the expedition has been freed from much of its difficulty and expense. An escort of Turkish soldiers, varying in number according to the state of the country and other circumstances, may now be obtained, and the traveller is therefore no longer exposed to the extortions of the rapacious Beduîns. Each mounted soldier receives a fee of 2 fr. per day, which had better be given to him by the traveller himself. If satisfied with his escort, the traveller will willingly make them presents of food and tobacco, but as they require wonderfully little food, and that of the simplest character, it is advisable not to spoil them by unnecessary liberality. In 1873 travellers could safely ride without any escort as far as Ḳaryatên (p. 420), where, on

presenting a letter of introduction from the pasha, procured through the consulate, an escort of several mounted soldiers could be obtained.

Season. The heat in the Syrian desert from the middle of May to the beginning of October is oppressive, while, as it lies high, the cold in winter is sometimes very severe. On the whole the month of April is the most favourable. With regard to the Syrian desert, comp. p. 39.

A dragoman, or at least a cook, and a tent are almost indispensable for this expedition (contract, see p. 15). Good drinking water should also be taken, as none is obtainable between Karyatên and Palmyra, unless a digression of 3 hrs. be made to the spring ʿAin el-Wuʿûl. It should therefore be stipulated in the contract that the dragoman hire at his own cost additional camels at Karyatên to carry water. In 1873 the writer paid for a camel 20 fr. per day for 5½ days, and for three waterskins 25 piastres extra. As the natives are in the habit of drinking immediately from the skins, the traveller should have one reserved for his private use. At Palmyra there is only one spring, the water of which tastes strongly of sulphur, and has a temperature of 84° Fahr.; but it improves after standing a little, and is also better about 10 min. below the source. A supply of good spirits is desirable, both to mix with the bad water, and to counteract the effects of the keen air of the desert.

Distance. Horses. Camels. The journey to Palmyra is usually undertaken from Damascus. Burton and Drake's recent map states the distance as 150 miles, or 50 hours' ride. The writer, with good horses, performed the journey in four days of about eleven hours each. On the back of a camel Palmyra may be reached in 3—4 days, but one day more must be allowed for the journey on horseback. The usual halting places are: 8½ hrs. Jêrûd (p. 520); 12 hrs. Karyatên (p. 520), where, if necessary, accommodation may be obtained at the Khûri's (i. e. the Greek Catholic priest); 13 hrs. Khân el-Leben (p. 520); 9½ hrs. Palmyra. The expedition may be made with camels, provided good riding camels with good saddles be obtained.

The riding camels, called '*dhelûl*' (i. e. docile), are of quite a different breed from the baggage camels, and of far more pleasing appearance. The best dhelûls come from the Nejd, the central highlands of Arabia. At Damascus (or at Aleppo) enquiry may be made whether there are any Arabs of the ʿAgêl tribe in the town. This tribe, which was many years ago transferred from the Nejd to Bagdad, affords the most famed caravan leaders, camel-drivers, and camel-riders in the Syrian desert. At Damascus they generally lodge near the Bâb Shaghûr, or camp outside this gate (p. 477). In making a contract with them for the whole journey, the traveller should carefully specify his route, and reserve an option of halting at his own discretion. As these children of the desert are quite ignorant of the value of time, it is often more advantageous to contract with them than with the muleteers, who charge heavily for every extra day, and thus unduly hurry their employers. For one camel to Palmyra and back the charge should not much exceed 100 fr., but the ʿAgêl Arabs often make exorbitant demands, and charges must be regulated according to the excellence of the animals and other circumstances.

The saddle, which is laid on the hump of the camel, consists of a wooden frame with two round crutches or pommels, between which is placed the cushion, while another cushion is laid in front of the foremost crutch. This saddle is used similarly to a ladies' saddle. The rider puts one leg round the foremost crutch, and rests the heel of the other foot on the instep of the first, reversing the position of the legs from time to time. The heel or a whip is used for urging the animal on. The camels generally walk in single file, with slow, but long, swinging steps, snatching at herbs on each side of their path as they proceed. Trotting and gallopping are unpleasant. A camel can also carry two or more persons in a litter, and it may be laden with some of the traveller's luggage. Beginners generally find it difficult to mount. The two crutches are grasped in the two hands, one knee placed on the cushion, and with the other leg the rider swings himself into the saddle over the hindmost crutch. The camels, which kneel to be laden or mounted, are apt to rise before the rider is fairly in his saddle, but this is prevented by the attendant placing his foot on one

of the doubled up forelegs. The first movements of the beast are always more or less violent. He rises with his hind legs first, and his fore legs afterwards, so that the novice must hold on tightly and be prepared for these different motions. Camel riding is pleasant when one is thoroughly accustomed to it, and for long journeys is preferable to riding on horseback. The rider can read with ease, as it is unnecessary to hold the reins or pay much attention to the proceedings of a well-trained animal.

Leaving the *Bâb Tûma* (p. 481), we ride along the broad paved Aleppo road (p. 555), between orchards, and under the shade of beautiful walnut-trees. In 12 min. we reach the *Zênabîyeh*, a well on the left, which is said to contain the best water at Damascus, and where a coffee-house keeper offers a parting draught. After 4 min. a road diverges to the left. We follow the telegraph wires, keeping in view the barren mountains to the left, which are occasionally concealed by the refreshing verdure of the orchards. The road becomes broader, and (14 min.) the paving ceases. At (48 min.) the village of *Ḥarestat el-Baṣal* is a large mud building with a dome, containing an olive-press. The very important olive harvest takes place here in December. To the right (40 min.) we see the large village of *Dûma*. Trees gradually cease, and we come to open fields. We pass (½ hr.) a spring of good water, (17 min.) some houses with a small château, and (20 min.) the village of *ʿAdhra*, which lies below the road, surrounded by vegetation. The desert now begins. We turn more to the left (N.), towards the mountains. The conspicuous round peak, which is visible from Damascus also, is called *Thenîyet Abu'l-ʿAṭâ* (hill of Abu'l-ʿAṭâ). We next pass several caravanserais (1 hr.), the largest of which is the modern *Khân et-ʿAṣâfîr* (khân of the sparrows), but there is no water here. The ascent is now steeper, and stony. After 25 min. we pass a cistern with rain-water (bad) on the left; on the right, some ruins. A path diverging to the left (21 min.) is avoided. At the bottom of the valley is a cistern. The road then passes (33 min.) a ruined khân *(Mathnâ et-Maʿlûti)*. The village of *Maʿlûla* (p. 537) lies beyond the plain, 2½ hrs. to the N.W. of this point. In the distance we see before us the villages of *Aila* and *Et-Ḳuṭêfeh*, and reach the latter in 1 hr. 5 min. from Khân Mathnâ. The handsome khân here, built of hewn stones, dates from the year 1000 of the Hegira (i. e. 1592). Around Ḳuṭêfeh are rich orchards. Outside the village are some dilapidated walls. We avoid (10 min.) a path to the left, and next reach (32 min.) the village of *Muʿaddamîyeh*, whence distinct vestiges of an old wall with small towers lead to another village. On the right we pass (1 hr.) some hollows in the ground, being the remains of an ancient conduit, which begins at the foot of the mountains. This conduit, which resembles others at Palmyra, is constructed on the Persian system. The channel is entirely under ground. It is lined with masonry, and large enough to walk in. For the purpose of keeping it clean, it is provided with air shafts with

steps, at intervals of 16 yds. In 1 hr. more we reach **Jerûd**, the ancient *Geroda*, the gardens of which have long been visible. To the right, a short distance from the road, is a salt lake, which is sometimes dry. The village is a modern, and tolerably clean place, with about 2000 inhab., whose language and customs resemble those of the nomadic tribes. The night is generally spent here.

Another route to Palmyra (37 hrs.) leads hence direct to the N.E., but can only be traversed by camels, as it is entirely destitute of water.

The route now traverses a broad valley between barren hills, and reaches (25 min.) the small village of *'Atni* (with a spring). A supply of water must be taken here for the whole day, as we have now to traverse an extensive uncultivated tract. The scenery is very dreary. To the right are hills of salt, and the soil yields nothing but dry woody herbs, affording scanty nourishment to the camel, and sometimes used for fuel. After 2 hrs. 40 min. we pass the ruined *Khân el-Abyad* (white khân), which lies 10 min. to the right, and approach a little nearer the hills on the right. In 1 hr. 50 min. we come to some heaps of stones, apparently the remains of some building, and in 1 hr. more reach a dilapidated khân on the left. The hills onthe left are encrusted with salt. After 2¾ hrs. we quit the outskirts of this chain of hills, and ascend to a somewhat higher plateau. To the N.W. a new range, apparently terminating the valley, becomes visible. After 3 hrs. 10 min. more of brisk riding we reach the village of **Karyatên**, after passing some ruins and orchards. Tents are best pitched on the threshing-floors to the W. of the village. The inhabitants are Muslims and Christians, the latter consisting of Syrian Catholics, Maronites, and Greeks. Around the village lie thriving gardens, where the vine also is cultivated. — Among the Beduîns Karyatên is famous for a cure for insanity practised here. The patient is bound and confined in a room by himself for a single night. Next morning he is found without his fetters and cured. If, however, he omits to pay for his miraculous recovery, he relapses into his former condition!

About ¼ hr. to the W. is the sanctuary of *Mar Elyân* (or *Ahmed*), which is equally revered by Muslims and Christians. A large monastery seems once to have stood here. From the court a low gate enters a small, dark chamber (candles necessary), where an ancient sarcophagus lies under a canopy. It is unadorned, but bears some Syrian inscriptions, probably engraved by pilgrims. The saint buried here is said to have been a native of the Nejd; he gave directions that his body should be placed in a waggon, and interred wherever the horses should first stop and this spot was thus fixed upon. Another chamber contains a place of prayer with a wooden door beautifully carved with figures of gazelles. The spot appears to be of considerable antiquity, and the capitals and fragments of columns point to an earlier period than El-Islâm.

About 20 min. to the S. of this shrine, in the desert, and in the direction of the hill, is a *Masyada*, an oblong, walled enclosure, used by the peasantry for catching gazelles (see p. 51). There are gaps in the walls, outside which are pitfalls. The frightened animals which have been enticed into the enclosure spring out at the gaps, and break their legs in falling.

About 3 hrs. to the N. of Karyatên is a natural vapour-bath, which is very beneficial in cases of gout and rheumatism.

Beyond Ḳaryatên the Palmyra route leads to the E.N.E. in a broad, barren valley of the *Jebel er-Ruâk*. A small valley (½ hr.), containing a little water, is passed, and a little farther on (½ hr.), to the left, are seen traces of a road. The route is very monotonous. The plain is occasionally traversed by a dry watercourse. In fully 7 hrs. from Ḳaryatên we reach an old castle named *Ḳaṣr el-Ḥêr*, the tower of which has long been visible. Extensive walls and windows, in which numerous birds make their nests, are still standing. Maltese crosses are said to have been detected on the walls. In the vicinity lie many hewn stones, some of them of marble. (If water has run short, a digression of three hours towards the E. hills must be made to the spring *'Ain el-Wu'ûl*, as stated at p. 518.) After 4¼ hrs. we cross the small *Wâdy el-Muthera*, which lies about halfway between Ḳaryatên and Palmyra. In 1 hr. 40 min. more we reach the ruined *Khân el-Leben*. The ground here is covered with woody herbs, and honeycombed at places by the *yerbû'*, or springing mouse (p. 50); it also swarms with lizards and small snakes, which come out of their holes to bask in the sun.

The mountain range here is the *Jebel el-Abyaḍ*. A height in front of us seems to terminate the valley. After a tedious ride of 7 hrs. more we obtain a distant view of a watchtower of Palmyra, and reach it in 2 hrs. 10 min. more. Traces of an ancient conduit are again met with here. On the hill to the left are some ruins. We now traverse a small valley with sepulchral towers. In 5 min. more we come in sight of the temple of the sun and the columns of **Palmyra** in an extensive basin, while the Muslim castle stands on the hill to the left. The horses and camels, knowing that they are near their destination, and eager for a fresh supply of water, now quicken their pace.

Tents had better be pitched in the orchards, or at the gate of the temple near the mosque, as the soldiers in the vicinity afford protection to the travellers and their horses. Palmyra boasts of a butcher and a shopkeeper, who even keeps petroleum.

The people of Tudmur (p. 523), like those who live near other celebrated spots, are already somewhat spoiled by travellers. (*As'ad* is recommended as a guide.) The coins they offer for sale are generally Roman, Greek, or Arabian, in bad preservation. Those with the Palmyrene characters, such as are seen on the tombs, and the lamps and gems with the same writing, are valuable. Numerous busts and heads in high relief, generally of rude execution, are also offered. For an earthenware lamp not more than 6—7 piastres, and for a bust not more than 30—40 should be paid.

History. The belief that Tadmor was built by Solomon is founded on two passages in the Old Testament (1 Kings ix. 18; 2 Chron. viii. 4), to the effect that Solomon 'built Tadmor in the wilderness, in the land'. The best critics, however, are agreed that there is little or no authority for the insertion of the letter *d* in the name mentioned in these passages, while the addition 'in the land' seems to show that this very distant place in the E. part of Central Syria could not have been meant. The place built by Solomon was therefore probably Tamar, on the S. confines of Judah (Ezek. xlvii. 19), as the whole context of the above passage points to some place similarly situated on the frontier (p. 299). It is neverthe-

less probable that Tadmor also is a very ancient place. The Syrian desert appears to have been as extensive in ancient times as now, with the exception that in a few places it was unquestionably more cultivated. Tadmor must therefore always have been a natural halting place for caravans on account of its spring, and to this day the caravans from Damascus to Bagdad always take the route by Palmyra, as there is too little water on the direct route. The climate of the place was also favourable to its development as an important commercial place, but as such there is no mention of it until the beginning of the Christian era. At that time it formed a depôt for silk and other E. Asiatic and Indian products on their way to the West. In B.C. 34 Antony made a predatory expedition thither, but the inhabitants carried off their treasures, and deposited them in safety with their friends the Parthians beyond Euphrates. At the same period there also flourished beyond Euphrates, four days' journey to the S. of ancient Nineveh, the ancient Hatra, another commercial place, in a situation resembling that of Palmyra, with powerful neighbours on each side, and also noted for its monuments. Palmyra attained the height of its prosperity in the 3rd cent. of our era. At that time, under this new name given to it during the Greek period, it formed a republic under the protection of Rome, and was the capital of a district named after it. Although really belonging to a Roman province, the Palmyrans seem by their shrewd policy to have succeeded in maintaining a considerable degree of independence. Thus Odenathus, who styled himself king of Palmyra, rendered important services to the Romans in their war against Sapor, king of Persia, after which he arrogated to himself the title of 'emperor'. He was at length assassinated, leaving his authority to his widow Zenobia (267), a woman who was at once celebrated for her talents, her warlike disposition, and her refined taste. Under her, Palmyra reached the height of its glory, and adopted the Græco-Roman culture more freely than before. The people still spoke Aramaic, as most of the inscriptions prove, but the upper classes studied and spoke Greek and Latin. Zenobia succeeded in extending her supremacy over Syria, Mesopotamia, and even part of Egypt, but her ambition caused her ruin. The Emperor Aurelian marched against her, defeated her troops near Ḥoms, and besieged her capital. She fled, but was taken prisoner (273), and afterwards graced the emperor's triumphal procession at Rome. The Palmyrans surrendered, and received a Roman garrison, but soon afterwards revolted, in consequence of which the city was destroyed and many of its inhabitants were slain by Aurelian. Palmyra's glory was now gone. The walls and the temple of the sun were indeed restored, but we must assume that the monuments whose ruins we admire to this day were erected by the wealthy Palmyrans before the destruction of the city. At a later period Palmyra was merely a frontier town in the direction of the desert, and was fortified by Justinian.

Meanwhile a new people—the Arabs—had gradually extended their sway northwards, and it is noteworthy that many of the names mentioned in Greek inscriptions at Palmyra, as well as in the Ḥaurân, are genuine Arabic. The Arabs probably served the Palmyrans, as well as the Hatrans, as mercenaries. These simple sons of the desert imagined the vast buildings of these cities to be works of the Ginn (p. 91); and we accordingly find an allusion to this in the following curious lines (freely translated) of the Arabian poet Nâbigha ed-Dubyâni, who flourished before the time of Mohammed, and spent much of his time in the Syrian desert: — 'My camel carries me swiftly as the deer to No'man, the prince who surpasses all far and near. I see no one labour like unto the king, and of men I can except none but Solomon alone, to whom God spake: Preside over and protect Creation, and subdue the Genii; but I will allow them to build Tadmor with columns and blocks of stone.' — The poet probably heard traditions of this kind from the inhabitants of Palmyra, many of whom were Jews.

The Muslim conquest left Palmyra uninjured, but the town suffered during the conflicts between the 'Omayyades and 'Abbasides in 745. Owing,

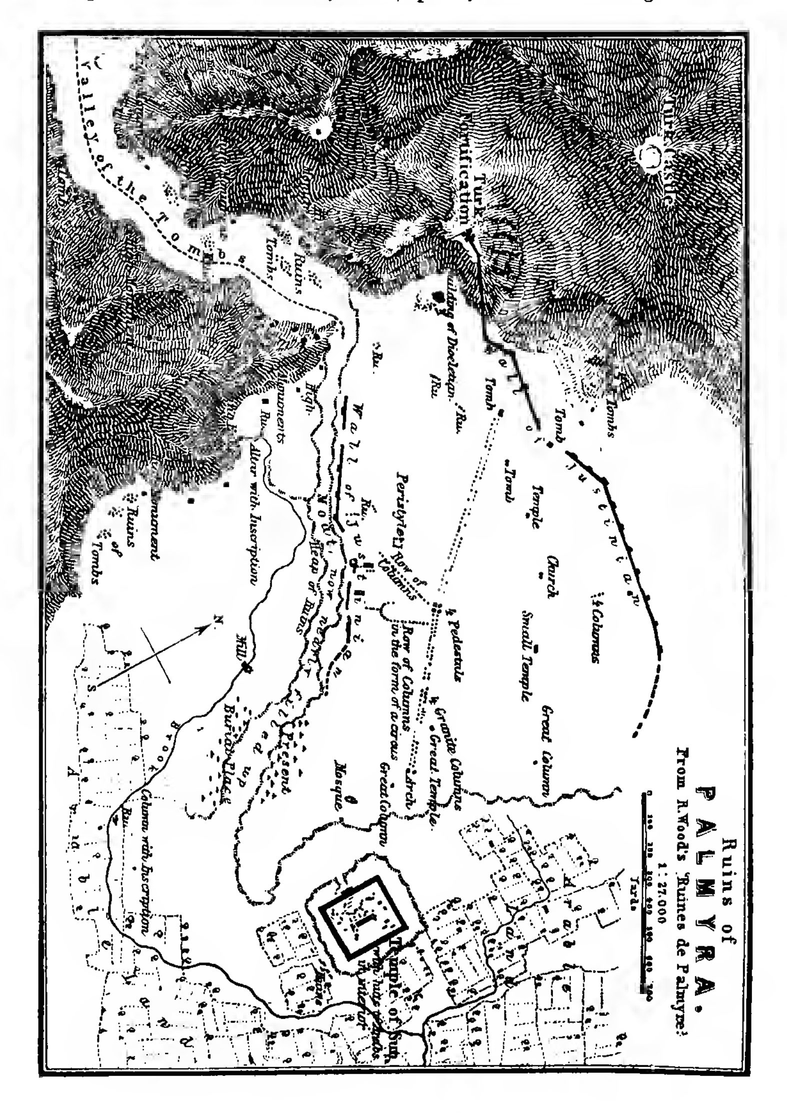
however, to its very advantageous situation, it continued to be a place of importance. In 1089 it was visited by an earthquake, by which many buildings were probably overthrown. In 1173 the Rabbi Benjamin of Tudela still found a considerable colony of Jews at Palmyra. In the Arabian period the town recovered its ancient name of *Tadmor* (usually *Tudmur*). It then fell so completely into oblivion that when it was visited by members of the English factory at Aleppo in 1678 they seemed to have made an entirely new discovery. The finest special work on Palmyra, though now old, is 'Les ruines de Palmyre autrement dite Tedmor au Désert', Paris 1812, by Wood and Dawkins, who travelled in 1751. At that period, as appears both from the description and the plates, more of the ruins were preserved than at the present day. Thanks to photography, we now possess accurate views of the ruins. See also 'Dix jours en Palmyrène, par R. Bernoville' (Paris, 1868).

The Ruins of Palmyra cannot be thoroughly inspected in less than two or three days.

a. We begin with the principal edifice. the **Great Temple of the Sun,** which was dedicated to Baal (comp. p. 494). For the repair of this temple Aurelian granted the citizens a sum of money out of the booty he had taken from them, but what parts date from his period (273) cannot now be easily distinguished. The whole edifice was enclosed by an outer wall, and stood on a raised terrace called a Krepis (*κρηπίς*). Each side of the outer wall, which rose to a height of about 50 ft., was 256 yds. in length (inside measure). One of these sides only (N.) is now tolerably well preserved. The substructure, which is probably still in existence below the surface of the earth in other places also, is about 10 ft. in height, formed of fine large blocks, and about 20 ft. broader than the wall. The wall itself was divided by thirteen pilasters, which still exist, into sections, and flanked by pilasters 68 ft. in height, projecting in groups of three, and presenting the appearance of corner-towers. The N.E. corner is destroyed, but the substructure still exists. The square windows between the pilasters are also preserved, although for the most part roughly filled with stones. One of those not so obstructed may be used as an entrance to the interior. — The foundations only of the other three sides of the outer wall are ancient, the upper part having been built by the Arabs who used the temple as a fortress (like the Acropolis of Ba'albek, p. 494). A kind of moat was also constructed by them. These mediæval walls are chiefly composed of ancient materials, but as they were carelessly built they are now in a ruinous condition. On the W. side is the principal entrance, which is also an addition of the Muslim period, with a lofty pointed portal; but a small door only now leads into the interior. This portal, as appears from distinct traces, occupies the site of the ancient portal, which was purposely destroyed. From the remains of columns scattered about outside it appears that a grand flight of steps, probably 120 ft. in width, ascended to the porch, which was formed by Corinthian columns 12 ft. in height. Within this was a large triple portal, the pilasters of which are still to be seen in the modern tower, but probably no longer in their

original places. Inside there are still fine remains of the ancient porch, with rich garlands.

We are prevented by the houses of the modern village of *Tudmur* from obtaining a complete survey of the large court. The village consists of about fifty huts, partly built with fragments of



columns and ancient materials, and arranged in long lanes. There are two village shêkhs, Fâris and Jâr Allah. The traveller may enter the houses and mount upon the roofs without scruple, the wives and families of the peasantry being much less shy than the ladies in towns.

The enclosing wall was flanked on the inside by a double row of pillars, except on the W. side, in which was the entrance, where there was a single row only. (The Herodian Temple at Jerusalem was built on a similar plan; comp. p. 165.) These colonnades were connected with the outer wall by means of an entablature. Besides the corner pilasters, there are still preserved whole rows of columns with entablature, distributed among the houses, about fifty in all, thirteen of which are on the S. side. The original number of columns was about 390. Wherever the outer wall is preserved, it is found to be enriched on the inside with niches and recesses. The colonnade was lighted by windows, and there were also small doors in the wall, one of which, with its stone hinges, still exists. It was through one of these doors that Queen Zenobia attempted to escape from her conquerors (p. 522).

Almost every column at Palmyra has, about two-thirds of the way up, a kind of bracket and a pedestal, and sometimes even two of the latter, on which statues and other votive offerings were placed. These pedestals are heavy in appearance, pointing to the period of the decline of art, or to ignorance of the principles of Roman architecture.

The imposing colonnade enclosed a large square court, traces of the paving of which are still visible at places. The large reservoirs still existing *(birkeh)* were anciently used for religious ablutions. In the centre of this court, a little nearer the S. side, rose a second platform on which stood the temple itself, running from N. to S. (about 65 yds. long and 34 yds. wide). It was a peripteros, or temple with a single peristyle of columns. Of these columns, which were 50 ft. in height, a few only are preserved, chiefly at the back of the building (E. side). They are fluted, and are now destitute of their capitals, which were probably of bronze and therefore eagerly appropriated as booty. Opposite the ancient portal in the W. side of the outer wall, the temple had a rich portal between two columns, leading into the colonnade. This is the most favourable point for a survey of the rich ornamentation of the frieze with its figures and garlands. A magnificent doorway leads into the W. side of the temple, in which, as well as at the back, there were four windows. At the N. and S. ends there were no windows, but at each end two half-columns with Ionic capitals projected from the wall. The portal of the cella, one of the most beautiful architectural relics of Palmyra, is about 33 ft. high, and is lavishly enriched. The ceiling of the doorway is adorned with a relief representing an eagle with outstretched wings on a starred ground, flanked by genii. A large

fragment of the entablature has fallen, and may be closely inspected. Inside the portal a large and somewhat rudely executed stone figure lies on the ground. The ceiling of the ancient cella has fallen in, and the roof of the mosque occupying its site rests on ill constructed arches. The most interesting part of the temple is the N. apse. A niche here contains a square slab of stone bearing a circle with the signs of the zodiac, in the centre of which are seven pentagons with busts in high relief. All this, however, has been sadly damaged by Muslim vandalism. The temple walls are still all well preserved. On the S. side is now the Miḥrâb (comp. p. 34). On the N. side a richly decorated door leads to a staircase, which is not very easily ascended, as some of the steps are broken away. The very striking view from the top embraces the temple, the village, and the castle on the hill towards the N.; and the spectator may form some idea of the magnificent appearance the temple must have presented when it was enclosed by its vast court and imposing colonnade.

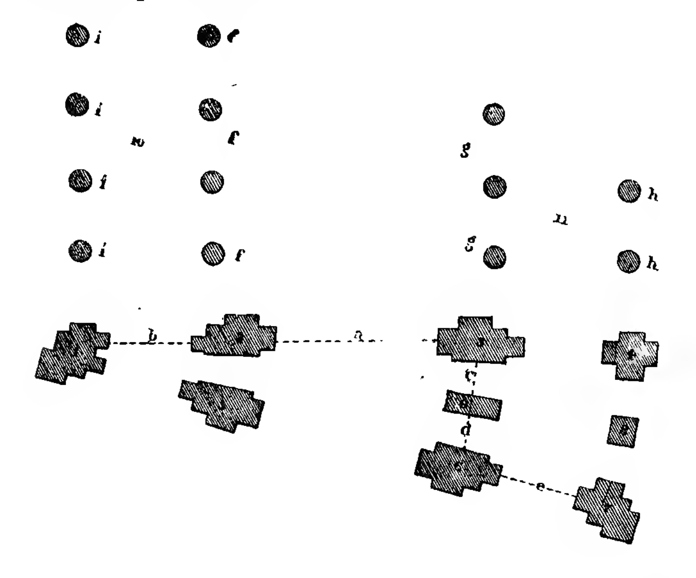
b. Beyond the space in front of the W. façade of the ancient temple stands the *Jâmiʿ el-Faḍel*, a small, modern, and uninteresting mosque, probably built of ancient materials. The minaret is curiously constructed upon obliquely laid fragments of columns.

We now proceed to the row of columns which begins about 165 yds. from the N.W. corner of the temple. We here find many traces of handsome buildings and columns. One large column, in particular, now overthrown, is of gigantic dimensions. Huge capitals are scattered around, a remarkably fine one lying between the mosque and the colonnade. To the left are seen traces of a wall. This space was perhaps the *Market*. On a column here, in front of the colonnade, the votive inscription of the leader of a commercial caravan has been discovered. Around the colonnade doubtless stood handsome edifices, and this was probably the central point of the city, where several streets converged. As the row of columns did not run in the same direction as the main portal, but was required to face the market-place, the irregularity of the plan was masked in the manner shown below. Of this complex arrangement the following parts are preserved:

(1). Pillars 1 and 2 with half-columns and the arch *b*, above which are remains of a large square window. This arch is still lavishly enriched on the N.W. side, the most highly ornate parts being the tapered corner pilasters and the festoons running round the arch. (2). Arch *c*, with a roofed niche above it, and arch *d*. Then arch *e* with pillar 7. The best preserved part of all is arch *a*, seen from the row of columns. The Corinthian pillars (Pl. 2, 3) at the side are very imposing; the arch, about 34 ft. in height, is richly decorated. Unfortunately the keystone has subsided, so that the whole of this beautiful colonnade threatens to fall. In the case of pillar 1 the remarkable erosion of the stone from below should be

noticed. The yellowish limestone, quarried in the neighbouring mountains, is very inferior in durability to the basalt of the Ḥaurân, and even to the stone of Jerusalem.

From the great central colonnade extend the **Rows of Columns** (Pl. f, g), which are still preserved. The entablature above them, part of which still exists, has the same height as the remains of the walls of the small lateral colonnades. In the course of our examination of the colonnade we shall find that at some places a second and smaller colonnade ran above the first. We may also assume that the main street was flanked on each side by a covered colonnade, adjoining which were the houses. Between the columns were doors, which probably led into shops. Above the colonnade, at places at least, ran a second and smaller covered colonnade, whence foot-passengers commanded an excellent survey of the busy



street below. This explanation is, however, at variance with that of Wood (to whom we owe the above plan), who supposes that the row of columns was originally fourfold. We, on the other hand, are of opinion that the site of the supposed rows of columns, *i*, *i* and *h*, *h*, which, according to his plan, ran from the side portals, was occupied by buildings of a palatial character, and that the street was flanked by the covered colonnades 10 and 11. — The row of columns, each about 55 ft. in height, was about 1240 yds. long, and according to our view contained about 750, but according to Wood and others 1500 columns. Of these about 150 are wholly

or partially extant, a number of them adjoining the arcades, and still bearing their entablature. All the columns are provided with the corbels or pedestals already mentioned, about two-thirds of the way up, projecting towards the main street. Under some of these pedestals inscriptions are still to be seen, recording the names of meritorious citizens whose statues were placed here. No remains of these statues, however, now exist, and it is even questionable whether all the pedestals were occupied. Many traces of the pavement of the great central street still exist, but the route is now blocked at places with fragments of columns and capitals. The pedestals of the columns are often buried in the sand which abounds here more than in any other part of the Syrian desert.

The row of columns is interrupted farther on by a *Tetrapylon* (p. 119), that is, a place where the street was intersected by another, and probably vaulted over. Here, instead of the columns, are lofty pilasters, adjoining which four columns projected into the street. The only one of these columns now standing is a huge monolith of granite speckled with blue, probably brought from Egypt. A second, now prostrate on the ground, measures 29 ft. in length, and is near the base a little more, and near the top a little less, than 3 ft. 4 in. in diameter. On the left the pedestals belonging to these granite columns are still to be seen, and another column lies on the ground in fragments. To the right, at the back of the pilasters, which stand widely apart, we observe the beginnings of arches, and trace the course of a street. One of the streets bordered with columns led to a small temple, of whose peristyle ten fine Corinthian monolithic columns are preserved. These are not so lofty as those of the colonnade, but are perhaps buried more deeply in the earth. The W. front of this peristyle is preserved, besides which a pilaster is still standing on the S.W., and a column on the N.W. side. — Beyond the tetrapylon, on the left, begins a beautifully preserved row of columns, eleven in number, and connected by an entablature. Farther on there is a portal between the columns, with an arch resting on pilasters of the same height as the pedestals projecting from the columns. This portal also was double on the W. side. Between this point and a second portal there are twenty-five more columns, which are also connected by an entablature. Two of these columns also have pedestals attached to them on the W. side. The W. side of the capitals has suffered seriously from exposure to the weather. By the seventh column of the twenty-five there is a large round opening in the centre of the main street, resembling that of a cistern, and doubtless belonging to an ancient conduit.

To the l. at the back of the row of columns we come to a considerable building, near the street, now called *Dûr 'Adleh*, and containing a fine niche over the portal in the interior. From this point a slightly curved row of columns diverged to the left. This may possibly have been a 'stadion', or kind of racecourse, as we



Palmyra



Palmyra

are informed that the Palmyrans practised horsemanship; the space, however, is somewhat limited. Ten columns are preserved, which lead towards a large temple, once perhaps adjoined by a palace, and now called the *Serai.* The ground-plan of these structures is almost obliterated by the sand; but a complex pile of buildings surrounding a great court is still traceable. To the N.E. of this serai a well preserved single row of twenty columns runs in the direction of the principal street of columns. Near the beginning of it, a few paces to the N., is the well-preserved peristyle of a smaller temple.

Returning to Dûr ʿAdleh in the main street of the columns, we next come to a series of columns preserved on the left side, and then to a handsome portal about 21 ft. wide, leading to the large doorway of a building on the left. Beyond this the series of existing columns continues, and it is noteworthy that those which follow are higher than those we have passed. On the right are four columns, the first of which bears another smaller column. We now reach a small open space, at the corner of which are four massive pedestals of large blocks (resembling those at Jerash, p. 395). This was an important crossway and business centre of the city, and was probably also a vaulted tetrapylon. Twenty columns of the street which diverged hence to the left are preserved, as already remarked. Curiously enough, the main street extended beyond this point at a slight angle with the preceding part, an arrangement which was perhaps designed to enhance the effect of the perspective. Proceeding towards the N.W., we come to several more columns, or fragments of columns, sometimes on one side of the street and sometimes on the other. First there are six on the right, then seven on the left, two more on the left, seven on the right, two on the right, and lastly six on the left, the third of which is overthrown. Farther on begins a chaos of broken columns, apparently thus overthrown by earthquakes. A little to the N.W. lie two handsome sarcophagi. We then perceive traces of a street of columns to the left, together with the substructions of a building. Farther on we pass seven more columns on the left, then two on the right, at a considerable distance, but still in the line of the street. On the left we next observe a pilaster and two columns, and then on the right seven connected columns, while stumps only are extant on the left. On the right again we see a building with three columns parallel to the street. We now reach a point where the columns were terminated by a building placed across their line at a right angle, probably a tomb. The front, consisting of six monolithic columns on slightly raised ground, with well preserved bases, is still in existence. So also is part of the pediment, behind which is a very handsome pilaster which formed one corner of the building. Within and around the ruin are a number of large hewn blocks, some of which are elaborately enriched. Near it stands a second monument of similar character. A retrospective glance should now be taken at the colonnades we have

just traversed, in order from this side also to obtain an idea of the ancient magnificence of the street.

c. The town lay on both sides of the rows of columns, where numerons palaces and other handsome buildings must have been situated; for in every direction the eye ranges over traces of imposing edifices, more or less imperfectly preserved. The direction of the different side streets, which probably lie at no great depth below the rubbish, is only now traceable by the position of the buildings.

Examining the N.E. side of the city, which lies to the left of the point where our last walk ended, we find a number of large edifices in tolerable preservation, and fragments of masonry, and even terracotta, strewn over the ground, whence we infer that a street must have once connected these buildings. Before, however, retracing our steps towards the great temple, we turn towards the hill, a little to the N., and come to the remains of an ancient *City Wall*, the towers of which are still distinctly traceable. This structure is Roman, dating probably from the time of Justinian (d. 565), and erected for the protection of the then much reduced city against the Arabs. The dwelling-houses of ancient Palmyra must have extended a long distance towards the E. and S., as the Arabs of the neighbouring village speak of remains of ancient walls far beyond the Roman fortifications. The wall of Justinian runs to the S.E. angle of the temple of the sun (p. 523). Outside the wall, in the direction of the slope of the hill (N.), we observe a number of ruined *Sepulchral Towers* (p. 531). Near the wall also runs a *Conduit.*

Instead of following the course of the wall, we turn to the first *Temple* still preserved on this side of the row of columns. It is a small square building of large hewn blocks, with a pilaster at each corner. The entablature and the roof have fallen. The building is about 17 ft. long on each side. The portal looks towards the E., and shows by its present position that the whole building is imbedded to a considerable depth in the earth. The W. wall of the cella is destroyed.

To the E.S.E. of this we next come to the remains of another small temple (or church). On each side three columns are still standing, but the capitals of five of them have been thrown down. Proceeding in the same direction, we reach a beautifully preserved *Temple* with a porch of six columns, four of which are in front. The building doubtless rests on a basement, and the fact that the pedestals projecting from the columns are only 20 in. above the ground shows that the bases of the columns are considerably below the surface of the earth. At present the columns have a very heavy appearance. The portal is somewhat defaced; the roofed windows at the sides are better preserved. The entablature above the porch and the walls still exists, but the roof has fallen in, and nothing but naked walls is to be seen in the inside.

We now traverse the ground towards the E., which is strewn with ruins and fragments of columns, in the direction of the large isolated column, about 300 paces distant. To the N.E. is the old town wall. This gigantic column, about 58 ft. in height, still stands on a pedestal, and bears on its S. side a *bilingual* inscription (i. e. Greek and Palmyran) of the year 450 of the Seleucidan era (A. D. 138). It was erected in honour of the family of a certain Alilamos.

Proceeding hence straight towards the orchards, we come to a watercourse, and observe many antique fragments in the clay walls and scattered among the trees. The soil is fertile wherever watered, and is planted with apricot, pomegranate, and even palm trees. Passing round the temple of the sun through the gardens at the back, we come to a brook which descends from the sulphur spring, and following its course reach ($\frac{1}{4}$ hr.) a similar column to that above mentioned; but this circuit perhaps hardly repays the trouble.

d. A third excursion may be made towards the W. of the sun temple. Among the Muslim tombs which lie scattered here along the bank of a watercourse, we observe several stones bearing Palmyran instead of Arabic inscriptions. These must be ancient, though now used as tombstones. The object of our walk is the spring on the W. hills. Keeping the course of the brook in view, we descend to the small Arabian mill, the purpose of which is apparent long before it is reached. Near it we cross the steaming brook, and soon reach the spring (p. 518). A bath in this beautiful, clear, warm water is very pleasant. The visitor may, if disposed, wade through a narrow opening in the rock into a cavern in which the spring bursts from the earth. A little below the spring, on the right bank of the brook, is an ancient altar with an inscription.

Over the whole slope of the hill are scattered tower-like buildings, more or less dilapidated. In the plain a little to the S. of the spring, there is also a necropolis, but most of the tombs are covered with earth, betraying their existence only by a slight rising of the ground. Most of the tombs are hewn in the rock and vaulted over, but some are open. The numerous sculptures are generally somewhat rude, and the heads rarely possess noble features; but these works are interesting from the fact that they are the product of Greek art influenced by Oriental taste, and that they, with their accompanying inscriptions, are our sole source of information with regard to the history and social life of the Palmyrans. A thorough exploration of the tombs would therefore probably lead to most interesting results. Those who propose to make excavations must be provided with permission from the pasha of Damascus.

In their palatial edifices the Palmyrans imitated the Roman style with more or less taste, but their *Sepulchral Towers* are in the main copied from Asiatic models. These towers were probably family tombs, which the wealthy alone were in a position to erect for themselves. It was probably the richer classes only that occupied

themselves with the culture and the languages of the West, and on these tombs is to be found a memorial of that culture in the bilingual inscriptions which they invariably bear on the exterior. In the inside the names are sometimes in the Palmyran character only.

We shall examine some of the best preserved of the sepulchral towers scattered over the plain. These are situated on the right bank of the watercourse coming from the W., which is bounded on the S. side by the hill of the *Sitt Belkîs* (Queen of Sheba) and on the N. by that of *Ḥesêni*, and is often full water, though dry in summer. In front of the second tomb on this bank lies a stone with a long Palmyran inscription. The door is covered with earth, but an opening admits us to a long passage similar to that in the large adjacent tower. A handsome portal leads into a chamber with narrow, but deep, recesses on each side. At the back the chamber seems once to have penetrated farther into the hill. In the different recesses, which strongly resemble the Jewish shaft-tombs (p. 116), there are projecting ledges, on which we may assume that the bier with the body of the deceased was placed, as they are not strong enough to bear the weight of stone sarcophagi, and as wooden coffins could not easily be procured in the desert. Among the dust and rubbish accumulated in the interior of these tombs lie remains of mummies, shreds of winding sheets soaked in tar, bones, remains of busts, and reliefs mutilated by Muslim vandalism, or injured by their fall from the ceiling which they once adorned. Immediately to the left of the entrance a staircase ascends to a similar upper chamber. The building once had four stories.

The next tomb towards the W. is built of large hewn blocks, and contains a double bust, the heads of which are destroyed. The massive sarcophagus in the interior, and the well preserved ceiling on of the first floor, are extremely interesting. — Passing a tomb buried in rubbish, we next reach another with its lower floor imbedded in the earth, the chambers of which, however, appear to extend into the hill. In front of the building are statues and a bust without a head, holding a branch in its hand. Passing another monument, we now come to the best preserved tower, which rises to a height of about 58 ft., and tapers towards the top. The portal on the N. side is covered with a small roof. A slab built into the wall about halfway up bears a bilingual inscription, above which is a bracket with two winged figures. The bracket bears distinct traces of having once been occupied by the bust of the most renowned occupant of the tomb, which was protected by a roof above. The interior of the tomb is finely enriched. The chamber is 27 ft. long and 20 ft. high. The recesses are separated by Corinthian pilasters. At the back of the chamber were two rows of busts, five in each, above which is a recumbent figure in high relief. The ceiling, with its panels, is particularly fine, although a

considerable part has fallen, and the reliefs are much damaged. The blue and red colouring of the stucco panels is still traceable at places. The ceiling of the upper floor is similarly enriched, though in many cases the upper stories appear never to have been completed. This tomb contains many remains of mummies.

We now cross the small valley, as the ruined monuments higher up hardly merit inspection, and are especially struck by a tomb on the opposite bank, called by the Arabs *Ḳaṣr el-ʿAdbâ*, which is adorned with the bust of a woman holding one of her own shoulders, with an inscription below. To the N.E. are several more caverns, in front of one of which is a sarcophagus with busts and garlands. — The ground is covered with fine architectural fragments.

Proceeding towards the E. from the bed of the brook, we again come to the town wall already mentioned, which here runs a little way up the hill and describes an angle. Within it, on a raised terrace approached by flights of steps, are the remains of an important building which resembles a basilica. A large apse with niches and roofed windows still exists. Adjoining it, on the terrace, are numerous pedestals of columns. Three columns are still upright, but they are much disintegrated, and their rich acanthus capitals have fallen. A large block of stone here bears an inscription in which the name of Diocletian (d. 313) is mentioned. In front of this edifice, in wild confusion, lie relics of other palatial buildings, and particularly of elaborately enriched portals.

Lastly we ascend to (10 min.) the *Castle* on the hill to the N., but on approaching it we find that we are separated from the building by a moat, 40 ft. in depth; nor can we find an entrance by passing round the N. side, to skirt which moreover is not easy. The bridge crossing the rocky moat, with its handsome piers, is not passable, as it now consists of two palm trunks only. An active climber, however, can obtain access through a small postern gate at the S.W. corner. One or more guides had better be taken to assist the traveller in effecting an entrance. The castle is of mediæval, or perhaps more recent, origin, and is said to have been built as a retreat by a Druse prince. It contains a number of passages and chambers, in one of which to the N. there is a cistern, while others are provided with loopholes. Traversing the corridors, we ascend to the highest pinnacle, in order to obtain a general *view of the city. Here again we endeavour to picture to ourselves the splendour of ancient Palmyra. Below us lies the row of columns with its different ramifications; beyond it is the temple of the sun, and on the W. hills is situated the necropolis. Towards the N. and W. extends the desert, bounded by barren hills. Towards the E. alone the eye is refreshed by the green orchards to the right of the sun temple, and by the corn-fields to the left. Beyond these stretches a long tract of yellow sand, which terminates in the steppes of the desert, where several salt-lakes are seen gleaming in

the distance. These steppes, however, are said to contain several villages to the E. of Palmyra: *Beled Araḳ* with ten houses, and *Suḥneh*, 2 hrs. farther; then, on the hills to the N.E., *Duwara*, where terebinths are said to thrive. — The route to the Euphrates towards the E. can only be traversed with camels, and takes fully five days.

From Palmyra to Baʿalbek by Ḥomṣ and Riblah (about 53 hrs.). The direct route to **Ḥomṣ** (about 32 hrs.) leads by *Beida* and *Karnein*.

History. The kingdom of *Aram Zobah* (2 Sam. viii. 3, 5; x. 6, 8) is supposed by some authorities to have lain in the region of Ḥomṣ, and by others in the Beḳâʿa. Ḥomṣ is the ancient *Emesa*, which is first mentioned by Pliny as *Hemesa*, but Emesenes are mentioned at a still earlier period among the 'Scenites' (dwellers in tents) who fought against the Romans. Emesa first became celebrated as the native place of Heliogabalus or Bassianus, who was proclaimed Roman emperor in 217, and who was succeeded in 222 by his cousin Alexander Severus. At that period Emesa possessed a famous temple of the god of the sun (Baal). Aurelian defeated the Palmyrans here in 272, and pursued them through the desert to their capital. Under the Arabs Ḥomṣ was an important place with a strong castle. In 1099 it was captured by the Crusaders.

Ḥomṣ lies in a pleasant and fertile situation. It contains about 20,000 inhab., including many Christians (orthodox Greeks; also a Protestant community and school); it is built of basalt, and the streets are tolerably well paved. The town is still important as a market for the surrounding tribes, and carries on a few manufactures. It is surrounded by walls and a moat of about $1\frac{1}{2}$ M. in circumference. The citadel, on the S.W. side, was blown up during the present century by Ibrâhîm Pasha, in consequence of a rebellion of the townspeople. Fine view of the town and plain from the top. A little to the W. of the town are remains of an ancient tomb resembling a tower.

About $\frac{1}{4}$ hr. to the W. of Ḥomṣ flows the *El-ʿAṣi*, the ancient *Orontes*, in a N. direction. The *Beḳâʿa* (p. 447), the district where the valley of the Orontes expands into a plain, is mentioned in the Bible as one of the frontiers of Israel under the expression of 'the entering into Hamath' (Joshua xiii. 5, etc.). The region of Hamath itself was not conquered until the time of Jeroboam II., and then for a short period only (see p. 557). — A caravan route leads from Ḥomṣ to Tripoli (comp. p. 535) in four days.

From Ḥomṣ to Riblah (about $7\frac{1}{4}$ hrs). Passing the ruined citadel, we ride towards the S.; after 1 hr. the village of *Raba ʿAmer* lies on the right, and after 25 min. more that of *Kefr ʿAya* on the left. Near the (1 hr.) village of *El-Ottîneh* we survey the *Lake of Homs*, the mediæval *Lake Kadas*, 6 M. long and 3 M. broad. We next reach (25 min.) the huts of *Kemân*. In $1\frac{1}{2}$ hr. more we see the *Tell Mindau* a little to the right, the white houses on the top of which were perhaps an ancient *Laodicea* (comp. p. 545). To the W. lies *Kalʿat el-Ḥoṣn* (p. 536), which commands the pass towards the sea-coast. We then pass through ($\frac{3}{4}$ hr.) the considerable Muslim village of *El-Kuṣêr* (Oseir), and obtain a fine view of the mountain ranges of Lebanon. We cross an affluent of the *El-ʿAṣi*, and at ($1\frac{1}{4}$ hr.) **Riblah** cross the latter river by a ferry.

History. Riblah is mentioned as a town on the N. frontier of Israel (Numbers xxxiv. 11). Pharaoh Nechoh encamped at Riblah on his campaign against Egypt, and kept Jehoahaz in captivity here (2 Kings xxiii. 33). Nebuchadnezzar also made some stay at Riblah (2 Kings xxv. 6; Jerem. xxxix. 5).

From Riblah to Baʿalbek (about $13\frac{1}{2}$ hrs.). By diverging to the right from this route we may visit the interesting monument of *Kamûʿat Harmel*, 3 hrs. distant. It stands on a hill which affords a survey of the country from the castle of Ḥomṣ to Mt. Hermon. The village of *Harmel* lies about $\frac{1}{2}$ hr., to the N.W. of the monument, beyond the stream. The monument, itself a conspicuous object, stands on a pedestal of basalt,

3½ ft. high, in three steps. On this rests the lower story, about 10 yds. square and 23 ft. high, round which runs a cornice; above is a second story of smaller size, 19 ft. high, surmounted by a pyramid built of smaller stones, about 15 ft. high. The whole is constructed of limestone. At the S.W. corner we are enabled to observe that the building is solid throughout. The sides of the lower story are covered with sculptures in relief representing hunting scenes, but it is difficult to make out what the animals are. On the N. side are two stags.

Proceeding towards the S.S.W., we may next visit *Dêr Mar Marûn*, situated on the river. In a perpendicular cliff, about 290 ft. high, the cavern is shown in which Maron, the founder of the Maronite sect (p. 88), is said to have lived. It contains several small, dark, and dirty cells. The river flows here to the E. for a short distance. About 500 paces farther S.W. a large spring bursts forth which is regarded as one of the main sources of the El-'Aṣi, and is somewhat difficult of access.

Crossing a rocky and desolate plain towards the S.W., we return to the main road, cross (2½ hrs.) a large canal, and reach (½ hr.) *Er-Râs* or *Râs Ba'albek*, a village inhabited by Greek Catholics, surrounded by orchards. It contains old foundation walls of extensive buildings, particularly churches. In the upper part of the village is a monastery. Robinson supposes the place to be identical with the ancient *Conna* of the Itinerarium Antonini.

In order to reach Lebweh, we ascend to the S.W. (25 min.). From the top of the hill we see Kamû'at Harmel and the Lake of Ḥomṣ (see above). We then cross the deep *Wâdy Fîkeh* (½ hr.). The village of that name lies to the left. Again descending, we pass (35 min.) the small village of *El-'Ain*, then (20 min.) *Wely 'Othmân* on the left, and reach (½ hr.) a conduit and *'Ain Lebweh*. A very large spring, with several smaller ones rises here, but this is not the most southern source of the Orontes. The small village corresponds to the ancient *Libo*. Ascending gradually to the S.W., we reach the top of the hill (1 hr.), whence we obtain an uninterrupted view to the N. for the last time. Descending again by a brook, we leave (55 min.) the village of *Resm el-Hadeth* about ¼ hr. to the right. Farther on (1 hr. 20 min.) we see the village of *Yûnîn* opposite to us. After having skirted the slope to the S. for ¾ hr., we descend, cross a bridge, and reach (¼ hr.) *Naḥleh*, situated in a deep gorge, with the ruins of an ancient temple built of large blocks. On the hill to the E. are rock-tombs. Traversing the sterile ground towards the S.W., we reach Ba'albek in 1 hr. 20 min. — Another route more nearly follows the direction of the river. From the bridge leading to the village of Harmel, Van de Velde gives the following distances: — To the ruins of *Bûkdash* 1 hr.; thence to *El-'Ain*, where the *Nahr Fîkeh* falls into the river, 1¾ hr., beyond which the route ascends the course of the brook, traversing cultivated ground. On the right after 1 hr. 50 min. lies the village of *Harbdi*, and in 1 hr. more a hill with ruins is passed. In 1¼ hr. the village of *Shâ'ad* is reached; in 1 hr. 18 min. the route crosses the *Nahr el-Mokhna*, and in 1 hr. 37 min. more reaches the ruins of Ba'albek (p. 494).

From Karyatên to Tripoli by Riblah (4—5 days). From Karyatên (p. 520) the route leads to the N.W. in 3 hrs. to the Muslim village of *Hawârîn*, where there is a square tower, with some other relics; then to (3 hrs.) *Ṣadad*, a village occupied by Jacobite Christians, the ancient *Zedad* (Numbers xxxiv. 8; Ezek. xlvii. 15), on the N. frontier of the Israelites. In 4 hrs. more the route leads to *Hasyâ*, on the caravan road from Ḥomṣ to Damascus; thence to *Zarâ'a* 3 hrs., and *Riblah* 40 min. (see above).

At Riblah we cross the Orontes, and ride to the N.; then (¾ hr.) return to the river, and traverse the plain towards the N.W.; ¾ hr. the spring *'Ain et-Tannûr;* 20 min., a milestone; ¼ hr., village of *Buweida*, substantially built of basalt. In 25 min. more we see the *Lake of Ḥoms*, with the island and castle of Homs; 35 min., the ruins of *Umm el-Ḥâretên;* 25 min., the ruins of *El-Kuneyyiseh*, with a large building near them; 20 min., a watercourse; 10 min., village of *Huneidir;* ¼ hr., a plateau

with oak bushes, below which is seen *El-Ḥoṣn* (see below). Beyond (10 min.) the village of *Ḥarba'ana* we come to (5 min.) a curious tomb tower, like those at Palmyra, but much ruder. We here obtain a view of the principal valley, *Wâdy el-Kebîr*. Descending between bush-clad heights, we come (10 min.) to a mill, beyond which the valley expands. After ½ hr., *Musheirifeh* on the hill to the right. The valley expands into the plain of *Buḳei'a*, which terminates the district of Lebanon, and is bounded on the N. by the mountains of the Nusairîyeh. The river *El-Kebîr* flows through this well cultivated plain. The direct route leads to the W., following the wooded spurs of Lebanon, to (40 min.) *Jisr el-Aswad* (black bridge), and (2 hrs. 40 min.) *Jisr el-Abyaḍ* (white bridge). The Nahr el-Kebîr is the *Eleutherus* of the ancients. A very interesting circuit is by the *Jisr el-Kamar* (bridge of the moon) to the fortress of *El-Ḥoṣn*, which is visible from the bridge. The plain (the ride across which takes 2 hrs.) is marshy, so as to be impassable in spring, when the traveller must follow the E. slope of the hills (3—3½ hrs.) in order to reach the foot of the hill on which the castle stands. The ascent to the castle takes 1 hr. more.

Ḳal'at el-Ḥoṣn, or *Ḥoṣn el-Akrâd* (Kurd fortress), acted a prominent part in the history of the Crusades. It fell at an early period into the hands of the Franks, and subsequently to 1180 was in possession of the Hospitallers. In 1271 it surrendered to the troops of Bibars. The castle commanded the pass leading from the coast to Ḥomṣ and Ḥama. A village and the residence of the governor of the district are now established within the precincts of the building. The castle is well preserved. Over the portal on the W. side are two sculptured lions. Part of the Mediterranean is seen towards the N.W., and also the N. slope of Lebanon. Several villages are situated around the castle.

From El-Ḥoṣn we descend the pass towards the N.W., and reach (40 min.) the hospitable monastery of *Mar Jirjis* (George). Lower down the valley (20 min.) we come to the intermittent spring of *Fuwâr ed-Dêr*, the *Sabbath River* of antiquity, which was passed by Titus (Josephus, Jew. War, vii. 5, 1). After ¼ hr. we quit the valley; 35 min., the village of *Shelûh* lies on the left; 25 min., *Tell el-Ḥôsh* on a mountain spur; ¼ hr., *Kefr Rîsh* on the right; ¼ hr., *Burj Ṣâfita* is seen to the N.W. in the distance; 10 min., a fertile plain, watered by many brooks, which we traverse towards the S.W.; 1 hr., a larger brook; 20 min., junction of the road with that to Ḥomṣ; ½ hr., *Jisr el-Abyaḍ*, or *Jisr Shêkh 'Ayyâsh* (after a wely), or *El-Jedîd* (new bridge). Robinson rode hence to *Shêkh Moḥammed* (2¾ hrs.), and thence to (55 min.) *Tell 'Arḳa*, the ancient Phœnician city of the Arkites (Gen. x. 17), and once a fortress of the Crusaders, both of which have almost entirely disappeared. The direct caravan route from the 'white bridge' to Tripoli crosses the *Nahr 'Akkâr* near (1 hr.) *Tell el-Kerreh*, reaches the coast (1 hr. 10 min.) near *Tell Kuleyât* (on the right), and crosses (¾ hr.), by a bridge or ford, the *Nahr el-Barid* near *Arḍ Arthûsi*. the ancient *Orthosia* (p. 538). Following the coast, to the left of which rises *Mt. Terbol*, we reach Tripoli in 2 hrs. 25 min. more (p. 509).

From Karyatên to Damascus by Nebk and Ṣêdnâya (25—26 hrs.), a more interesting route than that by Jêrûd.

About ½ hr. from Karyatên we cross a conduit with a number of openings (perhaps leading to Palmyra); 20 min., a wâdy; ¼ hr., a slight ascent. The stony road passes several salt lakes, and next passes (1 hr. 55 min.) the village of *Mahîn*, leaving *Ḥawwîn* ½ hr. to the right. Beyond Mahîn we pass a spring. We ride to the S.W. over a dreary, hilly tract. Before us rise the glistening white spurs of Anti-Libanus, and, some hours later, Dêr 'Aṭîyeh, and Ḥafar on the right. Between Mahîn and the point (5½ hrs.) where we reach the road from Ḥafar to Dêr 'Aṭîyeh, no water is to be had. In ¾ hr. more we reach the gardens of the large Christian and Muslim village of **Dêr 'Aṭiyeh** (station of the American mission). Those who do not intend spending the night here follow the main route leading outside the village. Good water by a mill on the right. We

next proceed to (2½ hrs.) **Nebk,** a village in a very fertile district, surrounded by well watered orchards, which begin ½ hr. before the village is reached. This is another station of the American mission. It contains 2000 inhab., including many Christians. The Greek Catholic monastery is a very handsome building, and clean, like most of the houses in all these villages. The mud walls often have coloured plates built into them by way of ornament. To the S. of the village are the ruins of a large khân. To the S.E. rises a hill whence we may survey the spurs of Anti-Libanus.

Following the telegraph wires towards the S.W., we come to (1 hr.) the extensive vineyards of **Yabrûd,** and then (25 min.) to the village itself. The place is mentioned by Ptolemy as *Jebruda*, and a bishop of Yabrûd is mentioned as having been present at the Council of Nicæa. The village is said to contain 1000 families, of which one-fifth are Christian (Greeks and a few Protestants). The church, which belongs to the Greeks, is said to have been built by the Empress Helena. In the interior it resembles an ancient basilica; the wooden ceiling is modern. The different kinds of stones of which the outer wall is composed on the N. side indicate that the building is of great antiquity. A Greek inscription built into the wall upside down is too high to be deciphered with ease. To the N. of the little town rises the *Kasr Berdawîl* (Baldwin), a castle with ancient relics. A colonnade on the E. side is half preserved.

Beyond Yabrûd we ascend towards the S., passing orchards to the right, on the bank of the brook, above which rises a barren mountain, intersected by a deep valley. Beyond a meadow (27 min.) is situated a large spring. In the rocks to the left is a long series of rock-tombs, consisting of square chambers, with three niches in each, some of which may be entered. We now traverse a cultivated valley, passing several cisterns. After 2 hrs. a road to the left diverges to the Muslim village of *Bakh'a*. After 13 min. a cistern. In 4 min. more we send on the luggage by the direct route to Ṣêdnâya, and descend to the left into the large, vine-clad amphitheatre of hills. In ¾ hr. we reach the conspicuous and most picturesquely situated Greek Catholic monastery of *Mar Serkis* (excellent wine). A few paces farther E. the rocks descend precipitously. We are here on a ridge between two deep ravines. Perpendicularly below us lies the village of *Ma'lûla*, which was known by the same name in ancient times. On the E. side of the narrow gorge which runs to the N. lies the Greek orthodox monastery of *Mar Thekla*. On the nearer (W.) side of the gorge, where a steep path descends into it, are seen numerous rock-tombs. Paths descend to the village through both gorges, but they are difficult for horses. The large village of Ma'lûla (7 min.) is occupied by Christians only. At this village, as well as at Bakh'a, already mentioned, and in the neighbouring Jub'adîn, the Aramaic (Syrian) language, which in the time of Christ, mingled with Hebrew, prevailed throughout Palestine and Syria, is still spoken, but is gradually dying out. — Ba'albek may be reached in one day from Ma'lûla by crossing the Anti-Libanus; but a guide and escort are necessary, as the district traversed is inhabited by the thievish Metâwileh.

Quitting the village of Ma'lûla, we follow the slope of the hill to the right, passing numerous reservoirs. After 50 min. our route is joined by the telegraph wires and road from the mountains on the right (from *Jub'adîn*). On the left (42 min.) we see the village of *Dawâni*, then (40 min.) *Akaubar* through which the direct route from Ma'arra to Damascus leads. We next see (1 hr.) the villages of *Tellfîta* and *Ma'arra* on the left, and (¾ hr.) reach **Ṣêdnâya.**

Ṣêdnâya is a considerable village occupied by Christians. Below the monastery is a curious square building, resembling a tower, now in possession of the Latins, known as *Mar Butrus er-Rasûl* (Apostle Peter). It stands on a basement of three steps, and is 9¾ yds. square and 26 ft. high. Each wall consists of ten courses of finely hewn stones. On the S. side is a small door surrounded by a moulding. The vaulted interior is unadorned, except with a few modern pictures. The building is probably Roman,

and was perhaps a tomb. The visitor may ascend to the roof. — The large Greek nunnery (40 nuns) above the village stands on a precipitous rock, and is reached by steps. It is said to be very ancient, but, like the church, has been recently restored. The Iconosterium contains old pictures, one of which is said to be a miracle-working Madonna. On the E. side of the rock are ancient tombs. Higher up among the mountains is the monastery *Mar Jirjis*. — Quarters may be obtained at the nunnery.

There are two routes from Ṣêdnâya to Damascus. One crosses the plain, descends the hill, and leads through a defile in about 1¾ hr. to Menîn (p. 493). The other leads by Ma'arra. We descend into the valley (12 min.), and in 22 min. reach *Ma'arra*, with an excellent spring. The road follows the telegraph. Ascending to the top of the hill (35 min.), we lose sight of Ṣêdnâya, but obtain a fine view of the Ghûṭa and Damascus. To the left lies the *Thenîyeh* (p. 519). Passing a reservoir (35 min.), we see the village of *Et-Tell* before us. From the right (50 min.) a mountain path descends to our road. We pass (14 min.) the trees of Et-Tell, and (27 min.) a reservoir. We begin (5 min.) to descend rapidly, (22 min.) pass another reservoir, and (13 min.) skirt the gardens of the village of *Berzeh* (p. 492), with a café on the roadside. On the left we see (18 min.) the village of *Abûn*, and then (20 min.) reach the Aleppo road. On the right (12 min.) our road is joined by that from Ma'raba (p. 493). In 13 min. more we at length reach the high road outside the Bâb Tûma at Damascus (p. 519).

33. From Tripoli to Lâdiḳîyeh by the Coast.

26½ hrs. — From Beirût to Tripoli, see R. 31. To the N. of Tripoli the coast forms a large bay *(Jûn 'Akkâr)*, the N. end of which is approached by the *Jebel 'Akkâr*, a spur of the chain of Lebanon. The well-cultivated plain of the coast is called the *Jûniyeh*. Leaving Tripoli, we ride for a short distance along the right bank of the river and reach the *Ḳubbet el-Beiḍâwi* (on the left), a dervish monastery, with an excellent spring near it, containing fish which are regarded as sacred. Keeping *Mt. Terbol* to our right, we next come to (2 hrs. 25 min.) the *Nahr el-Barid* ('cold river'), which is named *Bruttus* in the ancient Itinerarium Hierosolymitanum (dating from A.D. 333). On the S. bank of the river, to the left of the road, are the ruins of the town of *Orthosia* (1 Macc. xv. 37). Crossing the river by a bridge, or by a ford, we reach a khân on the opposite side. A little farther on, a path to the right diverges to *'Arḳa* (p. 536), and after ¾ hr. more the road to *Shêkh Ayâsh* (p. 536) also leads to the right. Traversing the plain and skirting the sea, we cross the (1 hr. 35 min.) *Nahr 'Akkâr* by a bridge, and next reach (1¼ hr.) the *Nahr el-Kebîr* ('the great river'). This river, the *Eleutherus* of antiquity (1 Macc. xii. 30), separates the Lebanon district from the *Nusairîyeh Mts.*, the *Mons Bargylus* of the ancients, and is crossed by a bridge. About 25 min. farther to the N. we observe the village of *Sumra*, which corresponds to the ancient *Simyra* of Strabo. This was once the territory of the Zemarites (Gen. x. 18). In 1 hr. more we cross the *Nahr el-Abrash* ('the speckled river'), to the N. of which extends a thicket of trees. To the right, on the hills above us, lies the district of *Es-Safîta*, the principal place in which, bearing the same

name, possesses a large castle of the time of the Crusades, but is not easily reached owing to the unsafe state of the country. Nearer the sea, on the slope of the Safîta mountains, lies *Kal'at Yaḥmûr* (situated about 1½ hr. to the S. of Amrît), another handsome castle which dates from the Crusaders' period, although an inscription bearing the name of Constantine found in it would seem to point to an earlier origin. In about 1½ hr. from Nahr el-Abrash we reach the **Nahr Amrît.**

History. The modern name of Amrît is probably a corruption of the ancient *Marathus*, as the town which formerly lay here was called. Marathus was founded by the Arvadites (p. 541) and was ruled over by the king of Aradus. When visited by Alexander, the town was a large and prosperous place. In B.C. 219 Marathus became independent of Aradus, and in 148 the Aradians attempted to destroy the town. At a later period Marathus is rarely mentioned, and during the Roman period it had ceased to be a place of any importance. Renan (Mission en Phénicie) is, therefore, probably right in supposing that the ruins of Marathus date from the Phœnician period.

Marathus lay nearly opposite the islands of Hebles (to the S.W.) and Aradus (to the N.W.), on the banks of two brooks, the northern of which is called the *Nahr Amrît*, and the southern the *Nahr el-Ḳibleh* ('southern brook'). When near the sea, the latter ceases to run towards the W. and turns to the N., flowing parallel to the coast between thickets and swamps, and emptying itself into the Nahr Amrît a little above the mouth of that river. Farther inland, between these streams, rises a range of hills which also run parallel with the coast. Between these hills and the lower part of the Nahr el-Ḳibleh runs the modern caravan-route.

About 10 min. before we cross the Nahr el-Ḳibleh we observe to the right of the road (opposite some bushes on the left) the first antiquities of Amrît. The first object of interest is a rock-tomb. About 150 paces to the N. of it is another and larger tomb, called the *Ḥajar el-Ḥubla* ('stone of the pregnant woman'), with remains of a pyramid near it. We descend through a square opening into a cavern, the walls of which taper upwards. The tomb consists of three chambers with deep niches. A kind of passage in the second chamber leads to a tomb-recess. — About 5 min. to the N.W. of this tomb, to the left of the road, rises a large cubic mass of rock. A larger cube of rock, called *Burj el-Bezzâḳ* ('snails' tower'), is situated among the bushes, 150 paces to the W.N.W. Two entrances (on the E. and S. sides respectively) lead into a somewhat rude chamber; and near a window we find a staircase ascending to the top of the cube, which is about 16 ft. in height, and was probably surmounted by a pyramid. On the façade are seen the holes where beams, probably belonging to a porch, were once inserted. — In about 5 min. more we reach the Nahr el-Ḳibleh. The caravan route leads towards the N.W. to the (9 min.) *'Ain el-Ḥaiyât* ('serpents' spring'). Among the bushes near the spring are the insignificant remains of two small temples, the style of which seems

to have been Egyptian. — The best preserved monuments of Amrît are situated opposite, and to the E. of, the serpents' spring, about 5 min. distant, and to the right of the road; on the hills running parallel with the shore. These hills command a charming view of the island of Ruâd to the N.W., the hills of Safîta to the E., Mt. Lebanon to the S., and the necropolis and quarries close to us. We observe here several monuments of the kind called by the Arabs *El-Maghâzil* ('spindles'). The northernmost of these consists of a somewhat rude and unfinished cubic pedestal, bearing a monolithic cylinder, 13 ft. in height, and of slightly tapering form, which is surmounted by a small pentagonal pyramid. The second monument, 6 yds. distant, is much more carefully executed. The circular pedestal of this monument, which consists of four stones, is adorned with four rude and perhaps unfinished figures of lions. On this peculiar pedestal rises a monolithic cylinder, 6½ ft. high, with a rounded summit. Both the lower and upper part of the cylinder are adorned with indented moulding and steps running round it (comp. p. 514). — These two monuments belong to rock-tombs, which are entered on the S. side.

A third monument of similar character, but smaller, is situated about 2 min. to the S.E. of these two. In this case the cube rests upon a basement of two steps. Above the cube is a hollow moulding, and above the latter rises a second and smaller cubic block which once bore a pyramid. The entrance to the staircase which descends into the tomb-cavern below the monument is covered with a large, well-hewn block of stone.

About 5 min. to the N. of this necropolis stands a large house, hewn in the rock. The W. façade is 33 yds. long; the walls are about 19 ft. in height and 2½ ft. in thickness. The interior of the house was once divided by walls hewn out of the rock into three chambers. The N. side is bounded by a wall built of cut stones, and so is part of the S. side also. The doors and windows are irregularly distributed. In the interior are seen the niches and holes once used for the insertion of beams. Near this house are several oil-presses in the rock and remains of mosaics.

We now proceed from this house N.W. to the (5 min.) Nahr Amrît, before reaching which we perceive the shrine of *El-Ma'bed* on the left. This consists of a court, 52 yds. broad and 60 yds. long, hewn in the rock and artificially levelled. The S. wall of the court is now about 16 ft. high. The W. and E. walls descend towards the N. to the brook. The N. (front) side was probably once closed by a wall of hewn stones, with gateways, where a hedge now stands. Remains of pillars near the corners of the court appear to indicate that the walls were flanked by corridors. An opening in the W. wall leads to some quarries or grottoes. A small conduit skirting the E. and S. walls ends near some grottoes, 8½ yds. from the N.E. angle. In the middle of the quadrangle, which is now

overgrown with grass, stands a square mass of rock, upwards of 10 ft. high, and about 18 ft. square, serving as a basement for the cella, which is open towards the N. in the direction of the valley, and consists of four hewn blocks and a monolithic roof, vaulted inside and projecting in front. (The cella was probably once entered by a porch.) A simple frieze and cornice form the only decoration of the building. On each side there are traces of stairs. The basement seems to have stood in water for a long period. On the E. side of the court is a spring, and the arrangements may possibly have been such that the cella alone was intended to appear above water.

Opposite El-Ma'bed, on the N. (right) bank of the brook, are remains of similar temples and other buildings. To the right, a little farther up, are the ruins of a large *Stadium*, 137 yds. long and 33 yds. wide. The arena is enclosed by ten tiers of seats, all of which are hewn in the rock on the N. side, while half of them on the S. side are constructed of cut stones. The stadium was bounded on the E. by an amphitheatre.

To the N. of Amrît we perceive the island of *Ruâd* (p. 542) in the sea to the left. We next reach (40 min.) the *Nahr Ghamkeh* and (20 min.) **Ṭarṭûs**, the ancient *Antaradus*.

History. The Arvadites are mentioned as early as the time of Moses (Gen. x. 18). It is recorded that *Aradus*, the modern Ruâd, was founded as a colony by refugees from Sidon (p. 432), and this was probably the earliest foundation of the town. In the Persian period Aradus is mentioned as the third of the towns in alliance with the Sidonians. The Arvadians, or Aradians, were famed as skilful mariners and brave soldiers (Ezek. xxvii. 8, 11). The little island, however, was merely their place of origin and headquarters. The territory subject to them lay on the mainland, their colonies being Paltus, Balanea, Karne, Enhydra (between Ṭarṭûs and Amrît), and Marathus. The island derived its supply of water from the mainland, but in time of war could obtain water from fresh springs in the sea, which still exist. The Aradians were remarkable for their commercial enterprise, but their chief place of business and seaport was at Karne (now Karnûn), about 3 M. to the N. of Aradus. King Strato of Aradus, with the whole of his dominions which appear to have extended as far as the Orontes, at length surrendered to Alexander the Great. The state, however, long retained a degree of independence and the right of affording an asylum to refugees. At a later period Aradus was surpassed in importance by its mainland colony *Antaradus*, or *Antiaradus*. This town is mentioned for the first time by Ptolemy (2nd cent. after Christ), after whose time the two towns are frequently mentioned as distinct places, and each had a bishop of its own. In 346 Constantine caused Antaradus to be rebuilt, and for a time it was called *Constantina*. In the middle ages Antaradus was named *Tortosa*. During the Crusades it was an important place, and belonged to the county of Tripoli. For a time, however, it was uninhabited. In 1188 the town was taken by Saladin, but he succeeded in capturing one of the castles only, as the other was gallantly defended by the Grand Master of the Knights of St. John. In 1291 Tortosa, which was defended by the Templars, and was the last place held by the Christians in Syria, was finally taken by the Muslims.

On the S.E. side of Ṭarṭûs stands a handsome church of the Crusaders, in excellent preservation. The aisles are separated from

the nave by slender pillars with capitals of Corinthian tendency. The W. façade has a pointed portal, with three windows above it, placed triangularly. At the W. ends of the aisles are pointed windows, and higher up are small square windows. On each side are two small side-chapels, separated from each other externally by massive buttresses. The lateral apses with their vaulted sacristies are enclosed within square towers rising to the height of the roof. The roof of the church consists of tapered barrel vaulting, in the lower part of which rectangular windows are introduced. The portal is richly ornamented. The church is 44 yds. long and 30 yds. wide. The Muslims, in utilising it for the purposes of their worship, have somewhat disfigured it by adding a minaret, and in the interior a wooden pulpit.

The *Town Walls* of Ṭarṭûs are about 2000 paces in circuit, and on the S. side are protected by a moat. The present inhabitants live within the walls of the old castle. In the middle of the village there is an open space. The *Castle* dates from the time of the Crusades, the drafting of many of its stones affording no proof of an earlier origin, as ancient materials were probably used in its construction. The numerous masons' marks might perhaps afford information as to the date when the stones were first hewn. From N. to S. the castle is 200 paces in length. It is enclosed on all sides, except that next the sea, by a double wall of drafted blocks, and by double moats hewn in the rock. The outer moat is 13 yds. wide and 11 ft. deep, and the moat between the walls is 20 yds. wide. The principal entrance to the castle is on the N.E. side, next the sea, where the moat was formerly crossed by a bridge. Within the gateway rises a lofty Gothic corridor with a stone roof. We cross the inner moat, pass the second wall, and reach the inner court of the castle. On the left is a spacious hall, 51 yds. long and 18 yds. wide, the vaulted roof of which is borne by five columns of red granite with capitals of Corinthian tendency. One of the capitals represents the head of a crowned monarch. The front of this hall contains six large windows, over one of which is represented a lamb in relief.

The small harbour of Ṭarṭûs is about 10 min. to the N. of the town walls. A building on a rock near it was probably used as a warehouse during the Crusaders' period. In the vicinity are several rock-tombs.

The island of **Ruâd** may be reached by boat from Ṭarṭûs in less than an hour. The island is beautifully situated, and commands a charming view of Ṭarṭûs, the plain and the mountains, the Jebel Aḳra' to the N., and Mt. Lebanon to the S. It lies about 2 M. from the mainland, and consists of an irregular ridge of rock, about 880 yds. long and 550 yds. broad, on which layers of sand have been deposited. The island is almost entirely occupied by the modern *Ruâd*, a village with 2—3000 inhabitants who are chiefly sail-

ors and sponge-fishers. A broad wall, skirting the artificially hewn margin of the island, once enclosed the island, except on the E. side, where the harbour lay in the direction of the mainland. Many remains of columns are still to be seen near the harbour, both in the sea and on land (comp. p. 121). The most extensive remains of the town walls are on the W. side of the island, where they are still 28—38 ft. in height, and constructed in a grand, Cyclopean style. The highest point in the island is crowned with a large Saracenic castle, with substructions hewn in the rock, in which numerous store-chambers have also been excavated. The interior of the castle is now inhabited. A second castle lay near the harbour. — The island contains several handsome cisterns, and on the S. side there are remains of rock-hewn dwellings with niches for lamps, etc.

To the N. of Ṭarṭûs we next reach (10 min.) the small and poor harbour of the town; (50 min.) *Karnûn*, the ancient *Karne* (p. 541); (10 min.) *Nahr el-Ḥusein;* (10 min.) *'Ain et-Tîn* ('fig spring'); (25 min.) *Khirbet Nasîf*, with numerous ruins; (½ hr.) *Tell Busîreh*, and (20 min.) *Zemreh*. After 35 min. more we cross the brook *Marakia*, called after an ancient place of that name. In the middle ages the Franks erected a huge tower of seven stories in the sea opposite the town of Marakia, but in 1285 were compelled to surrender it to the Muslims, and to assist them in demolishing it. In 1 hr. 10 min. we come to *'Ain el-Frari*, and in ½ hr. more to the *Nahr Bôs*. Instead of following the direct route to *Bâniâs* (2 hrs. 20 min., over lava soil), we may now proceed to visit the ancient fortress of *El-Merkab*, which lies a little inland, about 2 hrs. distant.

El-Merḳab ('the watch-tower') is the principal village of a district which is chiefly inhabited by Nusairîyeh. The very extensive castle occupies the summit of a trap rock, which rises to a height of nearly 1000 ft. above the sea-level, and is precipitous on every side except the southern. The wall skirts the margin of the hill. On the S. side a deep moat has been hewn in the rock, and adjoining it rises a tower 66 ft. in height, with walls of basaltic blocks 16 ft. in thickness. The tower contains a Gothic chapel, now converted into a mosque. The fortress was capable of accommodating 2000 families and 1000 horses, and still contains numerous stables and store-chambers. The vast cistern outside the castle was formerly supplied with water from the hills to the E. — It is not known by whom this castle was erected. In the middle ages it was called the *Castrum Merghatum*, and was a place of great importance. It was occupied by the Hospitallers, and resisted the attacks of the Muslims down to 1285. On 17th April of that year the castle was attacked by Sultan Ḳilâwûn of Egypt, who by means of his battering-rams overthrew part of the walls. The breach, however, was filled up by the fall of a large tower, and it was not till 25th May that the place at last became untenable. The knights then surrendered on condition of being allowed a free retreat.

We now descend from El-Merkab to (¼ hr.) *Bâniâs*, the *Balanea* of Strabo. An Episcopus Balaneorum is mentioned as having attended the Council of Nicæa. In the middle ages the Muslims called the place *Bulunvâs*, and the Franks *Valania*. Knights of St. John resided here, but owing to the unsafe state of the country the seat of the bishop was removed to Merghatum. The river Valania once formed the boundary between the kingdom of Jerusalem and the principality of Antioch. The town is charmingly situated on the N. side of the stream, but is now deserted. On the E. side of it are still to be seen the foundation walls of an old church, and near the shore a number of granite columns and remains of a castle. — Following the coast-route, we next reach (1 hr.) the river *Jobâr*, (20 min.) the *Nahr Huseisân*, and (¾ hr.) the *Nahr es-Sîn* (or *Nahr el-Melek*). The former of these names is supposed to have some connection with the Sinites mentioned by Moses (Gen. x. 17). To the S. of the river we perceive extensive heaps of ruins, including several granite columns. These ruins are named *Beldeh*, and correspond with the ancient *Paltus* of classical geographers. On the N. side of the bridge stands a large khân. A little farther N. lies the ancient harbour, which was artificially sheltered. From the river a canal was conducted towards the E., whereby part of the quarter of the town to the N. of the river was converted into an island. — Leaving the Nahr es-Sîn, we ride in 35 min. to the *Nahr Sukât*, which empties itself into a pretty bay on which lie extensive ruins. On the N.E. side rises the *Tell Sukât*, bearing the ruins of a castle. In 1 hr. we reach the *Nahr 'Ain Burghuz*, and in ½ hr. more the village of **Jebeleh.**

History. Jebeleh answers to the *Gabala* of ancient geographers. In 639—40, when the Muslims conquered this district, a fortress of the Byzantines stood here, and adjoining it a second castle was built by Khalîf Mu'âwiya. Yâkût states that Jebeleh was captured by the Byzantines in 969, but retaken by the Muslims in 1081. In 1099 Jebeleh was threatened with a siege by the Crusaders, but the inhabitants bribed Count Raymund of Toulouse to withdraw. In 1109, however, the Crusaders took the place. In 1189 it was finally captured by Saladin.

Jebeleh is surrounded by a fertile plain which yields the famous Jebeli tobacco (p. 33), a rival of the well-known tobacco of Lâdikîyeh ('Latakia'). The modern village is a very poor place, chiefly inhabited by Muslims. Numerous hewn stones and other antiquities are still to be found here. The small harbour is protected by several piers of huge stones, some of which are 11 ft. in length. On the shore are seen several granite columns, some of which have fallen into the water. They probably once belonged to some palatial edifice which stood here. Near the coast are a number of rock-tombs, some of which seem to have been used as Christian chapels. To the N. of the town is situated a large *Roman Theatre*, which has unfortunately been much injured and built over by the Muslims. The radius of the theatre is 49 yds. in length. The vaults on which the tiers of seats rested still exist, and con-

tain 17 entrances, flanked by massive pillars. The arena and part of the tiers of seats are now covered with houses. The stones of the theatre have been used in the construction of a bath which rises in the vicinity, adjacent to a large mosque. This mosque was once a Christian church. It is now dedicated to Sulṭân Ibrâhîm, a famous Muslim saint. — Near the mosque is a plantation of oranges.

Our route now leads towards the N., through a bleak district which is frequently infested by Nusairîyeh robbers, to (½ hr.) the *Nahr Rumaileh*, and (1 hr.) the *Nahr Rûs*, over which there is a dilapidated ancient bridge. To the N. of this point rises a hill covered with the ruins of an extensive castle. After 1 hr. we reach the *Nahr Mudîyukeh*, in ½ hr. the *Nahr Snôbar*, and in 1 hr. more the *Nahr el-Kebîr* ('great river'), which must not be confounded with the river of that name farther S. (p. 538). We now turn to the W., and in 1 hr. reach **Lâdiḳîyeh.**

History. In ancient times Lâdiḳîyeh was the Phœnician *Ramantha*, or *Ramitha*, but is better known by its later name of *Laodicea*, as it was called when rebuilt by Seleucus Nicator, who founded six towns of that name in honour of his mother Laodice. This Laodicea was distinguished by the epithet '*ad Mare*'. It was advantageously situated, facing the island of Cyprus, and possessed a good harbour and productive vineyards. It was also a fortified place. During the civil war, after Caesar's death, Dolabella sustained a protracted siege here, on which occasion the vineyards were laid waste. Antony conferred on the town the privileges of independence and immunity from taxation. Pescennius Niger, the rival of Septimius Severus, devastated the town, but it was afterwards embellished by Severus (193—211). During the Christian period Laodicea prospered as the seaport of Antioch. On the approach of the Crusaders it was in the possession of the Byzantine emperors, and the fleets of the Pisans and Genoese were therefore freely admitted to its harbour. In 1102 the place was captured by Tancred, and in 1170 destroyed by an earthquake. In 1188 it was taken by Saladin and again destroyed, the garrisons of the two castles being permitted to retreat unmolested. A number of Europeans were afterwards allowed to settle here on payment of tribute. New fortifications then sprang up, and under the protection of the Count of Tripoli the place began again to prosper. In 1287, however, it was again destroyed by a violent earthquake, after which Sultan Kilâwûn finally put an end to the Christian supremacy and caused the castle to be razed.

The modern *Lâdiḳîyeh* is situated in a fertile plain, and contains 5—6000 inhabitants, about 1000 of whom are Christians. An American missionary station is established here. Although the capital of a district, the town has a squalid, poverty-stricken appearance. 'Latakia' tobacco is extensively cultivated in the environs, and the silk-culture and sponge-fishery are also carried on. Several European consular agents reside here.

The harbour lies about 1 M. from the modern town. The coast here forms a bay looking to the S., while the 'Promontory of Lâdiḳîyeh' extends far into the sea on the N. side. The entrance to the harbour is narrow, being artificially contracted by the ruins of a harbour castle which was once connected with the mainland by an

embankment on the N.E. side. The small harbour is circular in shape, and is surrounded with large, half-dilapidated warehouses. In the vicinity are several cafés, the custom-house, quarantine, and other buildings. The road from the harbour to the town leads through beautiful olive-groves. The soil is fertile, and water is found in abundance everywhere, a little below the surface. The present town lies on the E., and the harbour on the W. side of the ancient city. The low hills to the S. of the modern town probably indicate the direction of the ancient town-walls. On the E. the town is bounded by hills. To the S.E. probably once rose a castle, where during the present century a mosque has been erected. On the E. side runs a conduit in the direction of the town. To the S.E. of the modern town is situated a kind of triumphal arch, the most important of all the monuments, dating perhaps from the time of Septimius Severus. The structure is about 16 yds. square. On each side there is an arch (now built up), resting on a pillar. The large arch in front is flanked by two corner-columns, bearing a handsome entablature, above which rises a projecting pediment. Over the latter rises a kind of attic story, which was adorned with a bas-relief representing the implements of war. Near this monument still stand four Corinthian columns with handsome entablature, which perhaps once belonged to the colonnade of a temple. — To the N. of the modern town a double wall is still traceable. Between these walls lie extensive rock-tombs. To the N. of the outer N. wall are situated the ruins of a church.

From Lâdiḳîyeh to Aleppo (27 hrs.).

A road from Lâdiḳîyeh to Aleppo leads through the valley of the Nahr el-Kebîr. The country traversed is picturesque and fertile, but thinly peopled, and after rain the route is much obstructed by swollen mountain-torrents. As the passes around Lâdiḳîyeh are sometimes infested by Nusairîyeh robbers, enquiries on this head should be made at Lâdiḳîyeh before starting, and, if necessary, an escort engaged.

Leaving Lâdiḳîyeh, we traverse an undulating plain (where numerous fossils are found) to (1 hr.) the village of *Skin*, (1½ hr.) *Jendîyeh*, and (1 hr.) the *Nahr el-Kebîr*, near *Damat*. Passing *Bestîn*, we next reach (½ hr.) *Bahlulîyeh*, whence we ascend in about 1 hr. to the top of a hill. A fine growth of trees now gradually begins, and the soil is copiously watered. After 2 hrs. we reach *Krusia* (with a khân), and in 2 hrs. more a valley in which a waterfall has worn a deep hole called the *Shaḳḳ el-ʿAjûz*. Continuing to traverse the mountains, the path, which is bad in many places, next leads into the *Ed-Dâmeh* valley, and to (4 hrs.) **Esh-Shughr** in the valley of the Orontes (*El-Ghâb*). Eṣh-Shughr, a considerable Muslim village, possesses two ruined castles, the *Kalʿat el-Harun* and the *Kaʿlat es-Sultân* (the upper), which are separated by a moat only. (Numerous Arabic inscriptions here.) The khân affords shelter for the night. The environs are very fertile, and the river is bordered with thickets.

We cross the Orontes by a bridge of thirteen arches, ascend the opposite bank, and in about 3 hrs. reach the village of *Urim el-Jôz* (p. 563).

From Lâdiḳîyeh to Antioch, direct (22¾ hrs.).

This region is sometimes unsafe (see above), but the scenery is very attractive. We at first ride along the plain of the coast towards the N., to (2¼ hrs.) the Nusairîyeh village of *Kusâna*, and then (2 hrs.) cross the *Nahr el-ʿArab* (which separates the regions where Arabic and

Turkish are spoken) to the *Wâdy Kandîl.* We now follow this valley, in which we observe on the right the Turkish villages of *Kandîljîk* and *Bellurân*, and on the left those of *El-Kufr*, *Kirjali*, *Karâineh*, and *Kainarjik.* After ascending this valley for 2 hrs., we leave it and ascend to ($1\frac{1}{4}$ hr.) the village of *Kestel el-Maʿaf.* In the extreme distance Mt. Lebanon is visible. We next ascend to (2 hrs.) the top of the watershed between the *Kurashi*, an affluent of the Nahr el-Kebîr, and the streams which descend to the coast. We are now in the district of *Baïr*, the W. part of which is called *Bujak*, and the E. part *Jebel el-Akrâd* (Kurd Mts.). These regions are inhabited by Turks and Nusairîyeh. We descend in 2 hrs. more to the river Kurashi, cross it, and ascend to ($\frac{1}{2}$ hr.) *Urdeh*, a village occupied by about 200 Turkish and 35 Greek families, and situated in a beautiful, well-watered valley at the foot of the *Jebel Akraʿ* (see below). About 1 hr. farther we reach a valley which we follow for 1 hr. (numerous plane-trees here), beyond which the hills are traversed to (3 hrs.) the village of *Shêkh-Köi* (?). Thence to *Bêt el-Mâ* (Daphne) is a journey of about 4 hrs. more (comp. p. 580).

From Urdeh across the Jebel Akraʿ to Suweidîyeh (11 hrs.).

From Urdeh we proceed to (2 hrs.) the large Armenian village of *Kesâb* (with a Protestant community), which lies on the S.E. slope of the Jebel Akraʿ in a very fertile region. As in Armenia, the houses here are half under ground. (The village may also be reached by the more direct coast route from Lâdikîyeh, in about 13 hrs.; good guides necessary.)

The ascent (3 hrs.) of the **Jebel el-Akraʿ** (5340 ft.) forms an interesting excursion from Kesâb. After 1 hr. we pass a spring, where ash, beech, and oak-trees occur. Beyond this we must proceed on foot, sending the horses round to await our descent on the N. side of the hill. Farther up are pines and even cedars, as well as a luxuriant growth of various herbs. The mountain derives its name, *el-akraʿ* ('the naked'), from the bareness of its upper part. About half-way between Kesâb and the top are some ruins which are said to be those of a monastery.

The Jebel el-Akraʿ was the ancient *Mons Casius*, which name it had in common with several other mountains. It forms the most conspicuous landmark of N. Syria, and appears to have been held sacred by the Phœnicians from a very remote period, in this respect resembling Mt. Carmel (p. 349). The Greeks and Romans here worshipped a deity called Zeus or Jupiter Casius, probably in reminiscence of some earlier rites. Hadrian is said once to have ascended the mountain in order to witness the spectacle, during the fourth watch of the night, presented by night towards the W. and day towards the E.; and Julian the Apostate is said to have offered sacrifices here. — The summit commands a very extensive view. To the W. stretches the vast expanse of the Mediterranean, the waters of which lave the base of the mountain. The island of Cyprus is visible in the form of a large triangle. In the extreme N. rise the snowy, indented, and deeply furrowed masses of the Taurus Mts. Nearer us rises the chain of the Amanus (p. 551), terminating in the Jebel Mûsa, and forming the W. boundary of the well cultivated, undulating plain of Antioch. Beyond the latter the Lake of Antioch is visible. Towards the S.E. stretches an extensive and barren hill district, the part of which nearest to us alone is wooded. To the S. towers the snow-clad Lebanon.

The N. slope of Mt. Casius is steep, but the descent on this side is the shortest. In about $2\frac{1}{2}$ hrs. we reach the Turkish village of *Besga.* Immediately at the base of the steep slopes, in the lowest of the rocky terraces of the mountain, there is a gigantic flight of steps and a road hewn in the rock. The valley is marshy, and covered with oleanders. — From Besga we next reach (3 hrs.) the ferry over the Orontes, near its mouth, and about 1 hr. to the N. of it the village of *Suweidîyeh.*

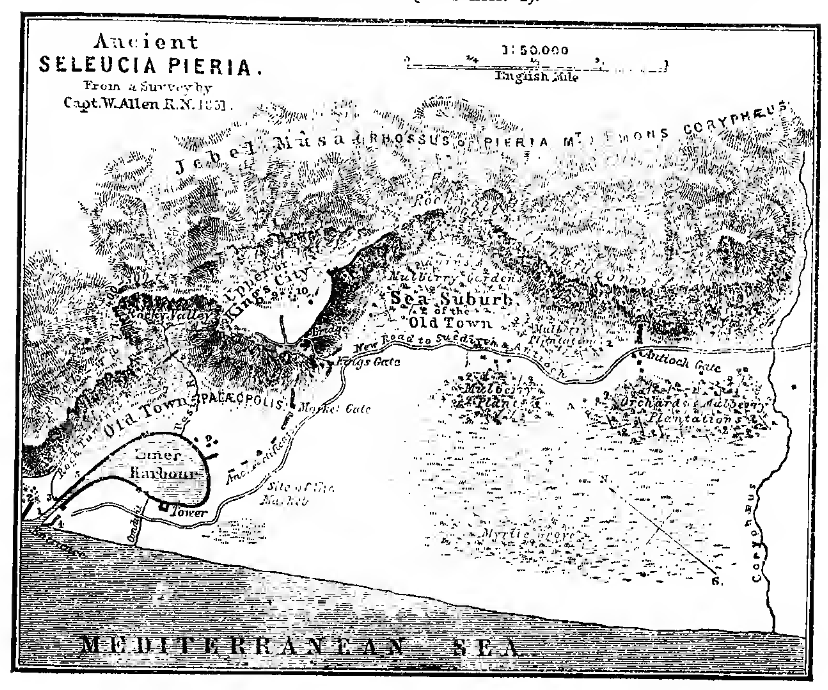
The alluvial soil on the banks of the lower part of the Orontes is extremely fertile, and the cool sea-breezes render the climate healthy. This district is also comparatively well peopled by Ansairîyeh, Greeks, and Armenians, most of whom however generally speak Arabic. A handsome villa was erected at Suweidîyeh by Mr. Barker, who was for many

years consul at Aleppo, and afterwards consul general in Egypt. A number of mulberry-trees have been planted here, and the silk-culture is successfully carried on. The beautiful gardens are adorned with orangeries, and wine is prepared from the wild grapes which abound in the neighbourhood. Mr. Barker has erected other villas also on the Jebel Aḳraʿ and Jebel Mûsa. The Suweidîyeh of the Arabs, the seaport of Antioch, which is probably identical with the *St. Simeon's Harbour* of the Crusaders, lay to the S. of the ancient harbour of *Seleucia*, near the *Chapel of St. George*. This saint is invoked by sailors, particularly during storms, and is also revered by the Nusairîyeh. The wely is passed on the way, N.W., to (1 hr. from Suweidîyeh) the ruins of the ancient palatial city of **Seleucia**. The plain of the coast is sandy. The direct route to the mouth of the Orontes is rendered dangerous by lagoons.

History. The foundation of *Seleucia Pieria* by Seleucus Nicator is associated with the same myth as that of Antioch (p. 575), and the fortunes of this city, which was erected on the site of an earlier town, were similar to those of Antioch, the capital city founded by the same monarch. — During the wars of the Diadochi, Seleucia was for a time occupied by the Ptolemies, but was recovered for Syria by Antiochus the Great, B.C. 219. The Seleucidæ appear to have fitted up the city in a very handsome style. Pompey erected the place into a free city for refusing to receive the Armenian King Tigranes, whom the Antiochians had summoned to their aid. The Emperor Constantius likewise embellished Seleucia, and caused the harbour to be enlarged by extensive excavations in the rock (A.D. 338). Before its capture by the Muslims, however, the city appears entirely to have lost its importance, and the harbour was in a neglected condition. Seleucia, which was called by the Arabs *Selûkiyeh*, now lies in a desolate region, enlivened only by the small neighbouring village of *El-Kabûsi*. The N.W. angle of the beautiful plain in which the town lay is bounded on one side by the sea, and on the other by the abrupt spurs of the *Jebel Mûsa* (the ancient *Rhosus* or *Pieria*). In the plain of the coast, which stretches towards the N. at the W. base of these rocky slopes, lay the *lower* part of Seleucia.

On our way from Suweidîyeh, before reaching the town, we come to a small brook, the ancient *Coryphaeus*, which rises ½ hr. to the E. and contains good water. On its S. bank, near the rocks from which it issues, are the ruins of an amphitheatre (or perhaps of a circus), a few arches and galleries of which are still visible. To the left, after crossing the brook, we observe a number of rock-tombs in the cliff, which is nearly 200 ft. in height. We next come to the remains of a town-gate, known as the Antioch Gate, once connected with the great city-wall, which was upwards of 5 M. in circuit. The rocks to the right here form a semicircular space, containing gardens, among which are the remains of an ancient suburb. The plain extending to the left down to the sea, about 1 M. in breadth, is almost entirely uncultivated. — Proceeding farther N., and passing two sarcophagi, we reach a point where the rocks again approach the sea, turning from the W. more towards the N. At the angle formed by the rocks here is the ancient King's Gate, which still leads through a gorge to the upper part of the town (see below). A little farther W. lies the Market Gate, beyond which the very substantial fortifications of the old town and the seaport turn westwards towards the harbour. Outside the wall, about 500 paces to the S. of the Market Gate, is a large quadrangular space, carefully paved with stone. — We now reach the harbour, which consisted of a basin about 660 yds. long and 450 yds. wide. The date of its construction is unknown. Its form, as seen on the map, is not unlike that of a distiller's vat. The walls enclosing the basin are well preserved. At the E. end are still remains of warehouses and other buildings. Towards the W. the walls are thickest, and on this side a tower and a drain are still preserved. A canal, 500 yds. in length, leads westwards from the dock to the sea, but is now choked up with mud and debris. On both sides of this canal are remains of watch-towers, one of which is hewn in the rock. The

entrance to the outer harbour, on the coast, is 240 yds. in width, but is now filled with sand. On each side of it projects a long and well-built mole, the northernmost of which is now much damaged. The southern mole is 120 yds. long and about 10 yds. wide, and still in good preservation. It is named after St. Paul (Acts xiii. 4).



The most remarkable relic of ancient Seleucia is the great *Rock Channel* (Arab. *dehlîz*) running from the city to the sea. To the N. of the inner harbour lies a rocky valley, bounded by cliffs from 380 ft. to 480 ft. in height. Through this flowed a brook, the overflow of which frequently endangered the city, and its water was accordingly conducted westwards to the sea by means of this great rocky channel, while at the same time used for the supply of the city and the harbour. The water was stored here (as at the Bâb el-Ḥadîd at Antioch, p. 580) by closing the end of the valley by a wall of great strength. The wall still exists, but the water now flows through an opening in it which was formerly closed by gates. The rock channel, which is altogether about 1200 yds. long, cannot easily be followed throughout its entire course. The upper part of it is a tunnel, which begins 50 yds. from the W. end of the wall already mentioned. It is 140 yds. long, 21 ft wide, and 21 ft. high, and has in the middle a channel for the water, 3—4 ft. wide. Beyond the tunnel is a cutting in the rock, open above, about 88 yds. in length, with sides nearly 150 ft. high at places. On the left side of this cutting there is a rock staircase, the lower part of which has been broken away. At the entrance to the second tunnel the rocks are 75 ft. in height. This tunnel is 45 yds. long, and beyond it the channel is continued by means of another open cutting, the sides of which are at first 48 ft. high, but

gradually diminish. Below the second tunnel the channel is crossed by a bridge, 26 ft. above it, which leads to a remarkably fine necropolis, while a staircase descends into the gorge at this point. The channel terminates in an abrupt precipice above the sea. — About 390 yds. from the upper entrance to the channel, there is another outlet for the water through the rock on the S. side.

About 200 paces to the S. of the bridge over the rock channel, there are a number of rock-tombs in the side of the hill which are supposed to be those of the Seleucidæ. We first enter a vestibule, 26 ft. long, and 7—8 ft. wide, and pass between a double series of beautiful columns, under a vaulted roof consisting of the natural rock, to the principal chamber which is richly decorated with friezes, volutes, and other ornamentation. Beyond it are the inner rock chambers, with loculi of different sizes and shapes.

We next proceed to visit the upper part of the town. The King's Gate, already mentioned, if we may judge from the character of its remains, was once strongly fortified, for the purpose of defending the approach to the acropolis. A road, hewn in the rock, ascends in windings to the upper part of the town. About two-thirds of the way up it crosses a bridge. At this point, in the rock to the left, are hewn spacious chambers, which were perhaps used as guard-rooms, as the acropolis probably rose immediately above them. On reaching the plateau at the top, the road divides. To the left runs a road, skirting the cliffs, and hewn in the rock. To the right (E.) runs the town-wall, skirting the margin of the plateau. A short distance from this point rises a handsome tower. Over the plateau are scattered numerous ruins and remains of columns, overgrown with bushes and shaded here and there by trees. Here probably once stood the palaces of the wealthy. The site of an ancient temple is indicated by a group of columns.

The route from Suweidîyeh to Antioch (about 5 hrs.) leads across hilly ground to (1 hr.) *Zeitûni*, a village occupied by Nusairîyeh who speak Arabic, and (¼ hr.) *El-Mishrakîyeh*, a similar village. After ¾ hr. we cross the *Büyük Karasu* ('great black brook') and in ¾ hr. more the *Küjük Karasu* ('small black brook'), which flows through plantations of mulberries. We at length reach 1¾ hr.) the plain, and perceive the village of *El-Khanni* at some distance to the left. After ½ hr. we cross a brook descending to the Orontes, from the N., by the bridge of *Haina*, and traversing mulberry-groves soon reach (½ hr.) the bridge over the Orontes at Antioch.

Another route, leading more to the S., skirts the upper margin of the beautiful plain of the Orontes, and leads in 1½ hr. to the isolated hill of *Mar Sim'ân*, where there is a ruined church dedicated to that saint. Like that near *Kal'at Sim'ân* (p. 571), this church is built in the form of a Greek cross, and measures 66 yds. from N. to S., and 63 yds. from E. to W. In the centre of the nave rises a pedestal 8 ft. square and 10 ft. high, hewn in the rock. On this pedestal is said once to have stood the pillar on which St. Simon Stylites spent the greater part of his life (p. 570). Leaving the church of St. Simon, we ride along the hill for ½ hr., and then descend through a steep gully, overgrown with laurels and oleanders, to the valley of the Orontes, where we join the route above described.

Another route leads from Suweidîyeh across the Orontes to (6 hrs.) *Bét el-Mâ* (comp. p. 580).

34. From Beirût to Iskanderûn.

The only steamers which perform this voyage are the French and the Russian already mentioned (pp. 11,14). They generally ply at night, loading and unloading at the intermediate ports during the day.

The first station, which is reached in about 6 hrs., is *Tripoli* (p. 509). The passenger who is desirous of landing should be very particular in asking the hour of departure. In 6 hrs. more the steamer reaches the roads of *Lâdiḳîyeh* (comp. p. 545). Seen from the water, the town looks insignificant, and is situated on a sand-hill. surrounded with vegetation. The hills rising above it are the *Nusairîyeh Mts.* (p. 538), which are very inferior to Lebanon in beauty of outline.

To the N. of Lâdiḳîyeh projects the small promontory *Râs ibn Hâni*, beyond which is the *Râs el-Buseiṭ*, the *Posidium* of antiquity. Farther N. towers the picturesque rounded summit of the *Jebel Aḳra'* (p. 547); the steamer passes it in crossing the bay into which the *Orontes* falls. The *Jebel Mûsa*, the ancient *Mons Rhosus*, now approaches nearer the shore. These hills are of moderate height, and to a great extent well wooded. Near the *Râs el-Khanzîr* ('swine's promontory', the ancient *Promontorium Rhosicum*), which is clothed with the Aleppo pine, we enter the beautiful bay of Iskanderûn, and (in 10 hrs. from Lâdiḳîyeh) cast anchor at **Iskanderûn**, or *Alexandrette*.

Accommodation at Mr. *Frank's* and the houses of other consular agents. Several cafés. — *Turkish* and *International Telegraph Office* on the N. side of the town, but the official in charge of it lives at Beilân in summer. — The Turkish pound generally realises 104 piastres here, an English sovereign 114, a Napoleon 90, and a Mejîdi 20½ piastres.

History. The foundation of the town of Alexandria on the Sinus Issicus by Alexander the Great probably did not take place immediately after his great victory at Issus, whereby, in October 333, he threw open the route into Syria, but considerably later. This northern Alexandria was intended to form a starting-point for the great caravan-route to Mesopotamia, but the Seleucidæ soon afterwards inaugurated a new route by Seleucia and Antioch. As early as the 4th cent. after Christ the town was known as the 'Little Alexandria' (and sometimes as *Alexandria Kabiosa*, or *Scabiosa*). In the 3rd cent. it was destroyed by Sapor. It is uncertain whether the later Arabian town occupied the precise site of the ancient city or not. In the 9th cent. it was rebuilt by Wâthiḳ, a grandson of Harûn er-Rashîd. The town was never a place of any importance.

Iskanderûn, French *Alexandrette*, surrounded by a beautiful girdle of green hills, lies on the picturesque bay which derives its name from the town. The *Mons Amanus* in the background, the Turkish *Alma Dagh*, is an offshoot of the Cilician Taurus; on the coast farther S. the range is called *Jawar Dagh.* These hills are of the character peculiar to Asia Minor. The traveller coming from Palestine or Lebanon will be delighted with their beautiful green slopes. The harbour of Iskanderûn, about three-quarters of which are sheltered by the neighbouring hills, is the

largest and best on the Syrian coast, and steamers are enabled to load and unload close to the shore. If the projected railway to the Euphrates should ever be constructed, a period of great prosperity may yet be in store for the place. In 1832 Ibrâhîm Pasha began to drain the marshy coast-plain, which is 4—6 M. in width, and European capitalists were willing to carry out his scheme, but the work was soon abandoned as it received no encouragement from the Turkish government. Two-thirds of the 2500 inhabitants are Greek Christians, most of whom gain their livelihood by the transmission of goods. Their complexions are generally of a yellow hue, owing to the almost constant prevalence of fever. Travellers should, if possible, avoid spending the night here. — The town contains no antiquities, except a few fragments of walls.

From Iskanderûn to Tarsus and Mersina (about 35 hrs.). The steamers perform the voyage to Mersina in 7—8 hrs., while the journey by land takes 4—5 days. The route along the bay of Iskanderûn is very picturesque. In about 1½ hr. we come to a precipice called *Sakal Tutan*, and sometimes the *Pillar of Jonah*. The triumphal arch which now lies in ruins here was perhaps erected by the Seleucidæ in honour of Alexander. We next reach the brook *Kara-Su*, or *Merkez*, which latter name ('station') it derives from a castle on its S. bank. Farther on we pass two promontories stretching into the sea, and in about 2¼ hrs. more reach *Bayâs*, a small Turkish town on the coast, with numerous ruins. A well-preserved old castle, surrounded by a moat, is now used as a prison for criminals of the district of Adana. — Beyond Bayâs we traverse a number of gardens situated on the coast, and next reach (3 hrs.) the river *Deli Tshai* and the villages of *Yüzler* and *Köi Tshai*. The ancient district of *Cilicia* begins here, and on this coast-plain was fought the celebrated battle of *Issus*, B.C. 333, whereby Alexander the Great paved the way for his victorious progress towards the E. The Deli Tshai ('mad river') corresponds to the ancient *Pindarus* on which Issus was situated. The coast villages nestle amidst orange and lemon groves. The plain of the coast gradually expands. On the N. bank of the Deli Tshai, about 2¼ hrs. inland, lie the ruins of *Nicopolis*. In 1¼ hr. more we reach the N. end of the bay of Iskanderûn, or Issus, where near the modern *Kara Kapu* ('black gate') lie the *Amanidae Pylae* of Strabo. Remains of an ancient road are still observed here. We now leave the coast and ride westwards, in the direction of the mountains. After 2 hrs. we reach the extensive *Khân Kurkulâg*, situated on a hill. (On the coast, 3 hrs. S. of Kurkulâg, stands the old castle of *Ayâs*, with an excellent harbour, a place still infested by robbers. Cicero, when governor of Cilicia, once subdued some robber-tribes in this neighbourhood.) Leaving Khân Kurkulâg, we traverse the plain for 5 hrs., and cross the *Jebel en-Nûr* ('mountain of light') to *Messis*, a village corresponding with the *Mopsuestia* of Ptolemy. An ancient bridge here leads us across the *Jihân*, the *Pyramus* of antiquity. Traversing the plain for 5 hrs. more, we next reach **Adana,** beautifully situated in the plain, with a view of the Taurus Mts. The place bore the same name in ancient times. The *Sarûs* which flows past it, the ancient *Saros*, is crossed by an old bridge of many arches. Adana is said to contain 30,000 inhabitants, about half of whom are Greek and Armenian Christians. The town is the residence of a pasha, and a French vice-consul is stationed here. Karta's locanda and other Greek taverns afford accommodation. The most important branch of trade here is the export of cotton. The climate is very hot, but is considered healthy.

From Adana to Tarsus (about 9 hrs.). The road skirts the *Taurus Mts.*, traversing a well-cultivated, but monotonous plain. A carriage-road is being constructed, and a diligence will run on it when finished. **Tarsus,** a small and dirty town with 10—15,000 inhab., lies in a damp

and unhealthy situation. It is the residence of a Kaimmakâm, and also of European vice-consuls. In the time of Augustus it was a very prosperous place, inhabited by Greeks, Aramæans, and numerous Jews. It was also famed for its schools. St. Paul was born here about the year A. D. 10 or 12. — Quarters may be obtained at the khân, or at the houses of the vice-consuls.

From Tarsus to Mersina (6 hrs. of caravan-travelling, but an easy ride of 3—4 hrs.). The new, but shadeless road traverses an unhealthy plain, which on hot days should be crossed with all possible speed in order to avoid its malarious exhalations. **Mersina** (accommodation obtainable, if necessary, at the Kaiserly Khân, where the best horses also may be hired; several cafés on the quay; international telegraph office) is also the seat of a Kaimmakâm and several vice-consuls. The town is surrounded with gardens, but the climate is unhealthy, and fevers are prevalent. Cotton is largely exported hence, so that the steamers generally lie here for 48 hrs., during which halt, in the cool season, a visit may be paid to Tarsus. Route to Soli, see below. Many of the inhabitants are Greeks.

An easy ride of 40 min. to the W. of Mersina (horse, 1 mejîdi; path along the coast easily found), brings us to the remains of a street of columns 40 paces long, which once belonged to the ancient *Soli*, a town destroyed by Tigranes in B. C. 91. About 34 smooth columns with capitals are still standing. On the right, at the end next the sea, are five smooth and one fluted, also with capitals. Many of them have brackets for statues (comp. p. 525). The columns are about 9 ft. apart, and rest on substantial bases. Besides these are also many fallen columns. A few minutes to the left (W.), among the fields, is an overturned sarcophagus on a basement of masonry.

35. From Iskanderûn to Aleppo.

24 hrs. — The want of a carriage-road from Iskanderûn to Aleppo has long been felt, and the authorities are said now to be taking steps to construct one. The traveller had better ride, on the same day as he has reached Iskanderûn, at least as far as Beilân. A horse from Iskanderûn to Aleppo may be hired for 20 fr., or about 1 Turkish livre.

The route from Iskanderûn to the foot of the mountains is generally very hot in the daytime. The road, which is carried along lofty embankments at places, is in good order here. To the right are traces of a Roman road. The mountains are clothed with evergreen oaks, Aleppo pines, and the *Pinus sylvestris.* After ¾ hr. the ascent becomes steeper, and we first reach **Beilân**, 2½ hrs. from Iskanderûn. Quarters may be obtained in the spacious and tolerably civilised khân at the entrance to the village. A little before Beilân is reached, the slate formation begins, and the road is hewn in the rock. This point was formerly fortified, as the surrounding walls indicate.

The pass, which derives its present name from the village of *Beilân* on its N. slope, is the *Pylae Syriae* of antiquity, and must have been much frequented, if we may judge from the fact that it was traversed by a Roman road. Beilân corresponds with the ancient station of *Pictanus.* In modern history it is a place of some note, in consequence of the decisive victory gained here on 29th July, 1832, by Ibrâhîm Pasha, by means of skilful manœuvring, over the Turks who were encamped at Beilân, and who were then compelled to retreat precipitately towards the Cilician passes. Iskanderûn, together with valuable booty, fell into the hands of the victor, who had now completed the conquest of Syria for Moḥammed ʿAli.

The village of Beilân lies in a ravine between two chains of hills. The houses are built in terraces, one above the other. Fresh water flows down from the hills in every direction. The Beilân gorge contains remains of an aqueduct. The place is frequented by the inhabitants of Iskanderûn, and even by those of Aleppo, in summer. The houses are built of wood, and their sloping, tiled roofs will strike the traveller coming from the south as a novelty. The vegetation is beautiful, and vines and fruit-trees abound. The village is said to contain 200 Armenian and 300 Muslim (Turkish) families. Being situated on the steep slope of a gorge, the place is easily defended, and it was formerly a haunt of robbers.

Beyond Beilân the road continues to skirt the narrow valley. After 50 min. we see the large *Lake of Antioch* (p. 581) below us, and reach the culminating point of the pass (1585 ft.), whence we begin to descend. We pass (¼ hr.) a watch-house on the right, and (1 hr.) reach a plateau planted with fine oaks. Large caravans are frequently met on this route, most of them consisting of camels. To the right, below us, the lake continues in sight, and the neighbouring morass also becomes distinguishable. After 40 min. the road leads to the N.E. through a valley containing water, and in ½ hr. more we perceive the village of *Diarbekrly* to the left. We now pass through an opening in the valley to *Kâ'*, where there are several miserable reed-hovels and the ruins of a large khân. Having reached the plain, we must avoid the marshes by making a long bend to the left. The reed huts of nomadic Turcomans, and cattle, are frequently seen here. This plain was anciently called the *Plain of Antioch*, and is now named *El-'Amk* ('depression'). It contains numerous artificial conical mounds. In A.D. 273 Aurelian defeated Zenobia here. The plain lies about 365 ft. above the sea-level, and was once the bed of a lake. It is bounded on the E. by the heights of the *Anguli Dagh*, and on the N. by the so-called *Kurd Mts*.

The plain affords a fine retrospective view of the Amanus chain (p. 551). After 1 hr. 25 min. we reach a khân, and beyond it cross several bridges and embankments, the Roman road running parallel with ours. We next enter a broad valley, where the road divides. The road to the left leads to *'Ain el-Bêḍa* ('white spring'), while our route leads to the right to Afrîn. After 1 hr. we perceive 'Ain el-Bêḍa on the hill to the left, with a large khân, about ¼ hr. distant. We again approach the hills to the left, pass round (½ hr.) the small oasis of *El-Ḥammâm* (with a warm sulphur bath), and ascend the hill to the left. The reed huts of Beduîns are occasionally passed. Large tortoises abound in this district. In 55 min. we reach *Afrîn*, situated on the river of that name, with a miserable khân, where quarters for the night and food may be obtained in case of necessity. On the Afrîn, flowing towards the W., anciently lay the town of *Gindarus* (now *Jindaris*), which Strabo

mentions as a haunt of robbers. Farther on, the road traverses a desolate region. Ascending a valley, we come upon (2 hrs.) remains of an aqueduct. After 1 hr. 20 min. more the path becomes so rocky as to be almost impassable for horses. The next villages are (40 min.) *Hazreh* and (20 min.) *Turmanîn*. In the upper part of the latter are a few antiquities. One small building is adorned with rosettes and crosses, and there is a house with several clustered columns. To the W. are some rock-tombs with stone staircases. — The soil of the undulating environs is poor.

In a small valley to the N.E. of Turmanîn are situated the very interesting ruins of **Ed-Dêr** ('the monastery'). We first ride to the N. through fig-orchards, and then to the E., and in 23 min. reach the ruins. The whole establishment, covering a large area, was once enclosed by a wall. The larger building still standing within this wall is called by De Vogüé a *Pandocheion* (a kind of tavern), and is in good preservation; even the gable and three small arched windows still exist. The house is partially surrounded with the remarkable remains of a peristyle, built of large and carefully hewn blocks. In front of this building is a court paved with large slabs, with two reservoirs. A sarcophagus and several rock-tombs are also observed here. The adjacent *Church*, of the 6th cent., is a more ornate edifice. It is a columnar basilica (comp. p. 120), with the peculiarity that the apse of the nave projects in a semicircular form, while the side-apses are enclosed within square towers. The chief apse has three windows, and the side apses one each, all of which are bordered with moulding. The front of the church is enclosed between two towers, of three stories each, which, as well as the nave, once bore gables, and were connected by a colonnade above the portal.

Leaving the village of Turmanîn, we ascend the hill to the S. to (35 min.) the village of *Deramân*. Beyond it (10 min.) we descend into a valley, and obtain a view (¼ hr.) of the extensive ruins of *Erḥâb*, situated in the valley, ¼ hr. to the right. After 6 min. we pass a ruined castle with ancient substructions. The path then ascends to (½ hr.) the top of a hill, whence another village is visible to the right among plantations of fig-trees. The country becomes more and more desolate. We pass (55 min.) a village on the left, (20 min.) another on the right, and (25 min.) a third lying ¼ hr. to the right. On the left (13 min.) we next observe the ruins of *'Ain Jâra*, and soon obtain (10 min.) towards the S.E. a view of the citadel of Aleppo. After 23 min. we perceive some hewn stones on the hill-side. To the left, ¼ hr. distant, lies the village *Kefr Siêl* (?). On the left, 55 min. farther, stands a deserted khân, and Aleppo now becomes distinctly visible. We now descend to (40 min.) a khân (with a café, but bad water), pass (40 min.) some ancient columns on the road-side, enter the gardens of Aleppo, and (7 min.) at length reach the gate of the city.

36. Inland Route from Damascus to Aleppo.

Nine days of caravan travelling. — From Damascus to Nebk there are two routes. One of these leads by Ṣêdnâya (p. 537) to Nebk

in 13 hrs.; the other diverges from the route to Palmyra at *El-Kuṭêfeh* (6½ hrs. from Damascus; comp. p. 519). From this point we traverse the plain, leaving the salt-lake *(sbâḥa)* to the right, to (50 min.) the dilapidated *Khân el-'Arûs*. The next khân (1 hr. 7 min.) is flanked with a moat. The route then leads through the *Boghâs* (defile) of *'Ain et-Tîneh* ('spring of figs') to (2 hrs. 5 min.) the Muslim village of *El-Kastal*, and across a stony, undulating tract to (3 hrs.) **Nebk** (p. 537).

From Nebk to Ḥomṣ (17 hrs.). About 2¾ hrs. from Nebk we reach *Kâra*, a village inhabited by Christians and Muslims, situated on a hill, with several dilapidated khâns. Kâra was formerly an episcopal see, when it was called *Comochara*, and the mosque was once a Christian church. — Passing between low cliffs, with the ruins of several watch-towers, the path leads to (40 min.) the springs of *'Uyûn el-'Alâḳ*, and (1¾ hr.) to the small village of *Burêj* ('little tower'), where there is a khân. A brisk ride of 4 hrs. next brings us to *Ḥasyâ* (p. 535), a walled village, inhabited chiefly by Christians. This district is exposed to the attacks of Beduîns (of the 'Aenezeh tribe, which includes the Es-Seb'a, El-Feddân, El-Ḥeseneh, and other subdivisions). The soil is stony and sterile. The range of Anti-Libanus to the left soon terminates. The next villages are (3 hrs. 10 min.) *Shemsîn*, a small place, and (1 hr. 25 min.) *Shinshâr*, which lies to the right. A view of the Beḳâ'a (p. 447) gradually opens, and in 3 hrs. 20 min. more we reach **Ḥomṣ** (p. 534).

From Ḥomṣ to Ḥama (8 hrs.). Leaving the town on the N. side, we traverse an extensive burial-ground, covered with black tombstones. (Near Ḥomṣ we again enter the region of basalt, pp. 44, 534.) The route then leads N.N.E. across a well-cultivated and fertile plain, but is destitute of shade. On the right after ½ hr. we observe the village of *Dêr Balaba*, 25 min. distant, and after 1 hr. more, on the left, *Zaferâneh*, which is perhaps identical with the *Ziphron* mentioned in Numb., xxxiv. 9, as being on the N. frontier of the dominions of Israel. In ¾ hr. we perceive the village of *Tellbîseh* on an isolated hill to the right. Its houses consist of a cubical substructure, without windows, covered with a lofty, conical roof of layers of stone. We pass (35 min.) a reservoir, and (1 hr. 10 min.) reach **Restan**, a village situated halfway between Ḥomṣ and Ḥama.

History. Restan corresponds with the ancient *Arethusa*, which was founded by Seleucus Nicator to check the encroachments of the Scenitæ (Arabs). The ancient district of *Seleucis* began here. In the time of the Crusaders the principality of Antioch extended as far as this point. In the 13th cent. the village had ceased to possess any importance.

The present village, built of basalt, on a hill on the S. bank of the Orontes, contains no antiquities worthy of mention. We skirt the hill, riding through a precipitous gorge, and descend to the well-filled river, which flows from the S. towards the village, and

then turns to the E. into a valley 250—300 ft. in depth. We cross the river by an old stone bridge of eleven arches, near which, on the N. bank, stands a handsome, but dilapidated khân.

Beyond the bridge we ascend to a plateau commanding a view of the river, which first turns to the E., and then, beyond a range of hills with three conical peaks, trends northwards. Passing (25 min.) the village of *Epsirin*, we soon obtain a view of **Hama**, and in 2½ hrs. more reach the burial-ground on the S. side of the town. (Travellers should beware of encamping near one of the large water-wheels.)

History. According to Gen. x. 18, *Hamath* was occupied by Canaanites, and in Numb. xiii. 21 the place is mentioned as the northernmost point of the land explored by the spies of the Israelites. The town was the capital of a kingdom (about which we possess no information), for we learn that King Toi of Hamath congratulated King David on the occasion of his victory over the king of Zobah (2 Sam. viii. 9 et seq.). At the time of its greatest extent, the territory of the Israelites reached from Hamath to the River of Egypt (p. 315; 1 Kings viii. 65; comp. 2 Chron. viii. 3, et seq.). Amos (vi. 2) speaks of the place as Hamath the Great. In 2 Kings xviii. 34 its capture by the Assyrians is mentioned (comp. Is. x. 9). After the establishment of the Macedonian supremacy Ḥama was known to the Greeks as *Epiphania* (probably in honour of Antiochus IV., Epiphanes), and early Christian authors call it *Emath* (or *Khamat*) *Epiphania*. The ancient name, however, by which the town was always locally known, was revived after the Arabian conquest (p. 65). In 639 Ḥama surrendered without resistance to the advancing Muslims, commanded by Abu ʿUbeida, and the church was then converted into the 'mosque of the upper market'. In the troublous times of the Crusades Ḥama was occupied by the Ismaʿîlians (p. 99), who appointed Riḍwân, their ally, Prince of Ḥama, and placed a garrison in the citadel. In consequence of this, the place was attacked by Tancred, and after a long resistance was captured in 1108, when the Ismaʿîlians were massacred. In 1115 Ḥama was again wrested from the Franks by Toghtekin, a Turk. In 1157 it was destroyed by a fearful earthquake, which is said to have caused the death of 15,000 persons. The place was at length taken possession of by Saladin in 1178.

About a century and a half later Ḥama again prospered for a short period under one of its native princes. This was *Abulfedâ*, a descendant of the family of Saladin, and a man of great talent, who was born in 1273. After a careful education, he was compelled at an early age to take part in the wars against the Franks. In 1310 he was appointed prince, or 'sultan', of Ḥama, Maʿarra, and Barin, and was known as El-Melik el-Muayyad ('the king favoured by God'). Even during his warlike campaigns he continued to prosecute his scientific studies, and associated with eminent scholars. A geographical work and a history written by him still enjoy a high reputation. With his death (in 1331) ended the last period of Ḥama's prosperity. Since that time the town has never in any way distinguished itself. — The Arabian geographer Yâḳût (d. 1229), whom we have mentioned frequently, was a native of Ḥama.

Ḥama is the residence of a Ḳaimmaḳâm, who is dependent on the government of Damascus, and it contains a garrison. (M. *Bambino*, the French vice-consul, is also consul for Ḥomṣ.) It lies picturesquely in the narrow valley of the *Orontes* (Arab. *El-ʿAṣi*), which flows through it from S.E. to N.W., forming a bend in the middle of the town, and crossed by four bridges. The highest

part of the town on the S.E. side lies 150 ft. above the river. The other eminences are the *Castle Hill* to the N., the *Bashûra Quarter* to the N.E., *Shêkh 'Ambar el-'Abd* on the left bank, and *Shêkh Moḥammed el-Ḥaurâni*, which forms a prolongation of an older and broader valley. The situation of Ḥama is hot and unhealthy, and in 1875 the place was visited by cholera. The inhabitants (comp. statistics, p. 85) are considered proud and fanatical. The castle-hill, 100 ft. in height, seems to be partly artificial. There are now few remains of the castle which once crowned the hill. The summit commands a fine view of the valley and the extensive and fertile plain to the W. The town is dirty, and the streets are badly paved. Most of the houses are built of mud. One of the chief curiosities of Ḥama consists in its water-wheels *(na'ûra)*, some of them being of huge dimensions, and each bearing a name of its own. They are used for pumping up the water of the Orontes, and their creaking is incessant by day and night. The town is surrounded by gardens with numerous poplars. — The commerce of Ḥama is still of some importance, particularly that which is carried on with the neighbouring Beduîns and Nusairîyeh (p. 100). The bazaars are spacious and well stocked. The 'abayeh, or Arabian mantle, is still manufactured here, but the native industries have suffered seriously from European competition.

The town contains few attractions. On the right bank, near the second bridge from the S., is situated the 'Palace' of the emîrs of the Kilâni family. The mosques possess remarkably fine minarets, twenty-four in all, the handsomest being that of the Great Mosque *(Jâmi' el-Kebîr)*. The *Jâmi' el-Ḥayya* ('serpent mosque') derives its name from the fact that two of its columns are intertwined in a serpentine fashion. The house of *Muayyad Bey* deserves a visit, being tastefully decorated in the interior. — At the N.W. angle of the town, where the river turns to the N., a number of catacombs are said to exist on the right bank, at some height above the river. — Burckhardt mentions having seen curious inscriptions at Ḥama. Four of these 'Ḥamah Stones' have recently attracted great attention, but their strange inscriptions have not yet been deciphered.

To the N.E. and S.E. of Ḥama lies the district of *Jebel el-A'lâ* ('highest mountain'), which separates the Syrian desert from the valley of the Orontes. Owing to the roughness of the ground with its basaltic detritus, the want of water, and the danger of predatory attacks, this region has never been thoroughly explored. The Arabs state that there are 365 villages among these hills, but Burton thinks that the number is exaggerated. The whole district is covered with the basaltic formation, but a thin crust only of this volcanic rock overlies the limestone. Fragments of columns, ornaments, and inscriptions which are frequently found here, indicate that the country was once wealthy and populous, probably during the Roman period.

From Ḥama to Aleppo (22—27 hrs.). The usual caravan-route leads northwards. Having crossed the Orontes and left the gardens

behind us, we pass (40 min.) the village of *Duffei*, beyond which the route runs parallel to the chain of the *Nusairîyeh Mts.* (p. 538), traversing an open and partially cultivated plain. The next villages are (10 min.) *Ṭayyibeh*, (2½ hrs.) *Latmîn*, (1 hr. 50 min.) *Shêkhûn*, with a large khân, and (40 min.) *Ais*, where there is a lake. Farther on we observe tomb-caverns by the road-side. We then reach (2 hrs.) the large village of **Maʿarret en-Noʿmân**, named after Noʿmân ibn Beshîr, a companion of Moḥammed. In 1099 the Crusaders under Bohemund plundered and destroyed this town, which they called *Marra.* It stands on a height, and now contains 1500 inhabitants. The environs are well cultivated, even figs and pistachios thriving here, but there is no running water in the place. Outside the town are a few relics of antiquity. The khân is a handsome building. The castle, *Ḳalʿat en-Noʿmân*, is in ruins.

Beyond Maʿarret en-Noʿmân the direct route to Aleppo passes to the E. of *Sermîn*, leading to *Serâkib* in 4 hrs., and to *Khân Tumân* (see below) in 5½ hrs.; but the caravans often choose the route viâ Sermîn (6—7 hrs. from Maʿarret en-Noʿmân). At Sermîn are numerous cisterns and wells hewn in the rock, and to the S.E. of the village there are artificial rock-caverns. Most of the houses in the N. Syrian villages have conical roofs, but subterranean dwellings also occur, ancient tomb-chambers and cisterns having frequently been utilised for the purpose. — Beyond Sermîn we traverse an extensive and dreary desert to (5½ hrs.) *Maʿarret el-Ikhwân*, a miserable village, with inhospitable inhabitants. The route follows the telegraph-wires and enters a fertile plain near (1 hr.) the village of *Anâṭir.* (To the left, ½ hr. distant, is *Herâdeh.*) In 2 hrs. 20 min. we reach the valley of the *Ḳuweiḳ*, on a height beyond which stands the *Khân Tumân*, near a village of that name, named after Tumân, one of the Mameluke sultans. The route now traverses a stony, undulating tract. After 1 hr. 25 min. we perceive the minarets and the citadel of Aleppo, and from a height, farther on, the town itself becomes visible, forming an oasis in the midst of a desert. After 50 min. we pass the village of *Anṣâri*, and crossing the Nahr Ḳuweiḳ reach the S. gate of Aleppo in ½ hr. more.

From Ḥama to Ḳalʿat el-Mudîḳ (8¼ hrs.). Escort necessary. The route ascends a steep slope on the W. side of the town, and leads across a wide, cultivated plain towards the W. to (1¾ hr.) the village of *Tizin.* We now turn to the N., and in 40 min. reach the miserable village of *Kefretûn*, situated on a height. The country gradually becomes more hilly and sterile. Proceeding towards the N.W., we enter a green valley, where we cross an affluent of the Orontes by the *Jisr el-Mejdel* ('tower bridge'), an ancient bridge with four arches. Near it are some ruins. After about 1 hr. we pass the village of *Emhardi*, which lies ¼ hr. to the right. In 25 min. more the route turns to the N., and again enters the broad plain of the Orontes. On the N. end of the rocky slope by which the Orontes is bounded on the E. stands *Kalʿat Seijar* (formerly Sheizar), occupying the site of the ancient town of *Larissa* founded here (or at least restored) by Seleucus Nicator. The present village

lies outside the walls of the large castle, the interior of which is accessible by a handsome gateway at the N.E. angle. The Orontes issues here from a narrow, rocky gorge, and we cross it by a bridge of ten arches. The route then traverses a rough, sterile tract. In the plain a number of artificial hills are observed. We next reach (2 hrs.) the squalid village of *Heyalîn*, and traverse an elevated plain. On the left rise abrupt hills. Further on we cross a valley, and at length reach (½ hr.) **Kal'at el-Mudîk.**

History. Kal'at el-Mudîk was the citadel of the Greek town of *Apamea*, which was so named by Seleucus after his Persian wife Apame. The place was originally called *Pharnake*, and is said to have been named *Pella* by the companions of Alexander. Seleucus enclosed the town with walls. Apamea was one of the great centres of the Seleucidian kingdom, and contained the war treasury and national stud (30,000 mares and 300 stallions). Seleucus Nicator also kept 500 elephants here which he had received from an Indian king. The castle was strongly fortified, but was destroyed by Pompey. The town afterwards became an episcopal see, but in the 7th cent. it was entirely destroyed by Chosroes, who sold the inhabitants as slaves. — Arabian authors call the town *Fâmia*, a corruption of its ancient name. It never regained its ancient importance, and in 1152 was destroyed by an earthquake.

Apamea is beautifully situated. The marshy valley of the Orontes (*El-Ghâb*), 4 M. in width, is covered with rich meadows. To the W. rise the precipitous and barren rocks of the Nusairîyeh Mts., and to the N.E. the Jebel Rîha. To the S. tower the peaks of Mt. Lebanon. To the S. of Apamea lies the village of *Seklebîyeh*, and to the N.W. *Shemdâseh*. — The inhabitants of the Ghâb are poor, half-caste Beduîns, and are much exposed to the predatory incursions of the Nusairîyeh.

The present village lies within the modern Saracenic castle. The shapeless ruins of the ancient city lie to the N. of the castle. The N. gate of the town is still in existence, but is buried beneath the stones of a fallen tower. From the N. gate a broad street of columns ran southwards. The shafts of columns strewn on the ground are of different forms and sizes, showing that there must have been a want of uniformity in the style of the colonnade, and that it therefore probably dates from a late Roman period. The street was 140 ft. wide, and the columns, about 1800 in number, were 33 ft. high. On each side of the colonnades are niche-like spaces, and a number of portals are still standing. There are also a number of other streets intersecting each other at right angles. About the middle of the colonnade, near its intersection with another columnar street, are the ruins of a large building. — On the E. side of the main street several columns are still standing around a quadrangular sepulchral edifice. The ruins are much overgrown with brushwood. — The house of the shêkh, which stands on a bastion of the castle, affords quarters for the night.

From Kal'at el-Mudîk to El-Bâra (7¾ hrs.) and Sermîn (8—9 hrs.). Leaving Kal'at el-Mudîk, the route traverses the ruins, and outside the N. gate intersects a necropolis. It then leads across a dreary ract to the N.W., with barren mountains on the left. On the left (1½ hr.) we perceive a building resembling a tower, standing on a hill, at the foot of which are several oval reservoirs. We soon enter the district of the *Jebel ez-Zâwi*, or *Jebel el-Arba'în* ('mount of the forty martyrs'), or *Jebel er-Rîha*, as it is sometimes called, after the village of that name. Among these hills lie very numerous remains of ancient towns and churches in the style we have already adverted to (p. 120). The rough path ascends a valley, and after 1½ hr. descends into a basin. The vegetation improves. In 1 hr. 35 min. we reach the village of *Téfileh*, with the remains of an old church. The country now becomes better cultivated and more thickly peopled. We next pass the villages of *Seburra* and (¾ hr.) *Fatireh*, and overlook the extensive plain to the E. into which we descend. To the left after 1 hr. we observe the *Kal'at Jidar* on a barren, rocky eminence, and we now turn to the N., and pass some extensive ruins lying a con-

siderable way to the right. The route leads through a valley which gradually contracts to a gorge, passes through (4 hr. 20 min.) the deserted town of *Mujelia* (?), with well-preserved houses, and reaches (½ hr.) **El-Bâra.**

In 1098 El-Bâra was captured by the Crusaders, and made an episcopal see. In 1104 and 1123 the town, which was then strongly fortified, was attacked, plundered, and destroyed by the Muslims. It is now a squalid village, situated in a dreary mountain-valley.

The very extensive ruins of the ancient town, which bears some resemblance to Pompeii, are interesting owing to the preservation of numerons streets and individual edifices. As the style of these buildings scattered throughout the Jebel ez-Zâwi, and dating from the 5th—7th cent. after Christ, is pretty uniform, one description of them may serve for all. The pavement of the narrow and frequently intersected streets is constructed of large polygonal blocks. The houses have no opening to the street except their doors (comp. p. 35). The square or arched doorway leads into an oblong court, which is generally of irregular form. On one side, but in the case of monasteries probably on two sides, the conrt was flanked with arcades in two stories, behind which lay suites of apartments of moderate size. These arcades were usually very handsomely constructed. Both stories were generally adorned with columns, the lower being lofty and of slender proportions, while the upper were heavier and furnished moreover with a balustrade of slabs of stone. Each story terminated in horizontal beams, the upper of which bore a gabled roof. The capitals of the columns are very varied in form, the calyx shape being the commonest. The masonry of the houses is singularly substantial. Some of the stones are 16—17 ft. long, and mortar has never been used. The portals and other parts of the buildings are richly adorned with trellis-work. Crosses, Christian emblems, and monograms also occur (thus α and ω). Balconies in some cases project from the façades. The doors and windows leading into the arcades are often adjoined by niches, while vine-leaves, acanthus, vases with peacocks, and occasionally a lamb bearing a cross occur everywhere. In the construction of these houses wood has never been used except for the roofs.

The town of El-Bâra consists of a S. and a W. quarter. The former contains the ruins of two churches and a chapel, and a pile of ecclesiastical buildings. A street leads hence to the necropolis, to the N. of the town. On the hill between the two quarters stands a well-preserved villa of two stories, with verandahs. At the back of it are columns, placed in the form of a quadrangle, which once bore a roof to form a canopy for the sarcophagi below. The wine-culture seems to have been extensively carried on in the Jebel ez-Zâwi district, and some of the ruins are still overgrown with vines. — The W. quarter of the town also contains the ruins of two churches, the larger of which stands below an old Saracenic castle. To the S.W. of this quarter, and separated from it by a ravine, is the necropolis. Three of the monuments, consisting of a cubical basement bearing a pyramid, are worthy of careful inspection. The substructure of one of these is surrounded by low pilasters in three rows, one above the other, and is adorned with two rich friezes. The pyramids are hollow up to the top. On the outside of some of the stones, pointed bosses have been left. A door leads into the interior of these tombs, along the walls of which the sarcophagi were arranged. There are also interesting rock-tombs in the necropolis, one of the best-preserved of which is in the S. slope of the gorge. It is about 15 ft. square, and is entered by a vestibule with two columns. In each of the three walls are two tomb-niches, the lids of which have disappeared. — The environs of El-Bâra are strewn with similar ruins. In every direction we come upon empty houses, so admirably preserved as to require nothing but a wooden roof to render them habitable. The soil is still fertile, and in ancient times must have been extremely productive, while these beautiful basilicas and handsome monuments and rock-tombs indicate

that the former inhabitants must have possessed great wealth and taste. Although the details of many of these buildings are imperfect, and their forms sometimes unpleasing, the architecture of this district is remarkable for its uniformity of character, and the ease and skill with which the massive m terials have been treated recall the classical, or even the purer Greek style, which at this period had long been extinct in Europe. One of the finest groups of ruins is that of *Khirbet Ḥâss*, about 1 hr. to the S.E. of El-Bâra. Among the buildings here is a pile of ecclesiastical edifices, including a basilica with seven pairs of columns. This church, like many others of the same character, not only has three entrances at the W. end, but each aisle has also two lateral doorways, each of which is approached by a porch resting on two columns. Adjoining the choir, which is rounded in the interior, but does not project beyond the nave, are two square chambers, so that externally the church presents the form of an oblong rectangle. — A smaller basilica also still exists here. The necropolis of Khirbet Ḥâss is particularly interesting. A handsome mausoleum with a pediment and rock-niches is still preserved here. Two of the rock-tombs are approached by inclined planes which descend to the entrances. — The neighbouring village of *Ḥâss* also contains a basilica with a portico. This church possesses large arched windows and quadrangular apses which project beyond the nave and aisles. The necropolis of Ḥâss contains a very handsome monument to a certain Diogenes, dating from the 4th century. The beautiful stone portal which leads into the interior of the cubical substructure is approached by a porch. The second story of the cube is surrounded with a peristyle, above which rises a pyramid with bosses. Several curious monuments with arched vaulting and many interesting rock-tombs are also to be seen here.

To the N. of Ḥâss, about 1 hr. distant, lies *Serjilla*, where baths, churches, and numerous dwelling-houses are preserved. One of the tomb-monuments consists of a square structure with a gabled roof. On the surface of the rock are seen large monolithic slabs which form the lids of sarcophagi let into the rock, or cover the staircases descending into tomb-chambers. (*Dêr Sambil*, to the N.W. of Serjilla, also possesses ruins and tombs.) — Serjilla lies in a rocky district, about 1 hr. to the E. of El-Bâra. We may proceed thence farther E. to ($1\frac{1}{4}$ hr.) the ruins of *Dêr Dârin*, a beautiful monastery, and ($\frac{3}{4}$ hr.) *Ma'arret en-No'mân* (p. 559.)

About 1 hr. to the N.N.W. of Ma'arret en-No'mân are situated the ruins of *Dâna*. A fine mausoleum here possesses a porch of four columns. Near it is the Olympus monument, consisting of four somewhat rude columns which form a square for the support of the canopy over a tomb. Farther N. (1 hr.) are the extensive ruins of *Ruweiḥa* ('Little Rîḥa'). Within a wall here we find an interesting church and two sepulchral monuments. The church, dating from the 4th cent., is a basilica borne by piers. The two low piers, one on each side of the nave, are connected by means of bold arcades and transverse arches thrown across the nave. To the right of the church is a tomb-monument with a portal borne by columns. The corner pilasters do not bear an entablature, but have a fluted cornice placed over them. To the left of the church stands an elegant mausoleum in the form of a small ancient temple with a porch 'in antis.'

From Ruweiḥa we may next proceed N.N.E. to (3—4 hrs.) *Sermîn* (p. 559). Another route leads N.W. to ($1\frac{1}{4}$ hr.) *Muntif*, situated at the base of the Jebel Rîḥa, whence *Kefr Lâta*, on the E. slope of the hills, is $\frac{3}{4}$ hr. distant. The hill commands an extensive view. To the E. stretches a sterile region, while to the W. and N. lies a fertile plain, well planted with trees. To the N. tower the snow-clad peaks of the Taurus. Kefr Lâta is surrounded by extensive burial-grounds. Both to the W. and E. of the village are to be found numerous sarcophagi and tomb-grottoes hewn in the rock. The narrow valley which lies on the N. side of the village contains a spring within a dome-covered monument, borne by

four columns. On the N. side of the valley there is a large quadrangular space hewn in the rock, with niches in its sides and a large stone sarcophagus in the middle. Farther E. there is a similar square space with sarcophagi and tomb-chambers. — A steep path descends from Kefr Lâta to Rîḥa in $\frac{3}{4}$ hr.

Direct Route from El-Bâra to Rîḥa (3 hrs. 50 min.). Immediately beyond the village we come to a spring. We then pass the castle, and ascend between the vineyards and olive-plantations on the N. slope of the valley. On both sides of the path lie numerous tombs and sarcophagi. The route leads over ground of considerable height. The hills are thinly wooded, and the valleys are fertile. After 40 min. we perceive to the right the villages of *Belliûm* and *Shtida* (?), and in $\frac{1}{2}$ hr. reach *Meshûn*, situated in a valley. Near this village there is a necropolis in the rocky ground, containing vertically excavated tombs, vaulted over with arches. To the N.W. rises the *Tell Neby Eyyûb* ('hill of the prophet Job'). After 20 min. we pass the village of *Mer'ayân* on the right, and then begin to ascend. From the top of the hill we obtain a survey of a picturesque, well cultivated district to the N. Following the slope of the hill, we next pass ($\frac{3}{4}$ hr.) the village of *Rama*, embosomed among trees, and in $\frac{1}{2}$ hr. more reach the plain, where we perceive *Urim el-Jôz* at some distance to the left. After $\frac{3}{4}$ hr. we pass an isolated hill with rock tombs, and in 20 min. reach **Riḥa,** a small town with 3000 inhab., beautifully situated at the N. base of the Jebel Arba'în (or Jebel Rîḥa), in the midst of olive-plantations. To the N.W. of Rîḥa extends the *Jebel Khazrejîyeh*, by which the valley of the Orontes is bounded. From Rîḥa to Sermîn (p. 559) direct is a ride of 3 hrs. — Another route to Aleppo (13 hrs.) passes (2 hrs.) near *Bîlâs*, a village lying to the right, and (1 hr. 40 min.) *Benîsh*. (Sermîn remains to the right.) The route traverses a barren plain to ($\frac{3}{4}$ hr.) the village of *Kerûm*, (40 min.) *Teftanaz*, and (2 hrs.) *Ma'arret el-Ikhwân* (p. 559). Beyond this we follow the telegraph-wires to (1 hr.) *Anâṭir*, and reach (2 hrs. 20 min.) the fertile valley of the *Ḳuweiḳ* and the *Khân Tumân* (p. 559; thence to Aleppo $2\frac{1}{2}$ hrs.).

From Rîḥa to Dâna through the Jebel el-A'lâ (9—10 hrs.). A number of interesting groups of ruins are to be found to the N. of Rîḥa in the district of the *Jebel el-A'lâ*, which however must not be confounded with the mountains of that name already mentioned (p. 558). Crossing the *Tell Stummak*, we ride northwards to ($2\frac{1}{2}$ hrs.) the large village of *Edlib*, situated at the foot of a hill, and surrounded with olive-plantations, containing a few Christians among its inhabitants. The route then leads N.N.W. to (3 hrs.) the village of *Harbanûsa* in the Jebel el-A'lâ. About $\frac{1}{2}$ hr. to the N. of this point lies *Dêr Sêta*, where there are some fine ruins of dwelling-houses, and that of a basilica with a quintuple row of columns, one entrance only in front, and remains of a hexagonal baptistery. — To the N.W. of Dêr Sêta, about $\frac{1}{4}$ hr. distant, is *Baḳûsa*, which contains a ruined basilica of the 6th century. This church has a porch with two columns, and small porches at the side-entrances. The apse of the nave projects in semicircular form externally, and has three windows. — About $\frac{1}{2}$ hr. to the N. W. of Baḳûsa lies *Kokanaya*, where we again meet with admirably preserved houses, and a chapel of the 6th cent. adorned with rosettes and many other enrichments. In the vicinity are several sarcophagi and a monument with pyramidal top (half destroyed). — We may next visit *Beshindelaya*, 1 hr. to the N. of Kokanaya, where we find the tomb of Tib. Cl. Sosandros, completed 27th April, 134, the earliest of the dated tombs of N. Syria. It consists of a plain chamber borne by pillars of Doric tendency, with an architrave covered whith inscriptions, and a frieze adorned with bulls' heads and festoons. Adjacent to the tomb rises a lofty memorial pillar, surmounted by a figurative representation in a shallow niche. — *Kefr Kileh*, which lies about 20 min. N. E. of Beshindelaya, possesses another fine basilica, the side-portal of which has a very rich architrave. From Kefr Kileh we may proceed northwards, by *Salkhun*, in about $2\frac{1}{2}$ hrs. to the castle of Ḥârim (p. 575). — *Kalb Lûzeh*, $\frac{1}{2}$ hr. N. of Kefr Kileh, contains a basilica borne by piers, dating

from the 6th cent., and one of the finest churches in N. Syria. The large arched portal has fallen, but the wall on the left, with windows in three stories, still exists. The piers in the interior, on which the arches rest, are low and massive. In the nave, above the arches, is a series of square windows. Most of the small columns which once stood between these windows have disappeared, but their corbels and those of the roof-beams have been preserved. The choir, which is approached by a flight of steps, is particularly fine. The apse is semicircular externally, and adorned with a double row of mural columns. Above the capitals are corbels, while others have been introduced between the columns. These corbels bear the corona of the small roof, above which rises the projecting gable of the nave. — About 10 min. to the N. of Kalb Lûzeh lies *Behio*, where another basilica and some fine rock-hewn olive-presses may be examined. — From Kalb Lûzeh we now ride N.N.E. to (2½ hrs.) *Sermada*, which possesses a sepulchral monument consisting of two columns connected by an entablature and also by a small cross-beam two-thirds of the way up. — About ¾ hr. N. of Sermada we at length reach *Dâna* (p. 574), whence, without going to Turmanîn, we may reach the Aleppo road.

37. Aleppo.

Accommodation. The best quarters are obtained at the houses of the consuls or the European merchants. The inn of *Mme. Cleophas* and the *Locanda Sergis* are unpretending (5—6 fr. per day).

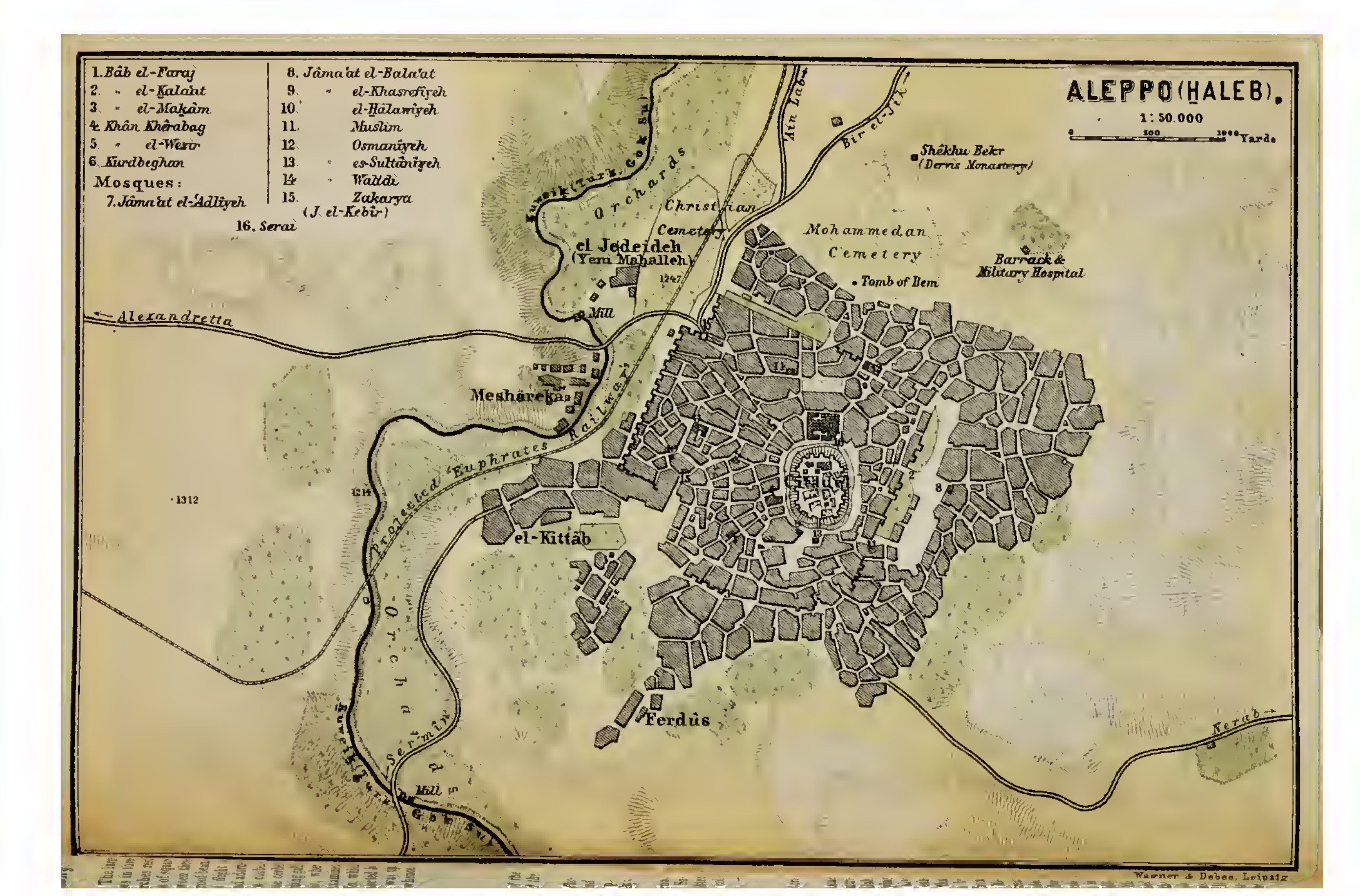
Bankers. *Banque Ottomane* (p. 7). Also: *Streiff & Zollinger*, *Picciotto*, and other European firms. — Average exchange: Turkish pound 106¼ piastres at the 'ṣagh', or 141¾ at the 'shuruk' rate; Napoleon 92½ p. ṣagh, or 123½ p. shuruk; Sovereign 116¾ p. ṣagh, or 155½ p. shuruk; Mejîdi 21¼ p. ṣagh, or 25¼ p. shuruk.

Post Office. French postal service every alternate Friday to Smyrna, and every alternate Tuesday to Alexandria; Russian every alternate Saturday to Alexandria, and every alternate Sunday to Smyrna. (The latter service generally takes letters for the Syrian coast only.) Letters are collected at the Serai the day before the departure of the steamer. — *International Telegraph Office* at the Serai.

Consulates. American, Austrian, British, French, and German.

Physician. *Dr. Bischof* (a German) and several military doctors. Chemists in the Christian quarter.

History. According to Arabian tradition, the town derives its name Ḥaleb from the fact that Abraham after milking his cows here distributed the milk among the poor, who thereupon used to exclaim 'ḥalab, ḥalab!' (i. e. 'he has milked'). The epithet *esh-shahbâ*, a word signifying the colour of a country which is parched from want of rain, is also absurdly associated with the same tradition, so that 'haleb esh-shahbâ' would signify 'he has milked the grey cow'. A place of that name probably stood here before *Berœa* was founded on this site by Seleucus Nicator. In A.D. 611 the Persian King Chosroes marched from Hierapolis (the modern El-Manbej) on the Euphrates against Berœa. Megas, Bishof of Berœa, was at the time in Antioch, and hastened to treat with Chosroes. The town was burned down, but the Berœans succeeded in defending the citadel until Chosroes was induced by the bishop to withdraw. The town surrendered without resistance to the Arabs under Abu 'Ubeida, and Ḥaleb now became a more important place in consequence of the destruction of the neighbouring Kinnesrîn (p. 569) by the Arabs. Seif ed-Dauleh, the Ḥamdanide (936—967), made Ḥaleb his residence. In 961 the Byzantines under the Emperor Nicephorus obtained possession of the town for a short time but were unable to reduce the citadel. Shortly after this came the troublous times of the Crusades. Under Prince Riḍwân (p. 557), who had wrested Ḥaleb from the Assassins, the town was compelled to pay tribute to the Prince of Antioch. In 1114 the place was destroyed by an earthquake, and in 1124 it was unsuccessfully besieged by King Baldwin. In 1139 another earthquake visited the



ALEPPO (HALEB).
1:50.000
0
500
1000 Yards
1. Bâb el-Faraj
2. " el-Kalaât
3. " el-Makâm
4. Khân Khêrabag
5. " el-Wezîr
6. Kurdbeghan
Mosques:
7. Jâma'at el-Âdlîyeh
8. Jâma'at el-Bala'at
9. " el-Khasrefîyeh
10. el-Halawîyeh
11. Muslim
12. Osmanîyeh
13. " es-Sultânîyeh
14. " Waldâ
15. Zakarya (J. el-Kebîr)
16. Serai
Alexandretta
Orchards
Christian Cemetery
el Jedeideh (Yeni Mahalleh)
Mill
Meshârekâ
Railway
Projected Euphrates
el-Kittâb
Ferdûs
Mohammedan Cemetery
Tomb of Bem
Shêkhu Bekr (Dervis Monastery)
Barrack & Military Hospital
Ain Lab
Bir el-Jik
Nerab
Sermîn
Kuweik (Turk. Gok Su)
1312
1247
Wagner & Debes, Leipzig

town. After the terrible earthquake of 1170, the famous Nûreddîn rebuilt the town and fortress. In 1260 the Mongols under Hûlagû destroyed the town and massacred most of its inhabitants. The castle was razed on that occasion. In 1280 Ḥaleb was again sacked by the Mongols, but soon revived. Under the supremacy of the Mameluke sultans of Egypt, Ḥaleb continued to be the capital of N. Syria. In 1400 the Syrians were defeated by Timûr near the city-gates, and the town itself was destroyed, a scene of bloodshed and plunder continuing for four days. The emîrs who had gallantly defended the fortress surrendered, and, contrary to the stipulation, were put to death. The re-erection of the fortifications was completed in 1427. In 1516 the Turkish Sultan Selîm put an end to the Mameluke supremacy, and entered Ḥaleb unopposed. The town then became the capital of a pashalic.

For its repeated recovery from its misfortunes Aleppo is chiefly indebted to its situation on the route of the caravan traffic to Persia and India, and it has long carried on a brisk trade in spices, linen, cloth, jewels, and other goods. The French and the Venetians possessed factories here at an early period. Towards the end of the 16th cent., during the reign of Queen Elizabeth, the English also established a factory and a consul at Aleppo. The discovery of the sea-route to the E. Indies proved detrimental to the caravan-traffic, and at the same time to the prosperity of Aleppo, but several European firms continued to thrive. Among the most distinguished British residents in the 17th and 18th centuries were Maundrell and Russell. The Dutch also possessed a factory here. — At the beginning of the present century Aleppo suffered seriously in consequence of its occupation by the janizaries. In 1822 the town was destroyed by an earthquake, on which occasion one-third of the population perished and two-thirds of the houses were destroyed. The place was visited by another earthquake in 1830. Under the Egyptian supremacy (1831—1840) the town again prospered, as Ibrâhîm Pasha constituted it his headquarters. In 1850 an insurrection broke out at Aleppo, the Beduîns invaded the city, and the Pasha ʿAbdallah was compelled to fly. Since that period the tranquillity of the place has been undisturbed.

The *Population* of Aleppo is estimated at 90—100,000 souls, of whom about 66,000 are Muslims, and 4500 Jews. The Christian population of about 16,000 souls consists chiefly of Greeks, besides whom there are 2000 Armenians, 2000 Maronites, and a few Syrian Catholics. The Americans have established a small Protestant community here. Each of the religious communities has a school of its own. There is also a school of the Franciscans of the Terra Sancta, and a girls' school managed by the Sisterhood of St. Joseph. Near the Serai is a large Muslim school.

Aleppo lies in 36° 11′ 32″ N. latitude, at a height of 1300 ft. above the sea-level. The climate is somewhat cold in winter, frost and snow being not uncommon. The heat of summer is tempered by cool westerly breezes. The town stands on a number of small heights, surrounded by hills, and in the midst of the desert. To the W. of Aleppo flows the *Ḳuweiḳ* (Turk. *Gok Su*), the *Chalus* of Xenophon, which rises several days' journey to the N., and descends through the plain of *Killis*. The town is supplied with water by means of a conduit from Heilan (3 hrs. N.), and partly from the Ḳuweiḳ also. Above the city the banks of the river are of considerable height. Wherever the land is irrigated by its waters, it yields luxuriant vegetation, but this is only the case at a distance of several hours N. of Aleppo. In the immediate environs of the town, the river is bordered with a narrow, but beautiful strip of orchards. The river-water which is not utilised empties itself into a morass *(el-maṭkh)* about 2 hrs. S. of the town. The

soil in the environs is excellent, and consists of three kinds: (1) the sandy alluvial soil of the valley; (2) the bright brick-red earth in which wheat and the pistachio thrive admirably (thus the *Pistacia vera* on the heights to the E.; from this region, too, the Emperor Vitellius is said to have imported pistachios); and (3) the black loam which crumbles and turns to dust as soon as dry. — Near the river grow ashes, maples, planes, and silver poplars. The nebk or nubk, the sumach, the walnut, and the quince also thrive. Olive-trees also occur, but their fruit is poor. The climate is too cold for oranges. The corn harvest takes place at the end of May. Near Killis, to the N. of Aleppo, an excellent wine is produced. — The Ḳuweiḳ abounds with fish, the eels being particularly esteemed.

Salt is brought to Aleppo from the great salt lakes near Jibûl, to the E. and S.E. To the unwholesome quality of the water, or that of the salt, is ascribable the 'Aleppo boil' (*ḥabb ḥaleb*; or *ḥabb es-seneh*, 'boil of a year'), a skin-disease which prevails in this region, and even extends hence to Persia. The eruption, though not painful, is very disfiguring, as, when healed, it leaves permanent brown scars behind. Natives, foreigners, and even dogs and cats, are all subject to the malady, and visitors are sometimes attacked by it long after they have left the place. A common malediction of the Arabs consists in praying that the boil may visit the houses of their enemies. No remedy for the disease has yet been discovered. Some persons escape it altogether, while others are attacked, not only here, but in other districts of N. Syria.

Notwithstanding this troublesome plague, Aleppo contains a much larger European colony than Damascus, and in consequence of its long connection with the West the town is less Oriental in its characteristics. Besides the European residents, there are also a number of Levantines, or descendants of European settlers of the last century and Oriental wives. The bazaar, too, is less Oriental in character than that of Damascus, European wares being here greatly predominant, and native industry being well-nigh extinct. Some of the native merchants now import their cloth and other goods direct from Europe, instead of through the agency of the resident representatives of European firms. The exports consist exclusively of grain, wool, cotton (the cultivation of which is increasing), gall-apples, yellow-berries (for dyeing), gums, manna, scammony, saffron, sesame, hides, and various other raw products. — For native consumption, chiefly in the Turkish provinces, silk and cotton stuffs, embroidery, and leather-wares are still manufactured here. The commercial importance of the place would be greatly increased by the construction of good roads, or railways, to the sea-coast, and particularly towards the Euphrates. Literature and science are little cultivated here. The trade of the town is concentrated in its very extensive *Khâns*, the upper parts of which

are used as dwelling-houses, even by Europeans. One of the finest of these is on the right at the W. entrance to the bazaar. All the houses are built of solid stone, and never of mud, as in Central Syria. Most of them have only one story, and being built in Oriental fashion, without windows to the street, they present an unpleasing exterior. The courts in the interior are generally handsome, but plain. The streets are much cleaner than those of any other Syrian town, and are generally well paved. A characteristic of Aleppo consists in its numerous passages with pointed arches.

Aleppo is the seat of a Wály, or Turkish governor of the highest rank, whose wilâyet embraces the whole of N. Syria as far as the Euphrates. Near Aleppo begins the boundary-line between the Arabic and Turkish languages. Arabic is almost exclusively spoken in Aleppo, but Turkish is more frequently understood here than at Damascus. The dialect used here is not materially different from the Arabic of the rest of Syria.

The Aleppines are pleasing and courteous in manner, and the expression '*el-ḥalebi tshelebi*' (the Aleppine is polite) is proverbial. Muslim fanaticism, too, has been greatly mitigated by their long intercourse with the Franks.

The modern town is unfortified, and consists of several quarters and suburbs. The N.W. suburb of *El-Jedeideh*, inhabited by Christians, is new, as its name imports, and is rapidly increasing. Several handsome schools in the European style and churches have been erected here. The S.W. suburb of *El-Kittâb* contains a large Levantine population. The *Jewish Quarter (Baḥsîta)* is on the N. side of the town. The castle-hill rises in the middle of the town (see below). On the W. side is still to be seen a well-preserved wall with towers, belonging to the old fortifications of Ḥaleb. The town-walls and other old buildings, however, have suffered so severely from repeated earthquakes, particularly that of 1822, that few relics of mediæval Aleppo, and none of ancient Berœa, now exist.

The *Citadel* commands the best view of Aleppo, but cannot be visited without a permission from the pasha, which is obtainable through one of the consulates. A soldier conducts the visitor through the fortress at the hour fixed by the pasha. — The citadel stands on a hill of apparently artificial origin. Arabian authors state that it is supported by 8000 columns. Its foundations are certainly very ancient, and it is even asserted that the whole of ancient Berœa once lay on this hill. Down to 1822 the hill was partially occupied by dwelling-houses, while fortifications of various kinds have been repeatedly erected upon it by different Muslim rulers. The citadel is now surrounded by a deep moat, which is capable of being filled with water. The buttresses of the wall consist of massive blocks. We cross a handsome bridge of a single arch, and enter an outer tower, with a pleasing façade containing small windows and loop-holes, and with tasteful enrichments in

iron. A viaduct of eight arches next leads to a vestibule. Over the strong iron door on the right are sculptured basilisks. The inscriptions by Melik eẓ-Ẓâhir date from 605 of the Hegira (1209). By the sides of the second door are leopards' heads carved on the stone. We soon reach a plateau within the walls, which is covered with a mass of ruins. The direction of several streets is traceable, and a number of arches still exist. In the middle of this space is a large vault, partially hewn in the rock, with a roof borne by four columns built into the walls. The staircase descending into it is reached by passing through a narrow aperture. This subterranean chamber seems to have been a cistern, and its walls are remarkable for the massiveness of their construction. — The finest view is enjoyed from the top of the minaret (*El-Medîneh*, 78 steps). Immediately below us, to the N., lies the *Serai*, and to the left, a little beyond it, is the *Jâmiʿ ʿOsmanîyeh.* Farther distant is a green burial-ground, extending into the town. To the N., outside the town, is the large building of *Shêkhu Bekr* (a monastery of dervishes, see p. 569), and to the right of it are the barracks and military hospital. Beyond the green margin of the river rise low desert-hills. Towards the W. we look down into the spacious *Khân Wezîr* and *Khân Khêrabeg*. In the town rises the *Jâmiʿ Zakarya* (Zacharias), the principal mosque, and on the hill-side lies the village of *Shêkh Meḥassan*. To the S.W. we perceive the mosque of *El-ʿAdelîyeh*, and on the hill the village of *Ansâri*. To the S. are the entrance and large outworks of the castle. In an open space to the S. rises the mosque of *El-Khasrefîyeh*, with its large dome and a square minaret with beautiful open gallery. On the hill in the distance to the S. lies *Shêkh Saʿîd*. To the left of the Khasrefîyeh is the mosque of *Es-Sulṭânîyeh*, in which the janizaries, who once held the supreme power at Aleppo, were attacked and massacred in 1814. To the E. of the town are the threshing-floors. To the S.E. in clear weather the salt-lakes of Jibûl (p. 566) are visible. — A few soldiers are usually quartered in a barrack within the citadel, on the N. side. On the N.W. side are two interesting old cannons, consisting of iron rings soldered together with lead. The fortress is said also to contain a collection of old arrows and other weapons.

The *Bazaar* consists of a number of handsome, clean, unpaved streets roofed with wood, but contains little to interest the traveller. The air-holes in the roof have shades drawn over them by cords when the sun shines. — To the left, not far from the W. entrance to the bazaar, a street diverges to the *Great Mosque (Jâmiʿ Zakarya)*, which occupies the site of a church ascribed to the Empress Helena. It is sometimes called *Jâmiʿ el-Amawi* from having been built by the ʿOmayyades, and it is said to have resembled the great mosque of Damascus. In 1169 the mosque was burned down by the Ismaʿîlians (p. 99), and thereafter rebuilt by Nûreddîn. It was again burned down by the Mongols. Owing to earthquakes

and various other disasters, it now contains few relics of antiquity. The minaret, which rises at the N.W. angle of the court to a height of about 170 ft., dates from 1290. Three sides of the large court of the mosque are flanked with colonnades. The mosque itself, situated on the S. side of the court, is divided into two parts by a wooden screen, the smaller section being used for daily prayer, the larger being set apart for the sermon on Fridays. The 'Tomb of Zacharias', the father of John the Baptist, to the possession of which Samaria and other places in Syria also lay claim, is enclosed by a handsome gilded railing, and has a gilded ceiling.

Opposite the Great Mosque rises the *Jâmiʿ el-Ḥalâwîyeh*, over the entrance to which there is a handsome stone bearing a Maltese cross. In the interior are pilasters with acanthus capitals, and a cornice of the same character.

The large *Synagogue* in the Jewish quarter deserves inspection. In the centre is a court flanked with arcades. The Hebrew inscriptions here do not seem ancient, although the custodian declares the building to be thousands of years old.

Near the *Bâb el-Maḳâm*, in the S. quarter of the town, are several rock caverns, most of which were probably once quarries.

In the S. wall of the *Jamiʿ el-Ḳaḳûn*, near the citadel, is a block of basalt bearing an inscription in the same character as that of the 'Ḥamah Stones', and others are perhaps to be found here. Antiquities, and particularly coins, fetch high prices at Aleppo.

A ride to the N. of the town is recommended, past the dervish monastery of *Shêkhu Bekr*, and down to the beautiful orchards on the bank of the river Ḳuweiḳ. In the pleasant summer-houses here the Aleppines sometimes spend whole days together.

From Aleppo a road leads S. to the *Ruins* of *Ḳinnesrîn*. We first reach (3 hrs.) *Khân Tumân*, where the valley expands; then (½ hr.) *Kalʿajîyeh*, (½ hr.) *Zeitân*, (¾ hr.) *Berua* (perhaps a corruption of Berœa, the ancient name of Aleppo), and (½ hr.) *Neby ʿIs*, a wely built among the ruins of a church on the highest hill of the chain. The Ḳuweiḳ takes its rise in this neighbourhood. Above the morass of *El-Maṭkh*, on a terrace of the hills facing the S., are situated the ruins of **Ḳinnesrin.**

History. Kinnesrîn occupies the site of the ancient *Chalcis*, which, as classical authors state, was founded by Seleucus Nicator. It afterwards became a frontier-town of the empire towards Persia and towards Arabia. In the reign of Justinian Chalcis is mentioned as a place through which Belisarius marched. The inhabitants at a later period saved the town from being plundered by the Persians by paying 200 pounds of gold to Chosroes. In 629 the town was captured and destroyed by Abu ʿUbeida, after which it was named Kinnesrîn, and acquired great importance as a military colony and the capital of N. Syria. As Aleppo increased in importance, however, Kinnesrîn gradually declined, especially when the great caravan-route was altered and ceased to pass the town. In 961, when the Emperor Nicephorus took possession of Aleppo, the inhabitants of Kinnesrîn abandoned their town, and many of them afterwards settled at Aleppo. In the 13th cent. the place was nearly deserted. The Turks still call the town *Eski Ḥaleb* (Old Aleppo).

The shapeless ruins consist of large fragments of massive walls, 9 ft. in thickness. On the S. E. side are remains of a square tower. On a

hill to the N.E. stands a ruined castle with subterranean vaults. The rocks here contain numerous tomb-grottoes.

The village of *Sermîn* (p. 559) may be reached hence in 2½ hrs.

From Aleppo to Kal'at Sim'ân (7¾ hrs.). As the muleteers of N. Syria are chiefly occupied with the goods traffic on a very limited number of well-worn tracks, the traveller should be careful to ascertain before engaging them whether they are competent to act as his guides. Travelling is sometimes rendered unsafe by the nomadic Kurds and Turcomans who range through the greater part of N. Syria.

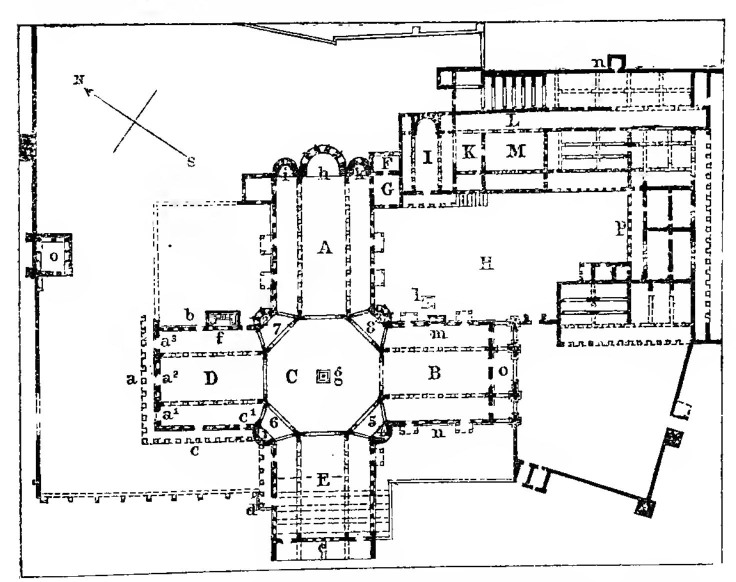
Leaving Aleppo, we follow the direction of the telegraph-wires, keeping them a little to our left. A picturesque view of Aleppo continues visible for a considerable time behind us. After 1 hr. 35 min. we pass to the left of the village of *Beleramûn*, beyond which we perceive *Kafr Hamra*, about 10 min. below us on the right. We next see (20 min.) the village of *Ma'arra* below us, and *Anada* in the distance to the right. We then pass three dilapidated dove-cots, to the right of Ma'arra. In 27 min. more we perceive a pilgrimage-shrine on a hill, and pass (¼ hr.) the village of *Yakir* on the left. Avoiding (5 min.) a path to the right, we continue to follow the telegraph-wires across a large stony waste towards the village of *Basim*, leaving the valley with Yakir behind us. The barren *Jebel Sim'ân* extends towards the W. To the N., 40 min. farther, we observe a pilgrimage-shrine, ½ hr. distant. In 10 min. more we come to the ruined village of *Erkîyeh*, where there are a few rock tombs. The water is bad. Ascending hence, we obtain another retrospective view of Aleppo. After 10 min. *'Ain Jâra* lies opposite us, to the S., and in ¾ hr. more we obtain a view of the village of *Hawâr*, to the S.S.W. in the distance. The route next passes (½ hr.) some ruins in a dale to the left, and then several cisterns, beyond which, at a bifurcation of the path, it turns to the right. In a desolate valley, 25 min. farther, lie the ruins of a large village (*Bofertîn?*). Adjoining them is the well-preserved apse of a church, with crosses on the doors. At both ends of the village are a number of rock-tombs with recesses. We next come to (½ hr.) an interesting little church, built of blocks of stone, 8 ft. in length. Over the doors at the W. end, and on the S. side, are placed rosettes with crosses and arabesques. The five arched windows in the side of the church are bordered with a frieze. The apse is at the E. end. Near the church, on a pedestal, stands a tower in the same style. To the N. are the ruins of a village. We pass (½ hr.) the ruined village of *Bazér* on the left, and soon obtain (½ hr.) a view of the grand ruins of Kal'at Sim'ân. On the right (13 min.) lies a reservoir hewn in the rock, beyond which (3 min.) we reach **Kal'at Sim'ân** (no accommodation obtainable: provisions must be brought).

History. In the 5th cent. after Christ arose the order of the *Stylites*, or 'pillar hermits'. *Simon*, or *Simeon*, the founder of the order, the son of a peasant, was born in 391, and died in 459. He began at an early age to subject himself to the severest penances, and during Lent he is said to have abstained entirely from sleep and food. In 422 he ascended a column of moderate height, on which he spent seven years, after which he established himself on the top of a column 38 ft. high, where he spent the rest of his life. Exposed here to wind and storm, often fasting, always standing, and unable to sleep, or sitting with his legs doubled up under him when wounds and weakness rendered standing no longer possible, and latterly bound to the column or enclosed by a railing, he delivered lectures on the Holy Scriptures from his lofty station and attracted thousands of hearers and pupils. The latter settled near him, and thus a monastery (Mandra) was founded.

The geographical data in the histories of St. Simon (comp. Uhlemann's 'Simeon, der erste Säulenheilige'; Leipz. 1846) are so obscure that it is uncertain whether this monastery on the Jebel Barakât was connected with the saint, whether his disciples founded it, or whether a later St. Simon Stylites who is mentioned was the founder. De Vogüé suppos-

es the principal church here to date from the *fifth* century. The description given by Evagrius, an author of the 6th cent., of the church of St. Simon (the elder) applies perfectly to the ruins now before us.

Kal'at Sim'ân, by far the finest group of ruins in N. Syria, is surrounded by desolate mountains on which other ruins are observed. In the distance to the S. the brook Afrîn is visible. The admirably preserved ruins cover the summit of the *Jebel Barakât*, which is named after the insignificant *Wely Abu Barakât*, and occupy a plateau about 600 paces long and 150 paces wide, which is bounded by deep valleys except on the N. side. During the Muslim period the ruins of the church and monastery were converted into a fortress (*kal'a*). The outer wall with its towers is still traceable at places, and at some points the wall of the building itself formed part of the outer enclosure. A tower on the N. side and two on the S. side are still preserved. The centre of the establishment is formed by the imposing monastery church, the plan of which answers so well to the description given by Procopius of the church of the Apostles erected by Constantine as his burial-place, that it seems to be a copy of that older building. It consists of four extensive arms, each flanked with aisles, placed in the form of a Greek cross of equal arms, and each containing six couples of columns. (The E. arm contains nine pairs of columns.) Where the arms meet, there is formed an imposing, octagonal, open central space, bounded by the end pillars of the arms of the cross. The aisles are continued round the diagonal sides of this central space and extended into a small apse projecting from the extreme angles of the arms at the point where they meet. This remarkable church merits a high rank among the monuments of early Christian art as being one of the most ingenious, earliest, and finest examples of the combination of the basilica form with that of the Greek cross.



We first inspect the N. side. In front of it once ran a peristyle, of which there is now no trace. Over the three portals (a^1, a^2, a^3), one larger and two smaller, leading into the N. arm of the church, runs a double

moulding, the upper part of which runs round the small arched windows over the portals, and round the two higher windows flanking the central portals. The doors and windows of this façade are blocked with stones. The stringcourse on the sides (*b*, *c*) is also prolonged over the smaller portals in front. Above the middle portal (a^2), higher up, is another small moulding which supported three small columns, two of which are still *in situ*. Above these again are introduced small arched windows. The rest of this façade is destroyed, but on the right side the tottering wall still rises to the height where it supported the gable. — We now walk round the N.W. corner, adorned with Corinthian pilasters. We find here (*c*) two portals. On a level with the beginning of their lintels there is a stringcourse running along the whole wall. Above this are arched windows, three between the corner and the first portal, three between the two portals, and one between the second portal and the angle. Over the portals are lower arched windows. All the nine windows are bordered with moulding. From the angle projects the small apse (*1*) of the octagon with its three small windows. Of the peristyle on the W. side (*c*) there are now few remains. — As the ground here slopes rapidly, it has been necessary to build an artificial foundation for the wing to the W. of the octagon (*E*). The large arches leading into these substructions are still visible. The peristyle was once continued farther southwards on the side marked *d* in the plan. The S. entrance (*e*) was probably the chief portal of the church, and was approached by a broad flight of steps which covered the four now visible entrances to the substructions. The front was 'in antis', and consisted of three portals, of which that on the left, with a small arched window above it, is entire, while one-third only of the small portal on the right is preserved. In front of the central portal stood three columns, one of which still exists. The bases of the two others and the adjacent doorpost on the right are still to be seen.

We now return to the W. side of the N. wing *D*, and enter by the door (c^1). The columns and arcades of Corinthian tendency which separated the nave from the aisles here are still partially preserved, and so, too, is the side-chapel *f*. A very large arch leads hence into the magnificent *Octagon* (Plan *C*). In the centre still lies the pedestal (*g*) of the column on which St. Simon stood. The arches of the octagon are adorned with a frieze. They rest on massive corner piers of Corinthian character, and on monolithic columns, placed near the corners. The frieze of the arches is produced in a straight line over the capitals of the piers, and in the angles formed by the piers are placed pedestals for statues. Four arches of the octagon lead into the naves of *A*, *B*, *D*, and *E*; the four others enter the connecting spaces between the aisles *5*, *6*, *7*, and *8*, and the round apses *1*, *2*, *3*, and *4*. Each of these connecting spaces is bounded by two arches, resting on the corner piers of the octagon on one side, and on those of the aisles on the other side. — The E. aisle *A* is longer than the others; the arch leading into it has been built up, and it is now entered by a square door. On the capitals to the left there are still traces of red painting. The windows on the right are built up. The apses *h*, *i*, *k* of this part of the church are most elaborately enriched. The large main arch here rests on a pier, the fluting of which is interrupted by a section adorned with flowers near the top; the fluting then continues up to the projecting capital, above which rises a beautiful arch with very broad moulding. Over the five lower arched windows of the principal apse (now built up) runs a rich moulding. Each of the side-apses has a round-arched window. — Externally this triple apse presents a very handsome appearance, being rounded and adorned with columns of two orders, placed in rows, one above the other. These two rows are separated by an abacus, and the upper columns serve to support the corbels of the cornice. Between these corbels are others, projecting independently, above each pair of which a small shell-shaped niche has been introduced.

A door leads us from the outside into the space *F*, *G*, adjoining the apse, and once apparently used by the Muslims. We cross the large

court *H*, in which stands a large mass of rock (*l*), approached by steps; this was either a pulpit, or a monument, or perhaps a second pillar occupied by a member of the stylite order. The *E.* side of wing *B*, to the left, in the direction of the court, is admirably preserved; it has two portals, four small windows, and a small projecting part in the middle (*m*). The mouldings and capitals here are richly varied. The W. side of wing *B* (*n*) resembles the E. side. It has three portals (now blocked up) with small arched windows above them, and larger windows of the same character between them. On the S. side of *B* is a large entrance with the porch *o*, which is entered by four square doors. Above the two central doors are lofty arches, and over the doors of the aisles small arched windows have been introduced. We cross the porch and examine the outside of the portal. Its three wide arches rest on projecting corner-piers, while the central arch, with its highly elaborate mouldings, is also supported by two monolithic columns standing a short distance from the piers. Over the three portals are handsome, well-preserved pediments. The outermost beams of the pediments are produced upwards and bent over in such a way as to form a long cornice over the central portal. This cornice bears the superstructure of the portal, flanked with short pilasters, bearing a highly ornate entablature, and pierced with four arched windows, the moulding of which is produced as far as the capitals of the corner-piers. The entablature of the pediment, the mouldings, and the upper entablature (as well as also the inner portals first mentioned) are all adorned with the dog-tooth enrichment. The three columns which bore the corbels of the upper entablature, and the two columns which once stood between the pediments, no longer exist.

The church just described is by far the most important ruin at Kal'at Sim'ân. It is adjoined on the E. by many other buildings of a less ornate character, which formed the monastery or *Mandra*. All that remains of the chapel *J* is the N. wall, the substructions on the S. side, and the apse. The adjoining chamber *K* is almost entirely destroyed. Of *M* a large portal to the W. alone exists. The corridor *L* is still traceable, but the chambers to the N. of it are nearly obliterated, and it is no easy matter to clamber over the scattered stones, among which a number of fig-trees have taken root. The projecting structure *N* still exists. The S. side of the large court *p*, and particularly the courses of its beams, are in tolerable preservation.

To the S. of this extensive pile of buildings rises another church of similar style, the interior of which is now occupied by several families. The outer wall of Kal'at Sim'ân enclosed this building also. It was once covered with a dome. The nave was of octagonal shape, inserted in a square space. The diagonal sides of the octagon contain corner niches (two round and two square); the principal apse projects towards *B*. Around the square nucleus of the structure run aisles formed by columns, describing a larger square. This church is connected by means of a colonnade with an adjacent basilica. The latter contains four pairs of columns, and the round apse of the nave is externally square in form.

On the N. side of Kal'at Sim'ân, and still within its outer wall, is situated the small building *O*, with its gabled roof. The gable has three windows. The interior, which is partly hewn in the rock, is entered by a portal. The N. and S. sides each contain three vaulted niches, and the E. end two.

From Kal'at Sim'ân to Turmanîn ($3\frac{3}{4}$ hrs.). Leaving Kal'at Sim'ân, we ride to the S.W., down the valley, and on the E. side of the village, where several other old buildings are still standing. After 20 min. we cross the valley, and obtain a fine retrospective view of Kal'at Sim'ân. We are now separated from the village by the hill. Where the path divides (20 min.), we turn to the right and soon reach ($\frac{1}{4}$ hr.) the village of *Erfêdi*, on the opposite side of the plain, which possesses a beautiful house dating from '13th Aug. 510.' The upper story is adorned with an elegant gallery borne by columns, with enriched balustrades. The

arcades are bordered with a moulding which ends at the sides in volutes. The capitals are very varied, and some of them bear crosses. — To the W., at the end of the valley, lie the ruins of *Khatûra*, about 20 min. from Erfêdi, with two interesting tombs. That of Isidorus, of 9th Oct. 222, consists of two pilasters with an entablature, and that of Emilius Reginus, dating from 20th July 195, is formed by two columns supporting an entablature. The columns of the latter stand on a kind of pedestal with a niche. A path leads S.W. from Khatûra to (6 hrs.) the village of *Yeni Sheher* (p. 575).

From Khatûra we regain our direct route in 10 min., and (5 min.) ascend the hill to the left by a rough and stony path. We obtain (25 min.) another fine view of Kal'at Sim'ân, and (10 min.) then begin to descend. The vegetation is poor, but a few olive-trees occur. We next reach (20 min.) *'Ezzeh*, a village surrounded by beautiful orchards (whence there is said to be a direct route to Dâna), and beyond it we ascend to the right. From the top of the hill (10 min.) 'Ezzeh in its green basin is seen to advantage. The route now traverses the lofty plain, next reaching (35 min.) *Meghâret Zâ'ter*, a cavern-dwelling, with water near it. A view hence towards the S. is disclosed, and *Turmanîn* is seen to the S.S.W. We descend to (35 min.) the village of *Tellâdi*, lying on the right, pass (17 min.) the ruins of *Ed-Dêr* (p. 555) on the left, and at length reach (23 min.) *Turmanîn* (see p. 555).

38. From Aleppo to Iskanderûn by Antioch.

From Aleppo to Antioch, 18 hrs. — *To Turmanîn* (6 hrs. 20 min.), see p. 555.

Beyond Turmanîn we traverse a beautiful, well-cultivated plain, of a rich, reddish soil, to (53 min.) **Dâna**, whence the *Jebel Sim'ân* to the N.N.E. and the *Jebel Arba'în* to the S. present a picturesque appearance. To the N.W. of Dâna lies its interesting necropolis. Near the village are numerous rock-chambers with recesses for the dead, from which doors lead into side-chambers of the same character. Many of the rock-staircases still exist. A very conspicuous columnar tomb here consists of a pedestal 10 ft. high, on which four columns are placed in the form of a square, bearing a roof, surmounted with a small blunted pyramid. This monument dates from the 4th century. — To the N. of it are other chambers and olive-presses, hewn in the rock. — In the village, towards the W. side, stands a handsome building, surrounded by houses, and difficult of access. To the W. of it is a small church with handsome rosettes and a few windows. A little farther S. rises a small tower with a dome resting on four columns. — The traveller will meet with a hospitable reception at the house of the shêkh of Dâna.

Starting from the S. side of the village, we proceed towards the S.W., and soon observe to the S., about ¼ hr. distant, the village of *Terib*, which lies on the direct route from Aleppo to Antioch. We join that route in 37 min., and shortly afterwards perceive the ruins of *Sermada* (p. 564) at the end of the plain. On the left of the path lie several columns. We next reach (18 min.) a group of ruins; on the left are several cisterns with water, and on the right a number of gates and arcades. Beyond this (9 min.) the route

passes a fine ruined church, and traverses a valley between stony hills, where the path is bad. On the left (42 min.) it passes more ruins, beyond which (9 min.) it avoids a path ascending the mountain to the right. A little farther on, we observe traces of a Roman road hewn in the rock. On the right (17 min.) lies another group of ruins called *Kaṣr el-Benât* ('house of the girls') from the tradition that it was once a nunnery. The W. side of a basilica, with a tower, is the best preserved relic here. The next place (25 min.) is *Burj er-Rakṣeh*, with numerous ruins and tombs. Farther on (½ hr.) the valley expands. We pass (25 min.) a small village on the left, and soon obtain a view of the great plain *(El-'Amḳ)*, the lake, and the chain of the Amanus. To the left still run several low ranges of hills. After 40 min. our route is joined by an important road from the right, and in 5 min. reaches the khân of *Yeni Sheher* ('new town'). The country is well cultivated, but is infested with thieves, and the khân is bad. Yeni Sheher was restored by Osman, Pasha of Aleppo, in 1844.

We cross the brook here by a bridge and skirt the chains of hills to the left. In 1½ hr. we reach the Arabian castle of *Ḥârim*, which the Crusaders re-erected for the protection of their flocks and named *Castrum Harenkh*. In 1163 Nûreddîn routed an army of 30,000 Franks in this neighbourhood. After the expulsion of the Franks, Melik el-'Azîz erected a new and very strong castle here in 1232. The district was so fertile that it was sometimes called Little Damascus. The castle, beautifully situated on an artificial hill, consists of a number of chambers, rock-staircases, a deep moat, and a tunnel hewn in the rock. In the environs are numerous rock-tombs.

Continuing to follow the mountains to the W., we cross a brook, and in 1 hr. reach *Khân Kûsa*. To the right rise a number of isolated hills. In 1 hr. more we reach the *Orontes*, and in 25 min. the *Jisr el-Ḥadîd* ('iron bridge'), with its four arches. The bridge bore the same name in the middle ages, and was a point of great importance. It still possesses *têtes-de-pont*. On the river are water-wheels and a mill, and beyond it is a khân. Farther on we keep the lake of Antioch to our right, and pass quantities of the liquorice plant *(Glycyrrhiza glabra)*. After 1 hr. 40 min. we turn into a broad valley more towards the S., and pass some wells. On the left (½ hr.) a small valley opens, and on the right are an aqueduct and a group of houses called *Jilija*. The scenery of the valley improves, and the soil is well tilled. We next pass (23 min.) a well on the left, and (20 min.) two villages on the right, and reach (10 min.) the beginning of the orchards. On the left (7 min.) are rock-tombs, and on the hill above us rise the walls of ancient Antioch. In 10 min. we pass the ruins of the *Bab Bûlus*, or Gate of St. Paul, and in ¼ hr. more observe numerous tombs on the left. In 13 min. more we reach the small town of **Anṭâkiyeh** *(Antioch)*.

Accommodation may be obtained at the houses of the consular agents, to whom, however, an introduction is necessary. A kind of casino, or Greek café, is kept by a man called Andrea in the W. part of the town. Visitors have to sleep in the dirty coffee-room, and must bring their own bedding.

History. After his victory at Ipsus, in B. C. 301, Seleucus Nicator being desirous of commemorating the event by the foundation of a new capital, sarificed to Zeus at *Antigonia* (2 hrs. N. of the site of Antioch). During the celebration of these rites, an eagle is said to have carried off portions of the victims and placed them on the altar of Zeus Bottios, which had been erected by Alexander the Great on the site afterwards occupied by Antioch. Near this altar were already established the Greek colonies of *Iopolis* on the hill of Silpius to the S., and *Pagus Bottia*. In consequence of the auspicious omen, Seleucus selected this site for his new city, and named it *Antiochia* after his father. The town, which at first lay on the S. side of the Orontes only, was now peopled with the inhabitants of Antigonia. Somewhat later the older colonies and native settlements were added to the place, and a second quarter was thus founded. The town also contained a number of Jews. The citizens consisted of 18 tribes (demoi), who held public meetings in their theatres and managed their own municipal affairs. Seleucus and his successors adorned the city with magnificent buildings. A third qu rter is said to have been founded by Seleucus Callinicus, or, acording to Libanius, by Antiochus the Great. This new part of the town lay on an island in the river, and its centre was formed by a tetrapylon, or covered colonnade with four gates, from which streets of columns diverged in four different directions. The street running to the N. served as an approach to the royal palace which occupied nearly one-quarter of the island. A fourth quarter was added by Antiochus Epiphanes between the plain and the hill to the S., and on the slope of the latter. The same monarch enclosed all the four quarters, each of which had been walled separately, with a common wall. Through the centre of the city, from the E.N.E. gate to the W.S.W. gate, there now ran a magnificent quadruple street of columns (a 'porticus tetrastichus'), upwards of 2 M. in length. The central colonnade was uncovered. A transverse street of similar character intersected the city northwards from the slope of the hill to the island in the Orontes. These four streets separated the four different quarters.

Such is an outline of the rapid rise of Antioch, the sumptuous capital of the splendour-loving Seleucidæ. At the same time the city became a great centre of commerce. Even as late as the Roman empire Antioch was ranked with Rome and Alexandria, and was sometimes called the greatest city of the East. The population consisted of a combination of Greek and Syrian elements, the latter being very slow to assimilate itself to the former. The Antiochians of this mixed race were of a restless and voluptuous character, and, though frequently visited by disastrous earthquakes, they never allowed their pleasures to suffer much interruption. The city was favoured by most of its rulers for the sake of gratifying their love of splendour or luxury, or from political motives; but notwithstanding all its advantages, being a creation of the Macedonian dynasty, it lacked the true spirit of the ancient Greek cities, and was notable for the time-serving and fickle character of its inhabitants.

Under Demetrius Nicator the turbulent citizens were reduced to subjection by the Jewish mercenaries of that monarch (1 Macc. xi. 49). In 83, when the Seleucidan dynasty was in a tottering condition, Antioch was temporarily the residence of Tigranes, king of Armenia, but his supremacy was soon afterwards succeeded by that of the Romans, whom the citizens welcomed as their deliverers from a foreign yoke. In 64, when Syria became a Roman province, Pompey accorded a considerable degree of independence to Antioch, and the city became the seat of a prefect and the headquarters of the military and political administration of the district. After the battle of Pharsalus in B. C. 48, however, the citizens speedily transferred their allegiance from Pompey to the victorious

Cæsar who rewarded them by confirming their privileges and by erecting a basilica (Cæsareum), a theatre, and a bath. After the battle of Actium in B.C. 31, the Antiochians again espoused the cause of the victorious party, and Octavian gratified them by celebrating a triumph, and erecting baths and a circus in their city. Agrippa built several handsome villas here, and even Herod the Great embellished the city where his imperial Roman patron had triumphed by the construction of a new street. The Antiochians, though still prone to rebellion, were favoured by subsequent monarchs also, who farther beautified the city, and with whom it was a frequent residence. Tiberius caused a number of statues to be erected in the colonnades, and Antoninus Pius roofed the whole of the uncovered street of columns with Egyptian granite. Notwithstanding the disastrous earthquakes of B.C. 184, A.D. 37, one in the reign of Claudius (41—54), and the most destructive of all in 115, in the reign of Trajan (on which occasion the emperor himself was compelled to seek refuge in the Circus), the city sustained no permanent injury, as it was on each of these occasions restored or rebuilt in a handsomer style than before. Many Romans settled in Antioch, and the citizens delighted in Roman games and Roman festivities; but intellectual pursuits were by no means neglected, and the learned and liberal studies prosecuted by many of the residents are highly extolled by Cicero.

In the annals of Christianity Antioch occupies a most important position. As at Alexandria, there existed here a Jewish community which had been joined by a number of Greeks, but it was here that a Christian community was for the first time formed independently of the synagogue, and that its members were called Christians (Acts xi. 26), although they themselves did not adopt the name until a much later period. It was from Antioch that St. Paul started on his missionary travels, proceeding first to Seleucia, the port of Antioch (Acts xiii. 4). Being the metropolis of the East, Antioch thus became the cradle of Gentile Christianity, and among its citizens were numbered many martyrs, including Bishop Ignatius (in the time of Trajan). According to a tradition founded on Gal. ii. 11 et seq., St. Peter was once Bishop of Antioch. At an early period the patriarchate of Antioch was very important, and the title has been retained down to the present day by the Greek, Roman Catholic, and Armenian churches. At the same time the citizens continued inveterately addicted to pleasure and prone to superstition.

In 260 Antioch was sacked by Sapor, King of Persia. Constantine favoured the place, and erected a magnificent new edifice on the side of the early and simple 'Church of the Apostles' (besides a Prætorium and other buildings). The new church was completed by his son, Constantius, in whose reign (341) the city was devastated by another earthquake. Julian the Apostate attempted to restore paganism (355 et seq.), but was unfavourably received, and derided by the citizens, rather on account of his personal peculiarities than his religious views. The Emperor Theodosius (379—385) treated the city favourably, although sorely tried by an insurrection which broke out on the imposition of a new tax. Accounts of Antioch in the 4th cent. are given by the heathen orator Libanius (born in 315), and by St. Chrysostom, one of the fathers of the church (born in 354). The latter informs us that the population at the beginning of the 5th cent. was 200,000 souls, exclusive of children, slaves, and the suburbs. — Soon after that period the city was overtaken by a series of new and terrible disasters. In 457 and 458 the island quarter of the city was entirely destroyed by earthquakes. In consequence of an earthquake in 526, in the reign of Justin, no fewer than 250,000 persons are said to have perished, and in 528 a similar catastrophe occasioned the death of 5000 more. In 538 Antioch was plundered by Chosroes (Khosru Anushirwân), who carried away many of the inhabitants. Justinian exhibited much zeal in rebuilding the city, and he erected several churches, but was unable to restore its ancient glory, and the walls with which he surrounded it enclosed a much smaller area than that of the ancient city. — In 635 Antioch was captured by the Arabs, from whom

it was at length wrested by the Greek Emperor Nicephorus Phocas in 969. The strength of its walls and the payment of tribute enabled the Greeks to ward off the attacks of the Muslims for upwards of a century, but in 1084 the city was betrayed to Suleimân, the Turkish prince of Iconium.

In 1097 the Crusaders attempted to surround the city, but its five gates in the plain and outworks on the hills proved serious obstacles. Nor could the besiegers entirely resist the demoralising influences of the Antiochian mode of life, and they accordingly spent much of their time in scouring the country in quest of booty. An earthquake which took place in the January of the following year, however, had a salutary effect; they collected their scattered forces, and in the fifth mouth of the siege they at length completely surrounded the city; but it was not until the ninth month, and then only with the aid of a renegade who had turned traitor, that they finally captured the city, where they instituted a general massacre. A Persian army now approached to the relief of the Antiochians, whereupon the Crusaders were seized with despair. A reaction, however, was occasioned by the finding of the 'holy spear' (with which the Saviour's side is said to have been pierced) by Peter of Amiens under the altar of the principal church, and so great was the enthusiasm produced that the Crusaders succeeded in gaining a complete victory over an enemy of greatly superior numbers. After many dissensions, Bohemund, Prince of Tarentum, was appointed prince of Antioch, nominally under the suzerainty of the Emperor of Byzantium. The ranks of the Crusaders were seriously thinned by disease, and they at length quitted the place in Nov. 1098. The principality of Antioch founded by the Crusaders extended from Tarsus to the Eleutherus (Nahr el-Keḅîr, p. 538), and eastwards to Seijar (p. 559) and Ḥàrim (p. 575). In 1170 the Frank quarter of Antioch was destroyed by another fearful earthquake. On 19th May, 1268, the Muslims, under Sultan Bibars, finally regained possession of the city.

Authorities: *Odofr. Müller's* 'Antiquitates Antiochenæ' (Göttingen, 1839). *Ritter's* 'Erdkunde von Asien', vol. viii. (2nd section, 1147—1210).

The modern Anṭâkiyeh, with 6000 inhab., including a few Christians, lies in the beautiful and extremely fertile plain of the lower Orontes. While in ancient times the city took an active part in the transmission of goods between the East and the West, and lay at the intersection of the important routes from the Euphrates to the sea (Seleucia) and from the Beḳâ'a to Asia Minor, its modern successor is a poor and squalid village, situated in the N.W. part of ancient Antioch, on the left bank of the El-'Aṣi, and within an extensive wall which farther dwarfs its appearance. As in ancient times, the appearance of the place still frequently undergoes great changes. Since the last earthquake, which occurred at the beginning of April, 1872, and overthrew one-half of the houses, an almost entirely new town has sprung up. The inhabitants, however, do not take the trouble to erect substantial dwellings, which would probably resist the effects of the frequently recurring earthquakes, as is the case with the mosques and minarets which are built of stone, but construct them rudely of irregular fragments of stone and mud or inferior mortar. The interior of the town therefore consists of dreary heaps of ruins, and unsightly, patched, and dilapidated houses, interspersed with rubbish and garbage. The bazaar is insignificant.

On the S. side of the town is a large silk-factory. Near it are the houses of the vice-consuls, all of whom (except the French)


ANTIOCH (ANTÂKIYEH).
1:50.000
Yards
Chekmejeh
Suweidîyeh
Mohammed Cemetery
Christ. Cem.
Aqueduct
Projected Euphrates Railway
El-Âṣi (Orontes R.)
Bâb ez-Zeitûn
Casino
Barrak
Tombs
Ruins
Bridge of 5 Arches
Bâb Yelâg
Talanli
Remains of Anc. Town-wall
Orchards
Bâb el-Jenêm
Camp of Godfrey of Bouillon
Alexandretta
El-Hadîd & Rama
Coffee Ho.
Bâb Bûlus
Anc. Town-Gate
Church of St. John (Grotto)
Remains of Ancient Town-Wall
Remains of Castle of later period
Remains of Castle
Bâb el-Hadîd (Iron Gate)
MONS SILPIUS (HABÎB EN-NEJÂR)
Ruins of Castle
Harbîya & Bêt el-Mâ
Wagner & Debes, Leipzig

are natives and speak their own language only (generally Turkish). On the river are a number of large water-wheels for irrigating the gardens. The best view of modern Anṭâkiyeh is obtained from the right bank of the Orontes, beyond the four-arched bridge. The river is here 130 ft. broad, and abounds with eels and other fish. The little town, with its green environs, lies at the foot of the mountains (the *Mons Casius* of antiquity), and its sloping slate-roofs present quite a European aspect. In the foreground rise a minaret and an old tower which belonged to the former fortifications.

The only important relics of ancient Antioch lie on the slopes of *Mt. Silpius* (Arab. *Ḥabîb en-Nejâr?*), to the S. of the modern town. The peaks of this range of hills, anciently called *Silpius*, *Orocassius*, and *Thyrminus* respectively, are separated from each other by valleys which rarely contain water. The city-wall erected by Justinian runs from the river up to these hills and beyond them, as the ancient city lay both on the hill plateau and its slopes and in the plain. A walk round the ancient wall takes about 3 hrs., and is very interesting on account of the beautiful view obtained from the hill.

To the E. of the present city there are fortifications in connection with the wall skirting the river, and they were pierced with the gates called *Bâb ez-Zeitûn* and *Bâb Yelâg*. In order to obtain a view of the fortifications we either ascend by the wall, or leave the modern town at its S.E. corner, keeping to our right, below us, the large barracks which were erected by Ibrâhîm Pasha about 1832. Following the traces of an ancient Roman road, we ascend past well-preserved fragments of wall, and reach (10 min. from the end of the town) a handsome four-arched bridge crossing the valley. Leaving the bridge (below which are tombs on the right) to our right, we ascend to the left, skirting the wall. The town-wall is so thick that the statement of ancient authors that a four-horse chariot could be driven along its summit seems not incredible, but that remark was probably intended to apply to the walls in the plain. The interior of the wall is composed of a conglomerate of unhewn stones and mortar, the outside being faced with hewn stones of different sizes. The top of the wall was probably constructed in the form of a flight of steps. The wall was interrupted at intervals of 70—80 paces by large towers of defence, of which there are said to have been 360 in all, and several of which still exist. Those on the hill were 70—80 ft. high, those in the plain 25—30 ft. In ¼ hr. we reach a large gateway of a single arch. In 20 min. more we walk round a small depression through which we look down upon the modern town, with the slopes of *Jebet Mûsa* beyond it; to the E. lies a green dale, and to the N.E. is the lake. A still finer view is obtained from the point where the wall again begins to descend northwards. To the N. the large, pyramidal *Jebel Bayazîd* near Beilân is visible, and the whole course of the Orontes is distinctly trace-

able. Following the inside of the wall, we next pass (8 min.) a large reservoir which native tradition associates with an ancient naumachia. After 10 min. we reach the ruins of a large castle, a little below which there is a very remarkable cutting in the rock. A little farther on, we must descend the steep slope by a very stony path, and in about ½ hr. we arrive at the defile of *Bâb el-Ḥadîd* ('iron gate'). This was one of the most important gates of the ancient city. It lies between steep hills, now overgrown with box, holly, laurels, etc., and was not only used for defensive purposes, but also contained a sluice by which the height of the water stored in the valley above could be regulated. Near this gate the fortifications cross the valley and ascend the opposite hill. Immediately below the gate the valley expands. On the hills are observed traces of basaltic rock. To the left, above us, are some tombs and a building, where a chapel of St. George formerly stood. On the right, at the egress of the valley, is a rock-cavern, forming the ancient *Church of St. John*, in which Greek Christians still worship. We may return hence to Anṭâkiyeh by a beautiful path round the hill in ¾ hr. (from the Bâb el-Ḥadîd). — The course of the town-wall is also traceable in the valley of the Orontes. The E. gate was the *Bâb Bûlus*, which was seriously damaged by the last earthquake. Near it formerly stood a church dedicated to St. Paul. The gate on the N.W. side of the ancient wall is called *Bâb el-Jenêneh* ('garden gate'). The tent of Godfrey de Bouillon is said to have been pitched outside this gate when he was besieging the town. — The natives frequently offer Seleucidan and Greek coins of Antioch, Phœnician, Jewish, Parthian, and other ancient kinds of money for sale.

A road leads S.S.W. from Anṭâkiyeh to (1½ hr.) **Bêt el-Mâ** ('house of water'), the ancient *Daphne.* There are few antiquities here, but the luxuriance of the vegetation renders the excursion very attractive. Water is extremely abundant, and there are now several mills here. The village of *Bét el-Mâ* lies on the slope of a hill from which Antioch is not visible.

History. Daphne was founded by Seleucus Nicator at the same time as Antioch. The environs, owing to their copious supply of water and laurel-groves, were compared with Tempe in Thessaly, and dedicated to the Pythian Apollo whom the Seleucidæ revered as their own mythical ancestor. Daphne is said to have been metamorphosed here into a laurel when pursued by Apollo. Antioch, in consequence of this myth, was also sometimes surnamed *Epidaphne.* Besides the temple of Apollo, Daphne contained temples to Diana, Venus, Isis, and other deities, fitted up with great magnificence, as well as temples, baths, theatres, and other public buildings. The later emperors embellished the place and erected their own statues here among those of the gods. Churches were built at Daphne in the Christian period. The environs are said to have formed a vast orchard, 12 miles in circumference. The buildings have all vanished, but the vegetation is as rich as ever.

From Antioch to Iskanderûn (8¼ hrs.). Beyond the bridge we turn to the right (N.) and follow the telegraph-wires. On the left (3 min.) are ancient tombs. After 25 min. the road crosses the small *Nahr el-Kuwêseh* by a substantial bridge, and diverges a

little to the right of the telegraph wires. The ground is marshy at places, but covered with rich vegetation. The character of the country being more Greek than Syrian, it was called *Syria Pieria* by the Greeks, after their native country. We pass (1 hr.) a village on a hill to the right, and reach (1 hr.) the **Lake of Antioch**, the extent of which varies according to the season. In the distance to the right rises the *Jebel Sim‘ân*. The lake is mentioned under its present name in the 9th cent. for the first time, and it is supposed not to have existed in ancient times. It is now called *Baḥr el-Abyaḍ*, Turk. *Ak Deniz* ('white lake'), and through it flows the *Karasu*, or *Nahr el-Aswad* ('black brook'), the ancient *Melanes*, which falls into the Orontes about 1 hr. above Antioch. Farther on, the road reaches (1 hr. 20 min.) the end of the plain, and returns to the telegraph-wires near a solitary oak. The hill to the left is crowned with a small ruin. We begin to ascend a small valley, and next reach (33 min.) the large khân and miserable hamlet of *Karamurt*. Near the small brook fringed with oleanders we turn to the left. To the left in the valley, above us (S.W.), at a distance of ¼ hr., rise the ruins of the *Ḳal‘at Baghrâs*, a large ancient castle, doubtless the *Pagrae* of Strabo. It was a point of great importance in the middle ages, as it commanded the S. entrance to the much frequented Amanus Pass. It was for a long period in possession of the Crusaders, and was for a time garrisoned by Knights Templar, but was captured by Saladin in 1189. The situation is romantic, and it continues in sight from the road for a considerable time. After 50 min. our route is joined by an ancient road from the right, and we now follow the latter and the telegraph-wires. The slopes are clothed with arbutus, myrtles, pines, and other trees. Still ascending, the road at length (½ hr.) reaches the top of the hill, which commands a beautiful view of the plain, the lake, and the surrounding country. The road next descends into a small valley, and again ascends rapidly on the other side. It passes (27 min.) a guard-house, in which soldiers are stationed, and (6 min.) is joined by the Aleppo road coming from the right. In 23 min. more we reach the top of the pass, whence we obtain the last retrospective view, and then descend in 35 min. to *Beilân*. From Beilân to *Iskanderûn*, comp. p. 553.

INDEX.

Besides the names of places, the Index contains a number of names of persons and words mentioned in the Handbook. The ancient names are printed in *Italics*. The following Arabic words (comp. vocabulary, p. 107) are of frequent occurrence: —

ʿAin, spring.
Arḍ, earth.
Bâb, gate.
Baḥr, lake.
Beled, village.
Bêt, house.
Bilâd, district.
Bîr, well.
Birkeh, pool.
Dêr, monastery.
Derb, way.
Jebel, mountain.
Jisr, bridge.
Kalʿa, castle.
Ḳabr, tomb.
Ḳarya, village.
Ḳaṣr, castle.
Kefr, village.
Khân, caravanserai.
Khirbeh, ruin.
Mar, saint.
Meghara, cavern.
Merj, meadow.
Nahr, river.
Neby, prophet.
Neḳb, pass.
Râs, promontory.
Tell, hill.
Wâdy, valley.
Wely, tomb of saint.

Printed by Breitkopf & Härtel. Leipsic.


SYRIA
as an Index to the
ROUTES AND SPECIAL MAPS
OF THE HANDBOOK.
Scale 1: 3.000.000
Engl. Miles
Kilomètres
The routes described in the Handbook, with the places where they begin and end, are marked red. Principal routes
(larger print in letter-press). Subsidiary routes
(smaller print in letter-press). — The boundaries of the maps given in the letter-press are here marked black. — The small figures appended to the routes (10) refer to the numbers of the letter-press. The larger figures (296) refer to the pages.
MEDITERRANEE
East Longit. 36 from Greenwich
Drawn, engraved & printed by
Wagner & Debes, Leipzig
Derb el-Hajj (Pilgrimage Route to Mecca)
Ard es-Sawân
Ard-Hudrush
Harra Desert
Bâdiet esh Shâm
(Syrian Desert)
Desert of Krâ'a
Palmyra
(Tadmor)
Jûn 'Akkâr
Tripoli
Beirut
Saida
Sûr
'Akka (Acre)
Haifa
Yafa
Askalân
Ghazzeh
Kal'at el-'Arîsh
Damascus
Bahret el-'Atêbeh
Bahret el-Hijâneh
Ba'albek
Baniâs
Tiberias
Nazareth
Jenîn
Beisân
Nâbulus
Jerash
Kal'at Zerka
'Ammân
JERUSALEM
Jericho
Hebron
Mt. Nebo
Dead Sea
Kerak
Petra
Ma'ân
Shôbek
Tafîleh
Kal'at el-'Akaba
Bosra
Oasis of Ruhbeh
Jordan R.
Hâsbeya
Mt. Hermon
Safed
Kal'at el-Husn
Karyatên



TAURUS MTS.
CILICIA
Tarsus
Adana
Messis
Sahun (Saros)
Jihan
Ayâs
Lomas Su
Ruins of Soli
Selefkeh
C. Lisan el-Kahbeh
C. Kara-dash
Alexandretta Bay
Alexandretta
Beilân
Bayâs
Alma Dagh
Kara Su
Afrîn
Azba
Killis
Tell Basher
Jeraibulus
Membej
Euphrates R.
Kuweik
Kalaat Simân
Turmanin
Dâna
Aleppo
Hârim
Sermada
Kefr Kileh
Khân Tumân
Jabûl
Es-Sebkha
K. Bâlis
Kinnesrîn
El Mach (Swamp)
Sermîn
Riha
Ruweiha
Maaret en-Nomân
Hass
El-Bara
Kalaat Mudik
Shêkhûn
J. el-Aʻla
Hama
Sulemîyeh
Israyeh
Restan
Homs
L. of Homs (Kades)
Kibla
Kurnên
El Bôda
Sudad
Antioch
Ancᵗ Seleucia Pieria
Suweidiyeh
Ras el-Khanzir
J. Mûsa
Jebel el-Akra
Ras el-Busait
Urdeh
Urim
Esh-Shogr
J. Akrad
J. el-Aʻla
Ras ibn Hâni
Lâdikiyeh
N. el-Kebir
N. el-Asi (Orontes)
Jebeleh
Kalaat Seijar
Bâniâs
Kalaat el-Merkab
Masiâd
J. Nosairiyeh
Tartûs
I. of Ruad
Amrit
Marathus
Safita
Kalaat el-Hosn
Jûn ʻAkkâr
N. el-Kebir
Cyprus Island
C. H. Andreas
C. Greco
SEA
I. of Rhode
Larnaka
34
35
36
37
38

